

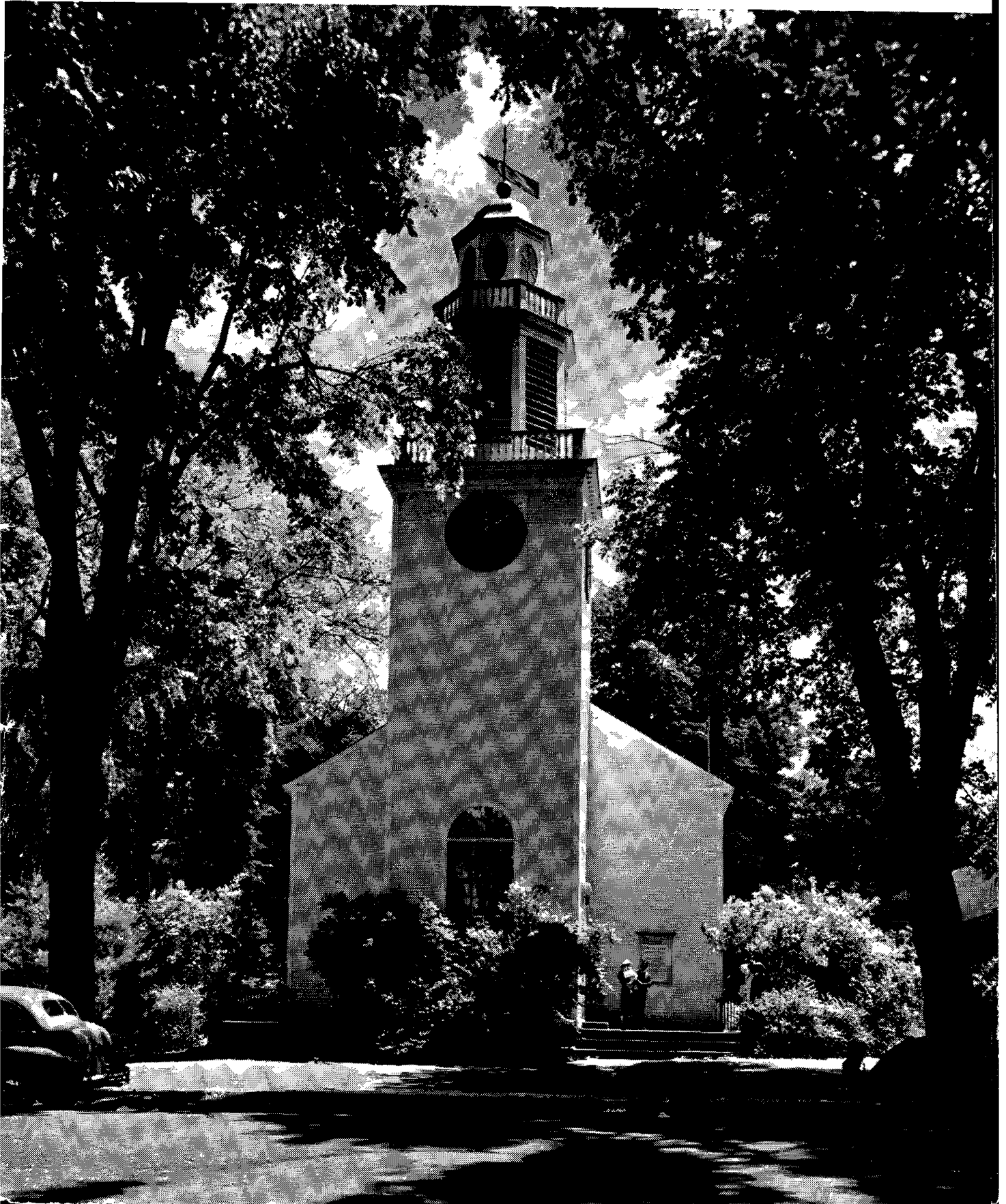
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIV

JANUARY, 1951

NUMBER 1





A Call to Prayer

AS WE go to press, an urgent call to prayer is being sounded throughout our ranks the world around. The world situation is grave. The shadow of what some feel might be a third world war falls across the nations. Mankind is cringing in fear. "A third world war will mean the suicide of the race," declares one statesman. He voices the apprehension of many. If men ever needed divine guidance, they need it now.

How many times in national and international crises the servants of God have led the church in seasons of special prayer! Hear Jehoshaphat cry to the God of Israel when the nation faced annihilation: "Our eyes are upon Thee."

Not fear or despair inspires this call, but rather the conviction that God knows the way out. In confidence we seek Him for help which He alone can give. To our believers in all the world the General Conference committee recently sent this word:

"We invite you to enter with us, not simply into one special day or hour of prayer, but into repeated seasons of supplication, in your private devotions and in our church services. . . .

"May God prepare us all in heart and life for the last hours of earth's history and may He give us great boldness in Jesus Christ to witness before men as to the meaning of these dark days. We have a message of hope. Let us with new confidence and vigor proclaim it, remembering that the Majesty of Heaven has the destiny of nations as well as the concerns of His church in His own charge."

The following telegram was sent by the General Conference to President Truman, and also to Prime Minister Attlee, when they were in council in Washington:

"In this dark and ominous hour, the General Conference Committee of Seventh-day Adventists meeting in solemn session engage in earnest prayer to Him who is ruler of all nations that you and those with you in momentous conference shall be so guided in your deliberations and decisions that the will of God shall be done, peace be restored, and the awful threat of a third world war be

averted. May God give to you wisdom and courage in this hour of destiny. God still lives and rules in the affairs of men and nations."

A reply came by return mail, signed by the President himself:

THE WHITE HOUSE

December 7, 1950

Dear Mr. Dick:

Your message of December fourth is a source of encouragement and strength to me. Please tell your associates that I am deeply grateful for their kind thought in sustaining me through their prayers for Divine Guidance.

Very truly yours,

[Signed] Harry Truman.

God can change the most hopeless situation into a victory for His cause. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." Dan. 4:35.

Ezekiel and Daniel lived at a time of widespread distress and bloodshed. In their day the sun of Assyrian power had just set, and Babylonian tyranny was spreading desolation everywhere. Ezekiel's soul was distressed. "He mourned bitterly day and night." But God gave him the assurance that He was still in control.

"Myriads of glorified beings were ready at his word to overrule the power and policy of evil men, and bring good to his faithful ones."—*Testimonies*, vol. 5, p. 752.

Before the end of time there will

"open before us a period of overwhelming interest to all living. . . . The scenes to be enacted in our world are not yet even dreamed of."—*Ibid.*, p. 753.

Have we already reached that time? If so, then we surely need God's special guidance and intervention.

Surely the Lord is again saying:

"Gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach."

With our brethren in every land we join hands, and sensing the gravity of the situation, we claim the promise, "The Lord will be the hope of his people." Whether we serve or suffer we are still fellow members, and those who may be called upon to walk the valley of the shadow may know that their brethren are upholding them before the throne of grace. This hour of doom and death is but the prelude to a glorious dawn. The eternal day is about to break.

May the New Year find us happy in our Saviour and rejoicing that we can have a part in hastening the day of His appearing.

R. A. A.

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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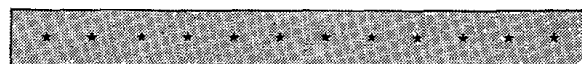
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Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington 12, D.C., U.S.A., \$2.50 a year; 25 cents a copy. Add 35 cents for yearly subscriptions to countries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



JANUARY, 1951

In This Issue

WE GREET you in this new year. THE MINISTRY appears in a new dress, but it comes to serve the field as it always has. As never before, this journal is geared to a great and glorious hour! Under the guidance of the Holy Spirit the Lord is rousing His remnant church to the great task of world evangelism. This challenge we have incorporated into the design of the new name plate, or front cover heading. The watchword, *For World Evangelism*, sets before us our objective. We are dedicated to a worldwide program.

Many of the changes you now see in THE MINISTRY are the result of requests from the field as well as counsels from General Conference officers. The introductory articles are printed in a larger type for greater reading comfort. The balance of the paper is printed in the same size as previously, but the lines have been spaced, or "leaded out," as the printers would say, to make for easier reading. Also, quotations that appear in articles are in larger type than formerly.

In order to retain a variety of contributors, we are urging that when you write you condense your material. Shorter articles are usually read with more interest anyway. Our General Conference president has set us a good example in his article on page 4. He has said a great deal in his 1 1/3-page, 1,072-word message. The next article by Carlyle B. Haynes is also brief but pertinent—a timely and valuable contribution.

Each month the front cover will portray some feature of general ministerial interest. The picture this month—a Ewing Galloway copyright—is a quaint little church in a beautiful, peaceful New Hampshire setting, a perfect example of attractive worship in small-town or rural areas.

Another new feature of the journal is the list of ordinations for 1950 on pages 44 and 45, and we are sure it will be of genuine interest to all. We will publish such a list once or twice a year. And we hope to soon include a similar list from overseas divisions.

So this new issue comes to you with our greetings. Whatever your appointed task may be, fellow worker, please consider THE MINISTRY your medium of inspiration and of guidance as together we work *For World Evangelism*.

The Opportunity of the Ages!

By W. H. BRANSON, *President*
General Conference



WE HAVE come to the beginning of a new year. This is 1951! This is the one hundred and seventh year since that fateful day of October 22, 1844, when Jesus, our High Priest, entered the holy of holies

and began the work of the investigative judgment. For one hundred and seven years the people of the message have been proclaiming to the nations, "The hour of His judgment is come." For one hundred and twenty years Noah warned of the approaching flood. We have been at our task almost as long.

Sometime, moving under the power of the Spirit of God, we shall arise and finish this work. Some year, like this year, we shall see multitudes flock into the church as was seen at Pentecost. Then probation will close, and it will all be over.

What year will that be? When shall we finally be found ready to move into this larger, fuller, pentecostal experience and complete the gathering of earth's harvest?

Let Us Preach the Fundamentals

This experience cannot come to ministers who are spending their time preaching and teaching fanciful theories that divide our churches into two camps instead of dwelling upon the mighty fundamentals of the gospel and the great judgment-hour message.

No, it will not come to men whose preaching is passive and tame in an hour like this when the world is on fire and about to crash in final and utter destruction. Said the Lord through His faithful messenger:

"We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar.

"My heart is filled with anguish when I think of

the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help His people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message."—*Testimonies*, vol. 8, pp. 36, 37.

On Fire for God

A few years ago there appeared in the *Watchman-Examiner* the following observation as to why many people were drifting from the popular churches into those religious organizations where a more radiant and potent message was preached.

"According to an Associated Press report, the trend toward those denominational sects which emphasize emotionalism in religion was explained at a recent New Jersey Synod meeting of the Presbyterian Church by Dr. Thurlow Fraser, of Carneys Point, New Jersey, who declared that the American people 'like their religion served hot.' He said, 'One of the reasons why churches are dissolving congregations a little more than twice as fast as they are being organized is our lack of passion in presenting the gospel. The American people are emotional folk. They like their idealism, their patriotism, and their religion served hot. A lot of us Presbyterian ministers have the emotion educated out of us. Somewhere in the long course of preparation for the ministry our passion has grown cold. The people, unattracted by cool logic, turn from us to those who give them a warmer gospel, even if it be not so philosophically co-ordinated.'"

If ever there was a time when God's messengers should serve His message "hot" now is such a time, and we are the messengers who should do it. Never have preachers of any age been given such a heart-warming, soul-stirring message for the world as has been committed to us. We are carrying God's last appeal to sinners. We are saying His last words. Our message calls men and women face to face with the Judge of all the earth as He sits upon His throne of judgment and scans the open books of record. Our message calls upon men to repent, believe the gospel, and prepare to meet God by surrendering their lives to the control of His Spirit. It brings them face to face with the awful law of God by which every life will be measured.

The Advent message presents Christ to

sinners as the only source of power to enable them to find pardon, peace, and the righteousness of the law in an effort to prepare to stand before the Great Judge. Our message is intended to halt men and women in their tracks as they hear the astonishing cry, "Behold, the bridegroom cometh; go ye out to meet him."

No preachers of any previous time have ever had such a soul-stirring message! No men of God ever labored under such a heavy burden of responsibility as do we down here in these last, last hours of time. We ought, therefore, to be the most powerful, Spirit-filled, dynamic preachers this world has ever seen or heard!

And shall any of us "fiddle while Rome

is burning"? Shall we be found, just as the world is about to topple to its utter destruction, spending our time discussing things which no one knows very much about, and which are not essential to salvation, such as who constitutes the 144,000, the king of the north, the exact details of how Armageddon will be fought? Shall we not go to our churches and to a world lost in sin, and bring them the saving message of the gospel? Is not this our Saviour's commission? Let us go out now with God's own burning message upon our lips and bring the world the revelation of Christ. Let us not wait until another year has passed, but by God's grace make 1951 our banner year for evangelism.

The Recovery of Real Preaching

By CARLYLE B. HAYNES, General Secretary
War Service Commission

ONE of the great needs today in the church is the recovery of preaching. We have too readily consented to the use of the pulpit for promotion and propaganda. It should be dedicated anew to its one great function—preaching.

From the beginning, genuine Christianity has rightly placed great emphasis upon the preaching of the Word. The center of congregational worship is the Word of God. It is more important than anything else in the life of the church. It is preaching that has sustained Christianity through the centuries. It is in preaching that the saving activity of the church has been chiefly manifested. By preaching, the church confronts men with God and His truth. True preaching makes its hearers stand "under the Word."

If the living Word of God is made a matter of entertainment or argument, or the vehicle of propaganda, it has been falsified. The church that engages in such practices will cease to be truly Christian, because it fails to recognize the sovereignty of the Word of God. That Word is to be allowed to stand in its own right and meet individuals directly. Whenever the preacher or the order of service or the music or the promotional programs of the church dominate or submerge the Word, there is bound to be degeneration of Christian vitality. Where there is true worship, there God

speaks through His Word, which is made central.

True Preaching

True preaching brings about a personal meeting between God, in His saving activity, and man, in his personal need. There is a divine-human encounter. God meets man in personal dealing in his personal relationships. And He meets him through the preacher. When the preacher truly preaches, this encounter always occurs. The spoken Word of God reaches through the ear to the heart, and man stands face to face with God.

Such preaching makes great demands upon the preacher. It is no trifling matter. It involves more than putting together a text or two, sprinkling in some quotations from the Spirit of prophecy, reading a few clippings from newspapers and magazines, and calling the production a sermon.

Preparation of Real Sermons

Preaching is a consuming business. The preacher must be more than sincere, intelligent, sympathetic. He must be studiously diligent. Sermonic construction is the most exacting work on earth. As the man after God's own heart could not endure the thought of offering unto the Lord of that which cost him nothing, and who, in contemplating the greatness of the work com-

mitted to him, and the majesty of his God, prepared with all his might for the house of his God, so should every preacher today engage in devoted preparation for preaching in God's house.

The preparation of real sermons requires laborious and persevering diligence. They are hammered out on the anvil of hard work. There are some, it is true, who are unfortunately gifted with an easy fluency, who yield to the temptation to substitute confidence for premeditation. A hurried use of Bible and concordance, a few sermon notes, interspersed with quotations from the Testimonies, hastily assembled by consulting the Index—and a sermon (so-called) is born. Some think such a preparation sufficient warrant to stand up in the name of the great God.

There are too many preachers of this sort. They do not feed God's flock—they weary it. They are known by their general lack of variety. Substantially, they have but one sermon. If they use a new text when they visit church or camp meeting, it is but the repetition of the same thoughts, accompanied with regular but most wearisome uniformity.

These are "householders," but without a "treasure." They demonstrate great facility in bringing forth the old, but where is the new? Such monotonous preaching (if it can be termed preaching), even on the highest of all subjects, is powerless in impression. Its deadly lack of variety, its obvious superficiality, its sterile sameness, spreads a torpor over the congregation—except the more intelligent, who are strongly stirred by a sense of disgust and dissatisfaction.

This poverty of thought is not the result of lack of resources. Rather it is due to lack of study, lack of diligence. It is our endeavors God blesses, not our idleness. Real preaching is not a labor of the lips and an idle talk of the tongue from a light imagination of the mind. It is the uttering of God's truth, resulting from a serious meditation of the heart, contemplated with sound judgment, and acquired through God's blessing by diligent labor and study for the purpose of instructing and edifying God's people.

Neglecting the Gift

To trifle, either in the study or in the pulpit, is a "neglect of the gift of God that is in us." Our Master and our people for our Master's sake have a legitimate claim

to our best time, our best talents, our most mature thoughts, and our most careful studies. When we venture upon this infinite work of speaking in God's name, delivering God's message with superficial lightness, we but demonstrate a guilty unconcern about a high responsibility.

Possibly there are gifted ministers who may preach with seeming effectiveness without study. No one should seek to imitate them. Reverence for the Lord we serve, whose ambassadors we are, proper consideration of the dignity and solemn business of the pulpit, should serve to restrain us from a rash unpreparedness in the exercise of our high calling. The easy gathering of a few loose and unconnected truths and related observations, and their presentation with cheerful and easy fluency, is wholly inadequate for the accomplishment of the solemn work we are commissioned to do. Such a course may lay us open to the curse of the prophet, pronounced against all those "that do the work of the Lord negligently." It was a sound and needful warning that old Richard Baxter gave young ministers.

"Take heed of growing *remiss* in your work. Take pains while you live. Think not that after a while you may relax, and go over your old stock. The Scripture still affords new things to those who search them. Continue searching. How can you expect God's blessing on your people's observance, if you are careless?"

"We must study how to convince and get within men, and how to bring each truth to the quick, and not leave all this to our extemporary promptitude, unless in cases of necessity. Certainly, brethren, experience will teach you, that men are not made learned or wise without hard study, and unrewarded labor and experience."—RICHARD BAXTER, *Reformed Pastor*, p. 218.

Now Is the Time for Real Preaching

The time in which we live is tense with a sense of the ominous. Old modes of life are being altered. This is the "end time," a time pregnant with eternity. The great issues of life are pressing in upon us and upon our people, as they have in no other period of human history. There is a mysterious feeling of crisis which makes men restless. Great things are happening. Issues are being decided that will affect the destiny of men and nations. The soul of humanity is being plowed up and made ready for the sowing of seed. This is a time of unprecedented opportunity. It is the time of all times for great preaching. The supreme crisis of the centuries is here. It calls for *real preachers* and *real preaching*.

We Can't Be Too Careful

A Timely Caution for the New Year

By ROSS C. PIPER, *Associate Speaker and Editor*
Australian Voice of Prophecy

TWO happenings in the one day recently convinced me that we can't be too careful. I had before me an article that had originally been printed in one of our denominational papers, which I felt would make an excellent front-page article for our *News*. It told of a flight the author had made and of his enjoyment of the trip up to the point when the hostess served the evening meal rather early. She said they expected to run into bumpy weather over a certain location, and she thought it best to get the evening meal out of the way before then. The flight immediately lost all its pleasure for him, especially as they neared the place over which the turbulent air was expected. But never a bump was felt until they landed. He, however, had spoiled the best part of his journey by worrying about those nonexistent bumps. The author then skillfully made his point that most of the troubles of life over which we worry never happen.

My problem was to find a suitable picture with which to illustrate this article. I made a call on the publicity manager of one of our major airlines and asked whether he could let me have a photograph of a hostess serving a meal to a passenger. Yes, he would be glad to help. As he thumbed through a pile of photographs he asked the substance of the article I wished to illustrate. I briefly outlined its salient points, but as I talked his facial expression changed. When I had finished he said, "Mr. Piper, I'd love to help you, but I'm afraid you've made it a little difficult for me. You see, our airline is the oldest in Australia and naturally we are proud of the service our passengers enjoy. In the story you have just told, the hostess committed two breaches of our regulations. In the first place, our meals are always served at regular hours and our passengers know that they can always expect to dine at the specified time. Secondly, under no circumstances should one of our hostesses discuss with passengers flying conditions expected to be met en route, because their reaction would be just the same as that of your author—one of needless anxiety. You can under-

stand, then that our company wouldn't care to have our hostesses' uniform connected with an article of that nature. We can't be too careful in matters like this."

An Embarrassing Five Minutes

I was back in the office thinking things over when my phone rang. "This is Mrs. ———," said a voice at the other end. "I have taken your Bible Correspondence Course, and I hope to be baptized on Sabbath. I was just wondering about our denominational attitude toward the wearing of jewelry such as earrings and so on." I thought it strange for a person approaching baptism not to have been instructed along these lines, so after a brief recital of the basic principles I sought to discover what lay behind this soul's query.

"Have you seen a copy of the paper we were asked to distribute on Sabbath?" she asked me. I had seen it but had not studied it closely, so I called for our file copy, and there, covering the entire front page, was the picture of a very pleasant-faced young mother and her boy—quite an attractive photograph. But—and there was the trouble—nestling on the lobes of her ears were two lustrous pearl earrings, while elsewhere were other indications that she was a good customer of her local cosmetic store.

There followed what was to me a very embarrassing five minutes, during which I endeavored to restate clearly our denominational principles to this new believer without in any way criticizing the worthy editor of the particular paper in question.

Looking back on these two experiences, I can but repeat the words of the airline executive: "We can't be too careful in matters like this." If a worldly business is so jealous of its reputation that it would not care to be associated in any remote way with anything that contravenes its operating policy, should not we, who are dealing with the eternal destinies of mankind, be doubly careful to uphold denominational principles at all times? In itself it was perhaps only a small thing, but "we can't be too careful."



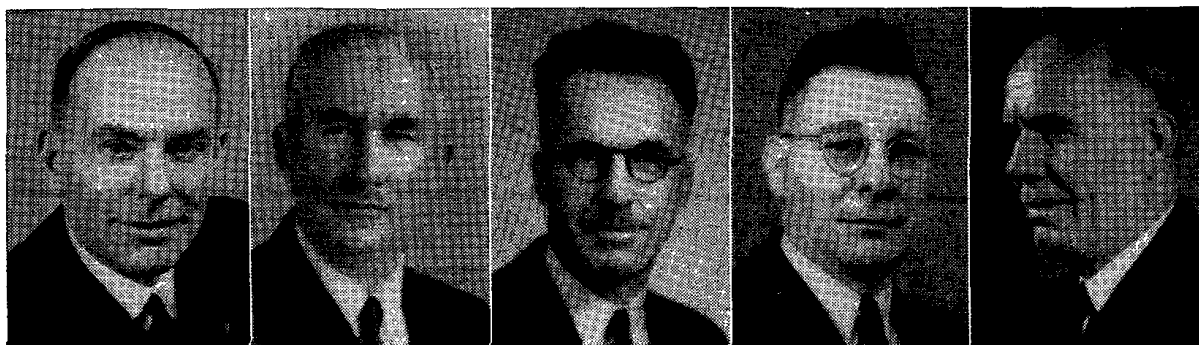
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Southern Europe

Introducing Association Secretaries of Overseas Divisions

THE Ministerial Association is made up of the whole evangelical working force of the Advent Movement. We are not organized as a department, but we are rather an association of all the departments. Everyone who serves in any ministerial capacity—preachers, doctors, Bible instructors, nurses, teachers, administrators—all are part of the association.

About a quarter of a century ago this association was formed, and at that time its plans and projects were naturally somewhat nebulous. During more recent years our work has become very clearly defined, and in addition to the secretaries here at headquarters we also have an efficient group of men who serve the interests of the association in the overseas world divisions. It is a pleasure to introduce to our readers this group of ministerial leaders whose pictures appear above.

In some divisions the Ministerial Association secretary is able to spend only part of his time in the actual work of the association. Other lines of work must be cared for, such as radio and Bible correspondence

schools, or the care of a whole department such as the Sabbath school or home missionary department, or even the secretarial or presidential work of a whole division. Each of these different fields of service is being borne by one or another of our division association secretaries. In other fields, however, such as South America, Australasia, Northern Europe, and the Far East, the secretary is able to spend his whole time building up the ministry. This is accomplished by the holding of ministerial institutes, evangelistic councils, leading out in evangelistic campaigns, and conducting field schools of evangelism. Where such a plan can operate it certainly adds strength to the work.

Take as an example Walter Schubert. His strong leadership has meant so much to the South American Division, for he spends most of his time conducting large evangelistic campaigns in the different countries comprising that territory. When I was visiting Brazil some months ago, he was leading out in a very vigorous evangelistic program in the city of Porto Alegre.

The results of that campaign are not fully realized as yet. Already over 150 have been baptized, and the anticipated fruitage will be more than 200. More recently he has been in the city of Guayaquil, Ecuador, and the Lord is wonderfully blessing that work. A letter from one of his associate workers brings the thrilling news of crowded meetings and a continually growing interest. In response to his call after having presented the Sabbath in all its phases, more than 550 declared their intention to obey God and keep His commandments. Our total church membership in all Ecuador has for many years never exceeded 260. But a new day has dawned for that land of the South. Here is one field that under the blessing of God will double its membership. Sister Ingersoll writes:

"New interest is springing up continually. It causes us to marvel how the Holy Spirit is working to finish the work here in this place. Surely this is nothing else but the 'latter rain' being felt here. The whole city seems to be thirsty for the water from the Fountain of Life."

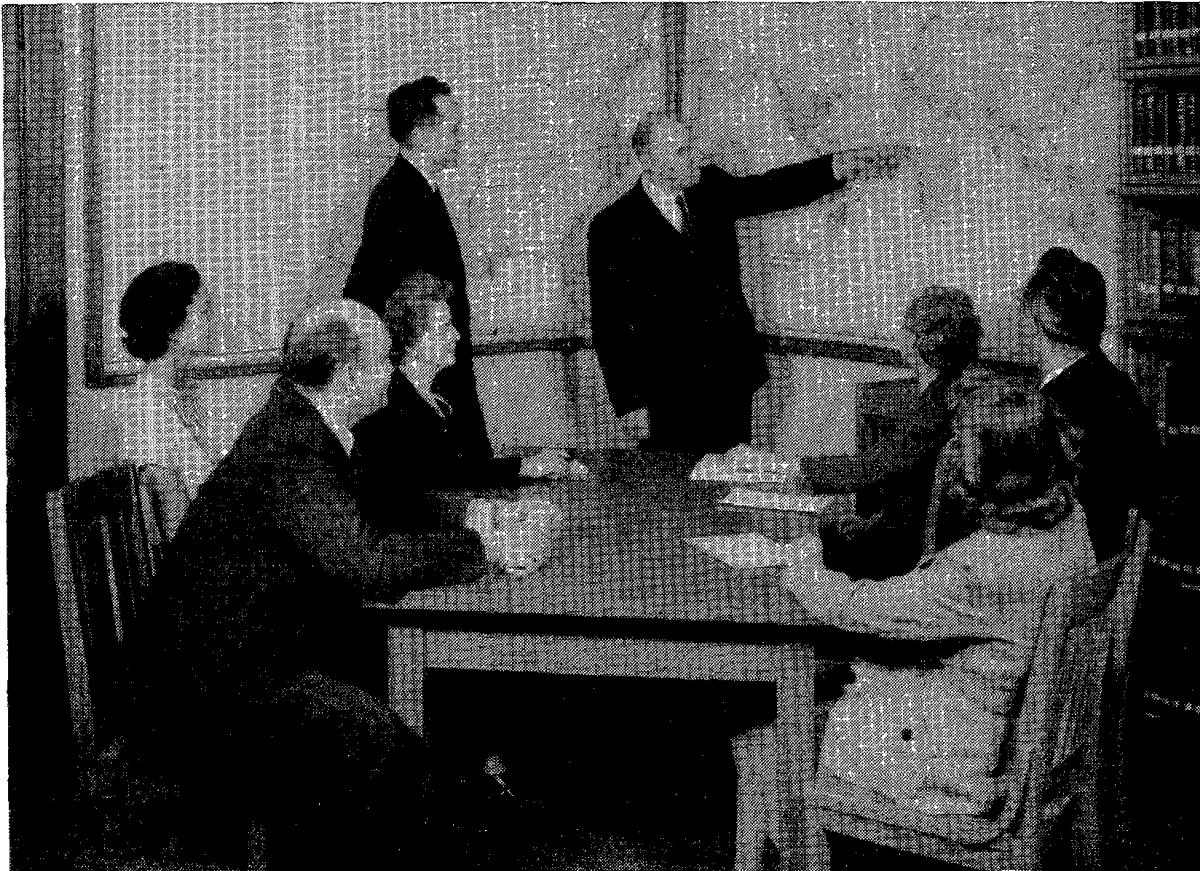
Similar news comes to us from Ceylon,

where Fordyce Detamore is leading out in a large campaign in Colombo. We shall keep our readers informed concerning the work of all these leaders throughout their divisions. We solicit the prayers of our workers everywhere for these brethren as in conjunction with the division committees they seek to inspire larger plans for evangelism throughout their great fields. Every one of these secretaries comes to his work out of a large background of experience in evangelism, pastoral work, and other phases of leadership; and we rejoice that in this great new time God has called such men as these to lead out in the building up of a ministry which by His grace can meet the need of the hour.

R. A. A.

The New Year

*"If we draw blessings from above,
What can the new year bring,
But larger floods of light and love,
And sweeter songs to sing?"*



Wars are fought with maps as well as men. The Ministerial Association staff at headquarters studies with particular interest the evangelistic advance of our work in every field of the world.

Religion Is News

"THE church is trying to furnish 1950 brand religion at 1940 prices,—in some cases at pre-World War I prices."

This is what Holt McPherson, of Shelby, N.C., a Methodist layman who edits the daily *Star* of his city, told the clergymen of Charlotte, N.C., at their September meeting.

"Your banker would say that a business operated on present-day costs, but with customers paying on the basis of their ideas of 20 years ago either needs better public relations or the services of a psychiatrist," he added.

McPherson sees the business of the church as "a growing, constantly developing thing that needs to keep abreast of the times. The church cannot turn back the clock. It must be as up-to-the-minute as today's newspaper."

In this editor's opinion the "good old days" for which many parsons seem to be longing, never really existed. He roundly chided the type of minister who "mistakes incidents for issues and who refuses to recognize that the Kingdom is more modern than even the ultra-new United Nations buildings."

"Religion is one of the biggest news stories," McPherson said. "Editors are willing to print that story, but it is incumbent upon the churches to meet the press half way."

McPherson is one of a nine-man commission which oversees Methodist Information, the denomination's press relations department. He is author of a manual of newswriting for ministers entitled *Churchmen, Let's Go to Press*, which is being given free distribution by Methodist Information offices.—*Zion's Herald*, Oct. 4, 1950.

Every Missionary Might Do This

THE story A. V. Dick sent back to his home town paper from his mission post recently is a model every missionary might follow.

The four-column story and picture spread reports a trip Elder Dick and his brother Dr. Willis G. Dick and their two sons took into the mountain villages of north Luzon.

"I sent the article to our home newspaper and they printed it almost word for word as I wrote it," writes Elder Dick. "After printing it, they sent all of the pictures I had submitted, along with a good letter, to my parents."

The missionary-publicist points out that "many missionaries might be able to write and submit articles of this kind to their home papers. This gives a good publicity groundwork for our Ingathering."—*News Beat*.



MUSINGS

Food for Thought

The Strange Strength of Patient Persistence *

ONE day in the mountains I came upon a sweet birch sapling apparently growing on a solid rock with only one slight depression, which had collected leaves and had turned to mold. In this meager footing of light soil the young tree had taken root. I wondered if it would survive.

A few years later I saw the tree, lusty and hale; and the rock had been cleft asunder. The delicate roots that you might at first have snapped with your fingers, had sought and found a tiny fissure in the massive boulder. Then, with the strange strength of gentleness, and with a patient persistence that never wearied during the growing seasons for months and for years, they slowly forced their way downward toward the life-sustaining soil beneath, until at last silently they rived the rock of granite.

I learned from that lesson that there is no natural force, however barbaric in its might, which will not yield at length to slow, sagacious, dispassionate effort.

All wholesome growth is leisurely. Most of the waste of the world is occasioned by haste. If we can't have patience, we might as well quit. Wherever there is life, its greatest privileges are to be enjoyed and its most beautiful promises come to flower only if the law of patience is obeyed.

ARCHIBALD RUTLEDGE.

*Reprinted by permission from the *American Magazine*, May, 1939.

All That Went Before

WHEN nothing seems to help, I go and look at a stone-cutter hammering away at his rock, perhaps a hundred times without as much as a crack showing in it. Yet, at the hundred-and-first blow, it will split in two. I know it was not that blow that did it, but all that had gone before.

JACOB A. RIIS.

MANY people owe the grandeur of their lives to their tremendous difficulties.—SPURGEON.



COUNSEL *From the Spirit of Prophecy*

When We Understand Daniel and Revelation

WHEN we as a people understand what this book [Revelation] means to us, there will be seen among us a great revival. . . . When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart.—*Testimonies to Ministers*, pp. 113, 114.

Why So Little Bible Conversion and Sanctification?

It is because the great principles of righteousness set forth in the law of God are so indifferently regarded by the Christian world, that these fruits [of Bible conversion and sanctification] are so rarely witnessed. This is why there is manifest so little of that deep, abiding work of the Spirit of God which marked revivals in former years. . . . It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—*The Great Controversy*, p. 478.

Fanaticism! . . . (?)

WHEN the Lord works through human instrumentalities, when men are moved with power from on high, Satan leads his agents to cry, "Fanaticism!" and to warn people not to go to extremes. Let all be careful how they raise this cry; for though there is counterfeit coin, this does not lower the value of that which is genuine. Because there are spurious revivals and spurious conversions, it does not follow that all revivals are to be held in suspicion. . . . There is enough in the life of Christ to teach us not to sneer at His work in the conversion of souls. The manifestation of God's renewing grace on sinful men causes angels to rejoice, but often

this work has, through unbelief, been termed fanaticism, and the messenger through whom God has worked has been spoken of as having zeal that is not according to knowledge.—*Gospel Workers*, pp. 170, 171.

Not Really Converted

EVERY revival is liable to bring persons into the church who are not really converted. They hold the truth nominally, but are not sanctified by its sweet influence. Being destitute of grace, they are selfish, hard, and unyielding. Such persons are always unreliable. They will ever be doing and saying things contrary to our faith. The church that has such a burden inflicted upon it deserves pity.—*Testimonies*, vol. 5, p. 286, 287.

Repentance and Reformation

THERE is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and His fellow-men, the sinner may be sure that he has found peace with God. Such were the effects that in former years followed seasons of religious awakening.—*The Great Controversy*, pp. 462, 463.

Perseverance in Sanctification

WHEN efforts are made to set things in order in the church, and bring the people up to the position God would have them occupy, a class will be affected by the labor, and will make earnest efforts to press through the darkness to the light. But many do not persevere in their efforts long enough to realize the sanctifying influence of the truth upon their hearts and lives. The cares of the world engross the mind to that degree that self-examination and secret prayer are neglected. The armor is laid off, and Satan has free access to them, benumbing their sensibilities, and causing them to be unsuspecting of his wiles.—*Testimonies*, vol. 2, p. 126.

WE may go to Jesus and be cleansed, and stand before the law without shame and remorse.—*The Great Controversy*, p. 477.



PASTOR *Shepherding the Flock*

Suitable Recreation for Our Youth

By WALTER E. STRICKLAND, *President*
Kentucky-Tennessee Conference

WE HAVE come to a time when we must study very carefully the matter of providing suitable recreation for our youth, perhaps by following examples of other organizations in creating social centers or institutions, not altogether like, but similar to, the Y.W.C.A., the Y.M.C.A., and the Y.M.H.A. To belittle, ignore, or ridicule suggestions that this is a great need among us will not help the situation; nor will it stop the deadly drain which annually draws off an alarming amount of the church's lifeblood—its boys and girls.

Youth demands action, association with other young people, recreation, and proper amusement. If this is not made possible in the right way, in a wholesome environment, the church, by its inaction, indifference, or carelessness, drives fine boys and girls out from under its protection to seek amusement, relaxation, and recreation in a nonchurch atmosphere, or perhaps an anti-Christian environment, which, because it appeals to the social and personal instincts, goes far in a short while to counteract the influence of the church.

It is an error to think that only the careless and bad among our youth attend the movies or visit skating rinks, bowling alleys, and similar places. Some of our finest, sober-minded, forward-looking young men and women are at times found in one or another of these places—drawn there through lack of suitable facilities and proper recreation.

Saving Our Young People

It is the business of the church to save souls—to save souls that need to be saved. Many wayward sons and daughters of the church would not have strayed away if they had been privileged to find entertainment and recreation in association with other Adventist youth, under church direction, in an atmosphere not laden with tobacco smoke, or surrounded with lewdness and profanity.

Our young people are our most precious possession. Is it not our duty to protect them, to help them choose the right, and to give them

as much attention, if not more, than those not of our faith whom we hope to win? Do we not spend thousands, yes, tens of thousands of dollars each year to reach non-Adventists? We call it evangelism. We believe in evangelism and promote it heartily, but are we not a bit short-sighted in spending all our means for this purpose for those not of our faith, while we let our own flesh and blood lose out in the battle against sin? Brethren, the number of youth among us today is large. They challenge our attention. Shall we heed the challenge?

Courageous Witnessing By New Convert

Not frequently are we privileged to see a letter by a new Sabbathkeeper explaining to her former pastor an uncompromising stand. Making allowances for a conversation that might or might not be carried on in heaven, it is very helpful to observe the simplicity and winsomeness of argument used by this sister in an endeavor to explain her stand for truth. While she indicates her ability to express herself in a letter, some who face a similar experience might need the guidance of the evangelist or Bible instructor. F. E. Thompson, president of the Minnesota Conference, writes:

"The sister who wrote this letter was interested in the truth by the wife of our former union president, Mrs. M. V. Campbell, but the pastor of the church from which our sister was coming put up a very strong opposition, as did her husband. Finally they pretended that we mesmerized or hypnotized her in some way, so she stayed away from church services and did not receive any Adventist friends in her home. During this period she studied in her Bible and rechecked everything and finally wrote to her former pastor this beautiful letter which I think is worthy of a public place in our literature."

Following Elder Thompson's suggestion, we publish this letter to be shared with the field.—L. C. K.

DEAR PASTOR:

Several weeks ago you and I spent some time together discussing God's way in our lives. I wanted to understand your reasoning, because in believing as you do I could have a united

Every church wants a big preacher—one big enough to reach to heaven while down on his knees.—*The Hour of Power.*

home. I tried—but in so doing, I felt as though I was turning my back on God's way and accepting man's way. I know you are honest, but somehow your reasoning doesn't satisfy me.

When God in His law, spoken with His own voice and written with His own finger, says, "Remember the sabbath day," I cannot read that as saying, "Remember the first day of the week," even though He was resurrected on that day, which was, indeed, a wonderful event, and I am happy that I have a living Saviour. But He gave us the sacrament of baptism as a memorial of that. (Col. 2:12.)

It may be that I am too weak a Christian to step from behind the protection that Sabbath-keeping brings, for truly it is just that. It's like a fortress to keep back the world and keep me close to God.

Someday, perhaps, you and I can talk this over in heaven, and you will laugh at me for being so foolish and say, "Look now, see, you didn't have to be so careful. You could have saved yourself the sacrifice you made." (Though I do not count it sacrifice.) Dr. ———, I hope it will be like that and that all people by merely believing on the name of Jesus will be saved, but to me, and to you too, I know, believing also means action. I would rather be too careful here on earth than to miss spending eternity with my lovely Lord.

You may be thinking that I have talked to my Adventist friends since I talked to you, and that they have influenced me. I have not. I have refused to talk with or see them, to the point of being rude, for three weeks. This is my own decision between me and my God.

There is a verse in Revelation that says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Isn't that calling people to remember creation? By remembering the Sabbath we remember creation.

I believe that angel is flying in the midst of heaven now, and that someday your heart will be touched by the hand of God, and you will realize the importance of Sabbathkeeping.

Loving you and your flock with all my heart, I patiently await the return of Jesus.

Very sincerely,

[Signed].

Great minds discuss ideas;
average minds discuss events;
and small minds discuss people.

JANUARY, 1951

Pastor and Visiting Evangelist

By WALES S. LAWRENCE, *Pastor*
Sioux Falls, South Dakota

PAUL was writing to the Corinthian brethren when he said, "We then, as workers together . . .," but he showed that all who love Christ should work in unity for the furtherance of the gospel. There can be no unified effort without a controlling head. In an evangelistic effort the evangelist is, of course, the captain; and his first officer is the local pastor. It is impossible for the visiting evangelist to make all the many preparations necessary for a successful series of meetings. His labors keep him occupied in other localities until near the time of his opening service. So his first officer, the pastor, must look after the details.

Perhaps the first work of the pastor, in preparing for an evangelistic effort, is with his own church. We read in volume 6 of the *Testimonies*, page 37:

"If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church-members will leaven those newly come to the faith. The Lord does not now work to bring many souls into the truth, because of the church-members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?"

Revival and Church Preparation

This is a solemn statement. We long to see growth in our churches, and we lay the burden upon our evangelists. We hear members say, "Oh, if we could only have some public meetings, and get some new members!" It is indeed a high goal—that of adding to our church membership—but according to the inspired passage just quoted, God cannot give us growth in membership until we are ready to receive the converts. Perhaps the pastor's first aim should be working for a revival in his local church. He can tell the members of the meetings that are planned. He can urge them to seek the Lord for the success of the meetings. He can lay a spiritual burden upon them that will draw them nearer to God.

This will, undoubtedly, be the pastor's hardest work in assisting the evangelist. In connection with this, he has many details to look after. Of course, a suitable place to hold the meetings should have been chosen and reserved weeks and possibly months ahead. Then, keeping in

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Woodrow Wilson on the Ministry

Speaking concerning the great work of the gospel minister, the late President Wilson said:

When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to **do** something, when it should be to **be** something. You do not have to be anything in particular to be a lawyer. I have been a lawyer, and I know. You do not have to be anything particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change, in order to be a merchant. The only profession that consists in **being something** is the ministry of our Lord and Saviour, and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the ministry which rubs all the marks of it off and mixes him in the crowd so that you cannot pick him out, is a process of eliminating the ministry itself."



close touch with the evangelist in order to know his wishes, the pastor might help in the advertising. There will be handbills for house-to-house distribution, window cards, bus cards, cards to be passed out on the streets, signboards

to be placed in front of the place of meeting, and perhaps other forms of advertising.

Many evangelists have a work sheet, which they give to the pastor in advance of the meetings. This is a blueprint for the pastor to follow in helping to prepare for the effort. The success of the effort will depend, to a large degree, upon the careful carrying out of the instruction given by the evangelist. He knows by experience what is necessary for a successful series of meetings, and the pastor should faithfully carry out all that is set forth in the work sheet. This will include the organization of church members to give out handbills, to act as ushers or usherettes, to sing in the choir, and to assist with special music. Thus the whole church will be heart and soul behind the evangelist.

When all has been done in preparing the church and the public for the meetings, the pastor should see that opportunity is given the evangelist to meet with the church and seek God for a spiritual consecration for the success of the effort. Then as the meetings get under way the pastor should be on hand to assist the evangelist as far as is possible in making the meetings a success. As the pastor thus unites with the evangelist in prayer and labor, there will result a bond of fellowship in service quite like that which existed between Paul and Silas, as they were "workers together" so long ago.

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E VANGELISM *Winning Men for God*

The Handbill Exchange

FOR some years the Ministerial Association has been fostering an international handbill exchange service so that the evangelists who desire to do so might participate in an exchange of handbills and materials, thus mutually exchanging ideas, sermon titles, advertising techniques, and so on. Since the General Conference session at San Francisco many have been asking about the possibility of enlarging the scope of the handbill exchange.

We have been heartened by the response of many of our men in the field, for a number have cooperated faithfully and made available copies of their finest evangelistic materials. The Ministerial Association is very happy to continue this plan, and we would be willing to serve as a clearing house for our evangelists in the exchange of handbills.

We therefore would appreciate the cooperation of many more of our evangelists. We invite men of experience, as well as those who are just beginning their ministry, to participate in this plan. If you would be kind enough to send us one hundred copies of each handbill, card, or other evangelistic material that you use in your campaign, we will in return send you copies of material that has been contributed by others.

The plan is simple, and yet we know that it is proving to be a very helpful service among our men. Obviously it can only succeed by the participation of men who are willing to share their ideals and materials with fellow workers.

There are many advantages in having this kind of exchange. Not only is it a fine service to the younger worker, but it also affords an excellent opportunity for experienced workers to exchange their latest ideas on advertising.

We invite our men from overseas fields to participate with us. We believe that the North American workers will greatly appreciate knowing how the message is presented and advertised in overseas fields, and by the same token the overseas fields will be interested in seeing how the workers in North America go about advertising the message.

The value of this plan is not only in the exchange but also in the benefits that come from counseling together on the general titles, the

layout of the publicity, and the pictures used. For instance, an occasional handbill comes to us which we do not feel clear in passing on. This is not unusual, for in a crowded evangelistic program every evangelist has undoubtedly at times thought some of his advertising was not up to standard. Should any of our evangelists wish constructive criticisms of their advertising, we will be happy to send such suggestions along. In fact, we have already done this with some who asked for suggestions. The General Conference Bureau of Press Relations is also in a position to give us most valuable help on such matters.

We invite you to send copies of your best handbills, cards, and other advertising aids to the Handbill Exchange, Ministerial Association, General Conference of S.D.A., Takoma Park, Washington 12, D.C. Do not hesitate to participate in this exchange, for we feel that it will bring mutual benefits to all.

We would also appreciate six copies each of some of your outstanding newspaper advertising for our Ministerial Association files. Occasionally we may reproduce some of the more attractive newspaper ads in *THE MINISTRY*.

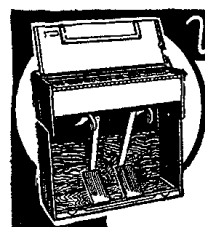
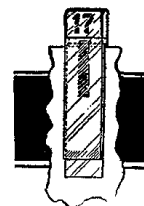
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Winning Souls in Paris

By C. G. CROSS, *Recent Publishing Department Secretary, Southern European Division*

PARIS is one of the giant cities of the world, and one of the most difficult for public evangelism. Millions of people are crowded into this great center. But among these teeming millions are true missionaries seeking the lost in home, office, and shop. One of these is good Sister Paulette Calcia, whose personal work wonderfully supports the work of the public evangelist.

She is a colporteur, but nevertheless a real evangelist. She sells our truth-filled literature, and creates an interest among the people. She follows up her sales with other visits, preparing them all the while for Bible studies. These interested people often invite relatives and friends, so that sometimes groups are gathered for study, and this gives her an added opportunity to sell more of our truth-filled literature. Thus her Bible studies are reinforced by books on the message.

When her converts are nearly ready for baptism she turns the interest over to C. Winandy, the evangelist, and he or his associates take these people through another series of Bible studies in final preparation for church membership.

Missionary Calcia searches day after day for honest hearts, cooperating in a masterly way with the evangelistic efforts of the pastor. Although not actually counted as a member of his staff, she is, however, one of the most successful soul winners that we have in the city. Thirty-five of her adult converts have been baptized

as the result of her work. The accompanying photograph shows part of this group. Sister Calcia is seen in the middle of the picture. When this was taken unfortunately sixteen of her converts were missing. Counting adults and children, she has won more than fifty to the truth by her faithful labors. May the Lord raise up many more such faithful workers who will go from door to door seeking the lost. Surely there are many more of our members who would enjoy this type of missionary endeavor. The thrill and joy of winning a soul to God is unsurpassable!

Pastors and evangelists do well to encourage all who can to become such self-supporting missionaries as Sister Calcia. Let us enlist a great many in this ministry of literature evangelism. Our publishing departments will welcome the opportunity of leading all who are interested into this most fruitful and satisfying soul-winning endeavor.

Evangelism in Bible Lands

By E. L. BRANSON, *Newly Elected President Greater New York Conference*

IN ORDER to achieve a 26 per cent increase in membership during the four-year period, 1945-49, our workers had to be instant in season and out of season. Mission presidents have taken the lead in evangelism in these ancient Bible lands.

Each year at our January committee meeting we have set goals for soul winning. Then we have proceeded to work with our local evangelists and pastors in an earnest endeavor to reach and if possible to surpass these goals.

Egypt

Neal Wilson and Gordon Zytoskee have conducted evangelistic series in Heliopolis, a suburb of Cairo, and in Assuit, the capital of Upper Egypt. These brought marked success. A number of prominent, well-educated families of other Christian communities became interested, which aroused a flood of opposition. However, this only helped to publicize the work and caused



Paulette Calcia (Center Second Row, With Purse) and Some of the Converts She Has Won to the Truth Through Literature Evangelism in Paris, France

The Unseen Year

BY H. M. S. RICHARDS



*You face an unseen year,
The road unknown before;
The days will dawn, some bright,
And some all clouded o'er.*

*Sometimes the night will be
Star-jeweled and aglow,
And then turn dark, and darker still,
The way you go.*

*But whether light your path
Or in the shadows trod,
His mighty hand leads on.
So, friend, have faith in God!*

still others to investigate and study Adventist Bible truths.

Turkey

B. J. Mondics, of Istanbul, Turkey, has worked with remarkable zeal in spite of almost impossible restrictions. Our members in Turkey are either Greeks or Armenians. However, Elder Mondics recently had the pleasure of baptizing two Moslem young people whose families had become Moslem years ago. The fruit in Turkey is certainly "hand picked" and the procedure must be termed "personal evangelism."

Persia

In Persia nearly all our members are from the Armenian and Assyrian communities, and their church services are conducted in these minority languages. However, C. C. Crider determined to learn the Parsi, the language of the government and that spoken by most Persians. He began to conduct a Bible class in Parsi in Teheran, and several young men were eventually baptized. Now Kenneth Oster has translated the Bible correspondence lessons into Parsi, and hundreds are studying the message who never had an opportunity before.

Lebanon

Our greatest problem was to conduct an effort without an evangelist, in a language that the available speakers could not understand. We wanted to conduct summer evangelistic meetings in Beirut, the capital of Lebanon. No evangelist being available, our members of the Middle East College staff, a few students, and I arranged to conduct a joint effort. A theater seating seven hundred was rented in an Armenian community. All plans were carefully laid, topics were arranged, and advertising was

organized. F. E. J. Harder, president of the college, agreed to take night-about with me. But the first two weeks I had to attend an annual meeting in Iran, and the second two weeks Elder Harder had to attend a camp meeting and visit churches in Egypt in the interest of the college. So he spoke the first two weeks, and I spoke the second two weeks; then we took night-about. One night each week college staff members presented illustrated lectures that became very popular. This would seem to be a rather disorganized and haphazard arrangement, yet with our carefully planning the topics well in advance, the meetings went forward smoothly and successfully.

Of course we did not speak Armenian, but one of our young women teachers at the college interpreted splendidly, and several young men training for the ministry visited the interested people, conducting Bible studies and cottage meetings. As a result twenty-four were baptized and a number are still studying the truth.

Personally, I was glad to have a part in an evangelistic effort conducted entirely by those carrying institutional or executive responsibilities. It takes good organization, of course, to obtain results, but such an evangelistic series gives office staff members an opportunity to participate. This serves to make office routine work far more spiritual and helps each worker to focus on our primary purpose—soul winning.

Our work in the Middle East is progressing. More Moslems have been baptized during the past four years than in all our previous history. It is a difficult field for which we solicit your prayers, as our foreign and national workers must work side by side for the finishing of the work.



PULPIT *Pointers for Preachers*

A Children's Corner in Every Sermon

By WESLEY AMUNDSEN, *Newly Elected President*
Madison College

THERE is a big difference between having "a children's corner *in* every sermon" and telling a children's story *before* the sermon. Sermons are not intended to be story hours for children. At the same time they are not to be so dry, so heavy and ponderous, so formal and lifeless, that the children receive no benefit from them. It is the *sermon* that the minister preaches to his congregation that is to contain interesting thoughts for the children. The wise man has said, "to every thing there is a season, and a time to every purpose under the heaven." Eccl. 3:1.

"At every suitable opportunity let the story of Jesus' love be repeated to the children. *In* every sermon let a little corner be left for their benefit. The servant of Christ may make lasting friends of these little ones. Then let him lose no opportunity of helping them to become more intelligent in a knowledge of the Scriptures."—*Gospel Workers*, p. 208. (Italics mine.)

What About the Presermon Story?

Telling a story to the children for five or ten minutes prior to the preaching of the sermon may be the method some preachers have to use in order that the children may be interested in coming to church. But what about the next half hour or thirty-five minutes during which the minister is speaking to the rest of the folks in the congregation? During those *long* minutes for John or Mary they must sit and wiggle or try to sleep or cut out paper dolls or do something else to pass the time away. Children should early become interested in listening to the sermon, watching for the points of interest that may open to them a vista into the spiritual things of God.

I am afraid that some of our presermon storytelling does not quite measure up to standards set by some of our more able workers for youth and children. In fact, some that we have listened to hardly belong in church, especially when after the story the minister is expecting to preach a sobering message to the church. To have the children on the front benches laughing and enjoying an amusing story to the full

or witnessing the clowning antics of a minister, is hardly the thing to prepare the way for sound doctrine. Surely a minister loses some of his power when he acts in this dual capacity before the congregation. We are not paid entertainers, but we are to be sober, serious men of God.

Surely Jesus loved children, and apparently they loved Him, for they sought to be in His presence. I wonder just what kind of stories Jesus told them. I am sure they were based upon solid, helpful foundations. His methods for reaching the hearts of His youthful audience were the same as those He used to reach the hearts of mature men and women. Common people heard Him gladly, as did the children, because He spoke so that all could understand.

The Best Compliment

One of the objectives that I have sought in my ministry is to be able to hold the attention of children, youth, and adults at the same time. It is difficult. But it *can* be done. Often it is done unconsciously. Sometime ago a mother came to me and said, "Pastor Amundsen, my children like to hear you preach because you speak simply, and they can understand what you are talking about." To me that was one of the best compliments I have ever received on my preaching. And I must hasten to add, I am not a great preacher. I am just an ordinary speaker, but I have sought to reach the minds of the common people during my ministry. If we can reach the minds of the rank and file of our members and also the minds of the children, we need have no fear but that we can also reach the minds and hearts of the intellectuals among us. To ancient Israel the instruction came regarding teaching the children:

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

When Jesus was only twelve years of age He was found in the temple talking to the scholarly priests of Israel, asking questions that all but confounded them. Whence came His understanding of these things? He had been taught diligently by Mary, His earthly parent.

Possibly one of the reasons why so many of our Seventh-day Adventist children are so unruly and so worldly is that as ministers we have sought to entertain them with stories. We have given them chaff instead of fine wheat.

I certainly believe in stories for children. We must, however, as ministers of the gospel seek to prepare and deliver our sermons in such a way that the children will find their "corner" in the sermon itself. Sometimes they might be told at the beginning that the sermon was planned "for today" with the boys and girls in mind, and that you want them to "listen carefully all the way through." Then as we preach from Sabbath to Sabbath they will be watching for those places where their interest is aroused. The sermon will not be lengthy and dry for them, but they too will be interested in attending church services because they understand what the minister is saying. He speaks to them as well as to the adults. By all means let us have "a children's corner in every sermon."



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Sermon Outline

Can We Be Saved Without Baptism?

By F. W. DETAMORE, *Ministerial Association Secretary, Far Eastern Division*

I. INTRODUCTION: There is only one baptism. Eph. 4:5.

II. STEPS IN BAPTISM.

1. Belief in Christ. Acts 8:35-37.
2. Repentance. Acts 2:37, 38.
3. Impossible to teach little children to fulfill these steps. Therefore infant baptism just as absurd as child marriages of India. Know not what they are doing.

III. IMPORTANCE OF BAPTISM.

1. Necessary to salvation. Mark 16:15, 16.
2. Necessary to fulfill righteousness. Matt. 3:13-15; 1 John 3:10.
 - a. Putting on Christ. Gal. 3:27.
 - b. Walking after the Spirit. Rom. 8:1.
3. In Old Testament times lamb slain for sins of people. Showed the sinner believed in the blood of Christ. But since the cross baptism shows our faith in Christ.
4. If not baptized, when we know it is important, must bear own sin.
5. Only Bible way of union with Christ.
6. "Baptism won't save me," you may say, but you may be lost without it. (1 Peter 3:21.)
7. Added to church after baptism. Acts 2:41, 47.
8. Examples and importance of immediate surrender and baptism.
 - a. Paul. Acts 9:18; 22:16.
 - b. Jailor. Acts 16:33.
 - c. Eunuch. Acts 8:38.
 - d. Before starting His work Jesus was baptized. Matt. 3:13-17; Luke 14:27.
9. Baptism of Spirit not enough. Acts 10:44-48.

IV. BAPTISM A SYMBOL OF DEATH. Rom. 6:3.

1. Just as important to you as Jesus' death for the world.
2. Terribleness of being buried alive. Must be dead to sin.
3. Wages of sin—death. Rom. 6:23.
4. Old habits must die; then burial. Rom. 8:13; 6:4.
5. Cannot serve two masters. Matt. 6:24.
6. Resurrection and rebirth. John 3:5; 12:24.
7. New life. Dead to stealing, swearing, immorality, drinking, smoking, dancing.
8. Unite with Christ, then strong to overcome. 1 Peter 3:21.

V. METHOD OF BAPTISM.

1. One baptism in Bible. Eph. 4:5.
2. "Much water." John 3:23. "Went down both into the water." "Come up out of the water." Acts 8:38, 39.
3. The Three that bear witness. 1 John 5:8.
4. Why sprinkling does not suffice. Sinner must really be buried. Cannot bury a person on top of ground or put only a few sprinkles of dirt over a dead person.
5. Christ, our example, was baptized and "went up straightway out of the water." Matt. 3:16.

VI. APPEAL: Heaven watching and waiting for you to follow His example now. Will you do it?



HEALTH EVANGELISM

God-given Principles That Work Anywhere

By C. C. SCHNEIDER, M.D., *Director*
Rio de Janeiro Sanitarium and Hospital, Brazil

WHEN we began our medical work in Rio de Janeiro, in 1942, some were hesitant and afraid to lease the "mansion" on top of the mountain overlooking the beautiful bay, because they doubted very much that a clinic and rest home, without surgery, would ever be able to earn sufficient to cover rent and expenses. It was claimed that without surgery it would be impossible to fill and keep occupied the eight first-class bedrooms. Some feared that the Brazilian people would not like our vegetarian meals, and still others doubted whether they would take to, and appreciate, our hydrotherapy treatments. But why should we be a doubting Thomas when we have definite orders from the Master Physician to do this work in all large cities and in every land?

Proper Method in Treating Sick

The temptation and tendency in our day and age is to imitate the world and do as the world does. It is more popular and certainly much easier. Therein lies temptation and the danger of coming to despise the precious light from heaven in the practice of medicine. What would Jesus the Great Physician do if He were medical superintendent of this sanitarium or director and manager of this institution? Or, what would He do if He were in my position, carrying my responsibility? The instructions along this line are clear and definite:

"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."—*Testimonies*, vol. 9, p. 164.

"In health and in sickness, pure water is one of heaven's choicest blessings. . . . Water treatments are not appreciated as they should be, and to apply them skilfully requires work that many are unwilling to perform."—*Ministry of Healing*, p. 237.

If we in simple faith and willing obedience follow these instructions and walk in the light from heaven, then success is to be expected. Allow me to tell some positive results obtained.

We had the very best success in our clinic right from the very start. That which was

thought to be a hindrance proved to be the very thing that favorably advertised and drew the best class of patients possible. Our clinic was also a financial success right from the beginning!

Thrilling Experiences

The second patient to enter the clinic, one of Rio's accredited surgeons, trained in Vienna, said:

"The Rio Clinic is a model institution directed with the wisdom of modern science and enthusiastic faith in the omnipotence of God. The clinic is a pioneer in the federal capital, whose lack was sensibly felt in this field. This is what I can affirm . . . in grateful remembrance for the incomparable treatment received."

The widow of one of Brazil's greatest generals had a major operation in an army hospital, but the wound suppurated and would not heal in spite of all the surgeons could do. Finally someone remembered our clinic. This woman was intrusted to our care. We endeavored to do our best, for a satisfied patient is the best propaganda a medical institution can ever hope for. The woman's infected wound closed in less than two weeks, and was perfectly healed. She took no drugs and no injections—only a vegetarian diet.

Ever after, this influential woman claimed that it was the vegetarian diet in the clinic that caused her wound to heal so completely in such a short time. She proclaimed this far and wide, among friends, doctors, and relatives. From that time on our satisfied and pleased patient became an enthusiastic propagandist for the Rio Clinic. Also, from that time on our vegetarian food became known and popular as a detoxicating diet. Even the doctors claimed that it was the detoxicating effect of her diet that caused the wound to heal.

On one of my trips far into the interior of Brazil I met a civil engineer who, together with a group of men, was opening a government road. This man was sick enough to die. We asked his men to carry him into the camp. We

were far away from town or any pharmacy, so we improvised means by which it was possible to give simple treatments. We found a five-gallon kerosene can, which we filled with water from the river, then heated it over a camp fire. A large burlap sack served as a fomentation cloth. We applied hot fomentations as soon as possible, and continued during the night. The next morning this very sick man was quite well, and went about his business.

Just about that time a group of our believers in this state suffered severe persecution. Our guide, who was one of our church members, appealed to this government engineer to protect our brethren. He answered, "I owe my life to an Adventist missionary, and therefore will do all I can to protect your group of believers in St. John." Soon he sent a detachment of soldiers to protect our believers in that place, telling them and also the village chief and priest that he owed his life to the Adventists, and that they would be protected so that they might enjoy religious liberty. Henceforth there was no more persecution in that village.

The Lord has promised to go before His people if they are willing to do this simple medical missionary work that He so clearly and definitely has instructed them to do. Let us therefore be faithful medical missionaries, doing the work He has given us to do, in willing obedience and simple faith, and surely God will add His blessing. Dear fellow workers, these two very important principles—simple hydrotherapy treatments and a vegetarian diet—are a God-sent blessing for our own individual good and that of our neighbors. They work in the homeland as well as in Brazil. Yes, they work anywhere.

A Startling Statement

But in our own heart of hearts, as medical missionaries, ministers, and gospel workers, what is our individual attitude toward the wonderful instruction from the pen of inspiration? Here is a startling statement:

"Habits which lower the standard of physical health, enfeeble mental and moral strength. . . . It is impossible for an intemperate man to be a Christian, for his higher powers are brought into slavery to the passions."—*Testimonies*, vol. 3, p. 51. (Italics mine.)

Here is reason for prayerful thinking. What are the articles of food that have such an influence over body, mind, and soul that they unfit us for high and holy service?

The writings of the prophets and the Spirit of prophecy are the voice of God speaking to the remnant church—to you and me individually. Here we are instructed in the principles

of healthful living and admonished to give to others the benefit of our light and knowledge in healthful living. God is interested in our diet in order to keep us in good health for His service. It is well for us to know how to select and prepare our food wisely, eat correctly, and maintain our health.

Here is at least a partial answer:

"Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. . . . A diet of flesh-meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth."—*Counsels on Health*, pp. 575, 576.

"Concerning flesh-meat, we should educate the people to let it alone. Its use is contrary to the best development of the physical, mental, and moral powers. And we should bear a clear testimony against the use of tea and coffee."—*Testimonies*, vol. 7, pp. 134, 135.

Many sound health principles are laid down in *Ministry of Healing*. We quote from pages 295, 296:

"Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. . . . In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. . . . Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."

This we have endeavored to do, and under the blessing of God the results have been most gratifying. We truly need never fear to carry out the instruction of Him who said, "Heal the sick" and "Cleanse the lepers."

A Doctor's Indictment

By ROBERT F. DUNLOP, M.D., *Director*
S. D. A. Clinic, Trinidad, B.W.I.

AS ADVENTIST physicians it is possible for us to lose sight of the ultimate goal. In the whirl of student life, in the rush of internship, and in the grind of practice or specialty too often what was once a clarion call to enter service in the Master's vineyard dwindles down to a mere whisper. Even the fondly cherished counsels of the Spirit of prophecy may be subjected to doubtful thoughts. "What was good instruction in 1870 is simply impractical today," we speculate. "The inspiration from quiet, secluded St. Helena would be just frustration in my busy office on Main Street, U.S.A. Fomentations and gluten just don't fit in during

these days of antibiotics and tracer elements."

In Mrs. White's writings on medical evangelism no single fact is more stressed than that the physician's first duty is to be a winner of souls. (*Medical Ministry*, p. 188.) And we are not left with that single admonition, but page after page of practical instruction in soulwinning is available to the physician who is willing to be instructed. Why, then, are we putting forward such puny efforts to make our health message the resounding success it should be?

The majority of our physicians are conversant with the fundamentals of our health message. In the first place, both before and after the medical course they have become familiar with the medical writings of Mrs. White in their private reading; and in the second place, health principles are adequately and ably presented to the medical student in training. Then, if the church and the school are not to be incriminated, we must look elsewhere for the causes; and surely if we are perfectly honest, we need not search farther than our limited personal horizons and our private misgivings.

What Shall Be Our Standards?

Is it not that we find ourselves reading current medical journals more than the *Testimonies*? We drive a hundred miles to attend a medical lecture but put up any ridiculous excuse for not giving a temperance talk or a health lecture in our own church. We spare no effort in time or money in trying out some new-fangled diagnostic or therapeutic apparatus, yet we would be appalled at the suggestion of a ten-dollar outlay for a fomentation tank and a few cloths. We gulp down avidly every word on the latest drugs from the detail men, yet we are ready to rend asunder any of our well-meaning ministerial or lay brethren who try to encourage our practicing health reform.

In the final analysis what we are doing is attempting to measure God's standards, His wisdom by our wisdom. We are grossly unfair both to God and to ourselves, for we have only to consider for a moment the remarkable success that has attended the efforts of those who have wedded their plans and ambitions to the counsels of Mrs. White in the fields of theology, education, agriculture, publishing, and religious organization and have made strides that catch the imagination of the world today. Is it not our duty as well as our heritage to assess the value of the counsel of the Lord on health and disease by subjecting it to the crucible tests of practical experience? And then having proved all things, let us "hold fast that which is good." 1 Thess. 5:21.

Putting the Right Arm to Work

Part III

By JOHN D. ROGERS, M.D., *Instructor*
C. M. E., Los Angeles Division

Broadcasting the Health Message

GOD'S message on healthful living is as unchangeable as His word, but the methods of spreading it must keep stride with modern developments. My six years of experience in broadcasting the health message have convinced me that Seventh-day Adventists should recognize the value of this unique method of making our health principles known. The world has need of every ray of light we can give.

These programs were given over Pasadena's thousand-watt station KXLA every Sunday evening. The station management made no restrictions as to subject matter. Consequently, it was possible to present a great variety of medical topics without reserve. Some of these dealt with tobacco, alcohol, tea, coffee, and the meat question. On one occasion the announcer, who often ate supper from a tray at about the time of the broadcast, was seen to push back his ham when the subject of trichinosis was presented.

From the best estimates available there was an audience of approximately one hundred thousand each Sunday evening. We members of the health radio program were informed that our fifteen-minute program had elicited the best mail response of any weekly fifteen-minute broadcast.

The purpose of the broadcast was to present the principles of healthful living as known to Seventh-day Adventists. Therefore, whatever the particular topic presented, it was always placed in a spiritual setting, ending with, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Whatever the subject discussed, much thought was given to its presentation in simple, non-technical language. The matter was given in the form of a talk or interview. The discussion type of program always proved popular.

Health Books and Magazines With Radio

Obviously it is not sufficient merely to broadcast. To make our efforts more effective, we made free use of our health magazines and small books. Once or twice a month a complimentary copy of *Life and Health* was sent out to those who responded to the offers made.

This venture in broadcasting the health message was begun on a self-supporting basis. Later

it was supported by the local conference for a time. To defray expenses small books, such as *The Cigarette as a Physician Sees It* and *Cook Better and Live Longer*, were offered to those who assisted in the support of the work.

Correspondence Courses on Health

Believing that the results of health education are made much more permanent by study, we inaugurated correspondence courses in healthful living and the principles of nutrition. Hundreds of listeners enrolled for these courses. Upon the successful conclusion of the course, the student received a certificate. The replies of our students proved very stimulating as little by little we saw the seed bearing fruit. Eating habits were corrected, tea and coffee were given up, and many victories were gained over the tobacco habit, which placed these people in a better position to discern truth.

Realizing that the health message is the entering wedge, we attempted to enroll as many as possible of our health students in the Bible courses and to enlist the cooperation of our colporteurs. Presentation of the radio log bearing the title of our program, *Your Friend the Doctor*, often gained entrance. Might not this be an important means of gaining entrance to the homes in many parts of the world?

Television Possibilities

Think of the results of a school of nutrition presented on television! Prejudice could be broken down by such programs. Not only should this type of program aid us in obtain-

ing radio time for gospel broadcasts, but it should help us to remain on the air. In many countries broadcasts on health may be the only kind we can carry on. In such instances it will indeed be an entering wedge. A health broadcast will attract thousands whom a strictly religious broadcast could never reach. Does this not appeal to you as a method that should be widely used?

Course in Parasitology and Tropical Hygiene for Nurses

IN DESIGNING a program of service for Seventh-day Adventist nurses, the School of Tropical and Preventive Medicine of the College of Medical Evangelists is happy to announce a course in parasitology and tropical hygiene for nurses. This unusual course, being offered February 19 to March 30, 1951, is the first one of its kind to be offered in the United States. Though it is primarily for nurses contemplating service in the tropics and those scheduled to return to overseas bases, the course will be valuable to any nurse interested in tropical public health.

Subjects covered include parasitology, laboratory methods, tropical hygiene and sanitation, tropical medicine and nursing, and nutrition. Practical aspects of the subjects will be emphasized throughout the six-week course.

For application form and further information address: Director, School of Tropical and Preventive Medicine, College of Medical Evangelists, Loma Linda, California.

WHY THE SHIP SANK

¶ THERE is a story of a new ship that had been built in an English port, and equipped with all modern improvements necessary to navigate the seas. The compass had been tested, and everything so far as possible had been done to ensure safety. With high expectations of a safe voyage, the sailors left for a foreign port. After some days' sailing on the sea, the man on the lookout cried out, "The rocks are ahead of us," and before the course of the ship could be changed, the vessel struck the rocks and was wrecked.

On examination it proved that she was many miles out of her course. It was difficult to understand how this could be, until it was found that a steel nail had been driven down near the compass. This had caused the compass to vary a few points, and this small variation caused the vessel to diverge from the true course, and as a result it struck the rocks.

So it is with sin; if kept in the heart, sometime it will cause us to swerve from the true path of righteousness, and we be wrecked at last upon the rocks. Sin is a dangerous thing to cover up in the heart.—*The New Testament Christian*.



MUSIC

In Worship and Evangelism

Building the A Cappella Choir

By GEORGE W. GREER, *Professor of Music*
Australasian Missionary College

CHORAL singing without instrumental accompaniment is nothing new. It dates back to the early days of church history when organs or other instruments were considered unfit for church or chapel use. Therefore the term *a cappella* means "in church or chapel style," which was unaccompanied. The term as used today does not necessarily mean that the organization must sing exclusively without accompaniment, but that it is so constructed as to be able to render music intended for performance in this manner. This has come to include five- to eight- and ten-part arrangements which now predominate in publications for unaccompanied rendition.

No man-made instrument is capable of producing the potential beauty of tone possible in the human voice. While this divine touch of musical coloring is not commonly heard because of faulty training, and can never be fully experienced without the heavenly tuning of the victorious life, it is our own fault if we do not have it. If as much time and common sense were given to preparing and maintaining a symphony of voices as is invested in any one of the great symphony orchestras today, we would be compelled to place choral music above any other combination of instruments. Unfortunately this glorious ideal will not be fully realized until we reach the better land.

The use of piano, organ, or instrumental ensemble as an accompaniment for group singing obviates and covers many faults that become serious when the voices are heard alone. For this reason a cappella singing will never become very common. And most choral music is provided with accompaniment. This provides variety, contrast, and interest. Obviously every choir should practice as much as possible without an accompaniment to lean upon, as a means of developing independence, unity, blend, and tone quality.

Organizing the Choir

In organizing a balanced choir, one must take care to avoid overloading any one part. Start-

ing with a quartet, the voices should be added around the circle of parts, and only as additional voices are available for each part should one be added. The first problem of building an eight-part choir is to secure enough voices for the outside parts. First tenors and first sopranos are scarce. Not that there are not an abundance of sopranos who *want* to sing "first," but securing sweet, warm, lyric voices for this part may limit the size of the total ensemble. One poor voice on this usually overloaded part will bring the whole choir to its level, for it is always heard.

It is a safe policy to move loud, aged, or badly used voices to a lower part. They will sing a freer, better quality of tone there and will not stand out. A raucous soprano may make a good first alto; and an acid, forced first alto may be a valuable second alto if her range permits. Singing lower will often relax the tension, and if the voice is not too old and set, it may hasten the day when, with training, a higher part can be taken creditably. If altos are plentiful and first tenors are scarce, placing a few contraltos on the first tenor part will save the situation and sound just as well. The more brilliant the voices, the better the substitution.

Balancing the Parts

Actually the eight-part choir is two choirs—a women's four-part choir and a men's chorus or choir. Each is complete in itself and should be perfectly balanced. A good choir is built on the order of a pyramid, with the deep, broad, heavy voices below and tapering up to the lovely lyrics on top in both sections. Since real basses are rare, it is usually necessary to use more bass baritones and baritones on the second bass part than voices on any other part to secure the necessary foundation for the harmony. The pipe organ must have deep full bass, a band must have its sousaphones or tubas, and the symphony its battery of double basses.

A melody to be successful must be reminiscent.—L. Wolfe Gilbert.

When the group sings at full volume on a standard chord (second bass root, first bass fifth, second tenor octave, and first tenor the third above, with the women's voices one octave higher) no part should protrude and all should be audible and in perfect balance. Then it is the endless task of the leader to keep the balance on every degree of volume to the softest tone, only allowing a part or voice to be heard when a special solo or obligato part needs prominence. This takes infinite care and patience, much practice, and unity of spirit and purpose.

"We should endeavor . . . to approach as nearly as possible to the harmony of the heavenly choirs."
—*Signs of the Times*, March 14, 1900.

Arranging Numbers for Eight-Part Singing

If the fullness and breadth of eight-part harmony is desired on a hymn, gospel song, or any four-part arrangement for mixed voices, it is only a matter of assigning the four parts to the women so that each is singing her most comfortable range and with no part outstanding except the melody; and then the four parts, male-quartet style, to the men. Usually the second soprano gives the best quality and volume for the melody, first alto the alto, first soprano the tenor, and second alto the bass. If the parts are high, the first soprano can take the melody, the second soprano the alto, and the first alto the tenor an octave lower. When the alto is not too high, the first tenor can sing it comfortably, and the first bass and second tenor can take either the melody or the tenor, whichever suits the range of the part best. Of course the second basses take the bass, with the sub-bass octave added when possible. First sopranos singing the tenor part must sing very lightly, especially when the tenor is above the melody in pitch.

Tone Color and Voice Production

The tone quality of the ensemble will be as good or as bad as the standards and knowledge of the director, and as good or as bad as each individual voice. No voice is unimportant in a well-organized choir. Blending as well as quality are basically a matter of tone production. The more complete the resonation of each voice in all the remarkable oral cavities provided by the Master Craftsman, the more the voices will weld together and the richness and luster of the ensemble tone be increased.

The fundamentals of voice production are

simply and clearly stated in the Spirit of prophecy. Anyone who will proceed with an open mind and a willingness to work can improve his voice by applying these principles. Let every choir leader saturate his mind with this divinely given instruction. He should take lessons from a teacher who is straight on fundamentals and pass the instruction on to his singers. Each singer should be encouraged to take individual lessons. Then when we have done all we can we may ask in faith and the Lord will do the rest.

The symphonic choir, or choral symphony, is, as the term implies, an orchestration of voices paralleling or imitating the symphony orchestra. This requires many parts, a great variety of voice qualities, and wide range. The larger section in number will be the beautiful string choir, voices with the brilliance and fullness of the strings from deep double bass to first violin. The woodwind quality, including the reeds, is also to be found in the human voice, as is also the strength and clarity of the brasses from trumpet to tuba or sousaphone. Piccolo coloraturas should sing well above high C, and sub-basses to G or F below C. Overtone effects can be secured by assigning a light lyric or coloratura soprano to the desired tones, either to be hummed or sung on a suitable vowel, the syllable of the words being sung. A trio of women's voices can add gorgeous color effects carefully used, and with the sub-bass beneath, the harmony becomes symphonic.

As a chamber-music ensemble or concert orchestra, with their smaller number and variety of instruments, cannot produce the fullness, breadth, and richness of the symphony (usually 75 to 125 pieces), neither can the small choir, even though it may sing eight parts, produce the glorious symphonic harmony, and therefore it should not be called a symphonic choir.

There have been occasions when evangelistic enthusiasm has led to giving exaggerated titles and qualifications to our choirs and music performers. This always results in disgust and an underrating of our whole message on the part of those who know the difference. The plain, simple truth, rather understated than exaggerated, will always bring the best results in the end.

Above all, let us spend and be spent, that the power of our choral ministry may not be imperfect as a result of failure to do our part. One thing is sure: God will not fail us; He will do His part.

"Let us learn the song of the angels now, that we may sing it when we join their shining ranks."—*Patriarchs and Prophets*, p. 289.

A bright smile has compensated for many a vocal flaw in a concert.—*Swarthout*.

People Who Can't Sing

THE singing evangelist has long faced the problem, particularly in areas of small Adventist churches or perhaps no churches at all, of having at least a part of his evangelistic choir composed of "people who can't sing." Now comes a news item regarding an entire choir composed of such "singers":

"RICHMOND, Va. (RNS)—A choir of people who can't sing is being organized at Highland Park Methodist Church here.

"The project is the idea of the pastor, the Rev. James L. Robertson. He calls it the "One-Two Choir," because its members "hit one note and miss two." He says he believes people who aren't good singers get a lot of pleasure out of trying to sing. The choir will sing at a church service after a few rehearsals.

"Highland Park Church has a full-time minister of music and its regular choir is considered one of the best in this city of nearly 300 churches."—*Zion's Herald*, Oct. 18, 1950.

This ambitious undertaking should be heartening to all singing evangelists and to many choir leaders, and it may be that after this choir has been functioning for a few months more we may be able to get some valuable suggestions from the director.

B. G.

"Praise Ye the Lord"

THIS is the title of a book that contains the stories of twenty-one old-favorite hymns, such as "Tell Me the Old, Old Story," "My Faith Looks Up to Thee," "Nearer, My God, to Thee," and "Onward, Christian Soldiers." It contains not only their stories but an excellent analysis of their deeper teaching, and an earnest urging of this meaning upon men and women today.

Praise Ye the Lord, Robert Barr, Evangelical Publishers, Toronto, Canada, 1949, 153 pages, \$1.25.

CARLYLE B. HAYNES.

Attention, Composers!

MONMOUTH COLLEGE offers a prize of one hundred dollars for the best setting in four-voice harmony for congregational singing of a prescribed metrical version of Psalms 148. The offer is open to musicians of any nation and closes February 28, 1951. It is the eighth in a ten-year series known as the Herbert Memorial Psalm Tune Composition. For the words to be used and conditions of entry, write Thomas H. Hamilton, Monmouth College, Monmouth, Illinois.



RADIO....

Possibilities, Techniques

Billy Graham Now on ABC

By PAUL WICKMAN, *Radio Secretary General Conference*

BILLY GRAHAM, the thirty-one-year-old revival preacher, is now on the American Broadcasting Company's network every Sunday with a 164-station, coast-to-coast radio program titled *The Hour of Decision*. The program features bass-baritone George Beverly Shea, author of "I'd Rather Have Jesus," as soloist.

The half-hour program is heard over ABC at 2 P.M., Eastern Standard Time, every Sunday. Each program will cost \$8,000, but this did not deter Graham from signing up for fifty-two weeks, or \$416,000 worth of radio time, after some friends in Portland, Oregon, gave him enough money to start the broadcasts.

Evangelist Graham says he hopes to become the spiritual successor of the late Walter A. Maier, preacher on the *International Lutheran Hour*. He says he will "hammer away" at the same theme—national repentance.

Introducing David Olsen

THE new voice you hear on the *Voice of Prophecy* broadcast is that of David Olsen, the new associate speaker. Brother Olsen comes from the Washington Conference, where he was home missionary secretary. He has a wide background of soul winning. The "Don and Dave" radio broadcast will long be remembered in the Seattle area.

E. R. Walde now comes to the General Conference from the *Voice of Prophecy* to take up his duties as associate secretary of the Radio Department.

Radio Opportunities

MINISTERS have a wonderful opportunity on the radio, but many of them begin without reading any Scripture, and often they proceed without any reference to the Bible.

What is the matter with our ministers? We can have a good "moral" talk from people who are not even church members.—J. T. ELDRIDGE in *The Christian Advocate*.

**Your Choice of
Electives**

**Book-a-Month
Reading Plan**

**Your Choice of
Electives**

**Enthusiastic Field Response Encourages
THE MINISTRY
to announce again the Round-the-Year
READING COURSE PLAN
FOR 1951**

**EVERY MEMBER
EVANGELISM**

**Your Choice of
Electives**

**ELLEN G. WHITE
AND HER CRITICS**

**Your Choice of
Electives**

Four choice volumes have been made available in our 1951 Ministerial Reading Course. Besides these, something new has been added this year. There is a valuable fifth book—a special gift—which is free. This will be included with every full set purchased. (For details see center spread.)

These five volumes will be especially sponsored during February, April, June, August, and October. The alternate months, beginning with January, 1951, are left open for your choice of electives.

On page 55 of this issue of THE MINISTRY are listed a number of outstanding electives from which to choose your book for January. These cover a variety of subjects. The reading committee is unusually enthusiastic about the electives included in this list. It is our purpose to suggest a wide variety of choices on these alternate months, covering many fields of ministerial interest. Thus each worker may choose his reading to his own liking and needs.

The suggested volume for your February reading is "Aflame for God," an inspirational and full report of the Pre-session Ministerial Council held in San Francisco, July 7-10. The February MINISTRY will carry a full page describing this outstanding book, which every Adventist worker, whether he attended this session or not, will want to read.

**EVANGELISM
ACCORDING
TO CHRIST**

AFLAME FOR GOD

**Your Choice of
Electives**

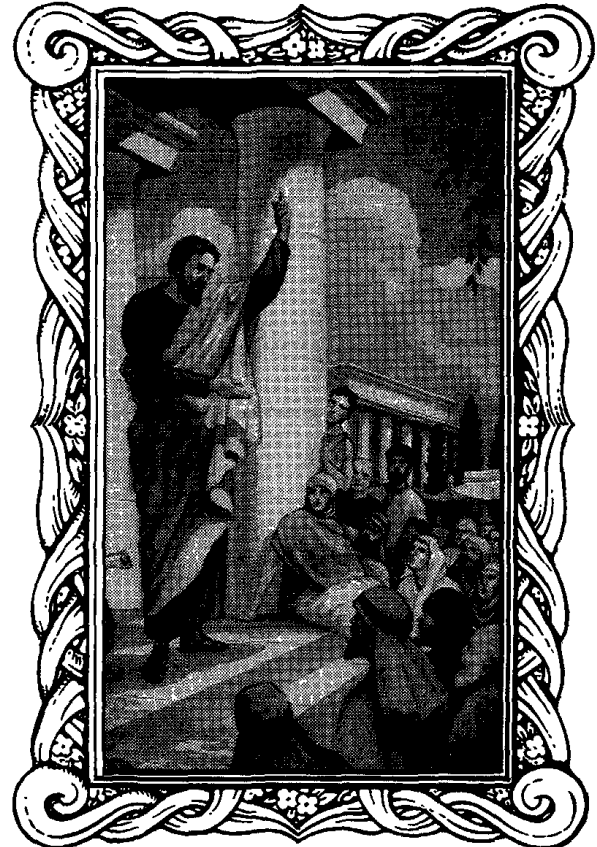
**THE MINISTRY
OF THE SPIRIT**

**Your Choice of
Electives**

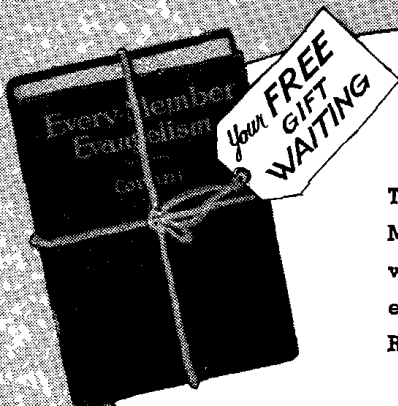
ENGRAVED ON M



Aflame for God
1950 Ministerial Council Report



The Ministry of the Spirit
by A. J. Gordon

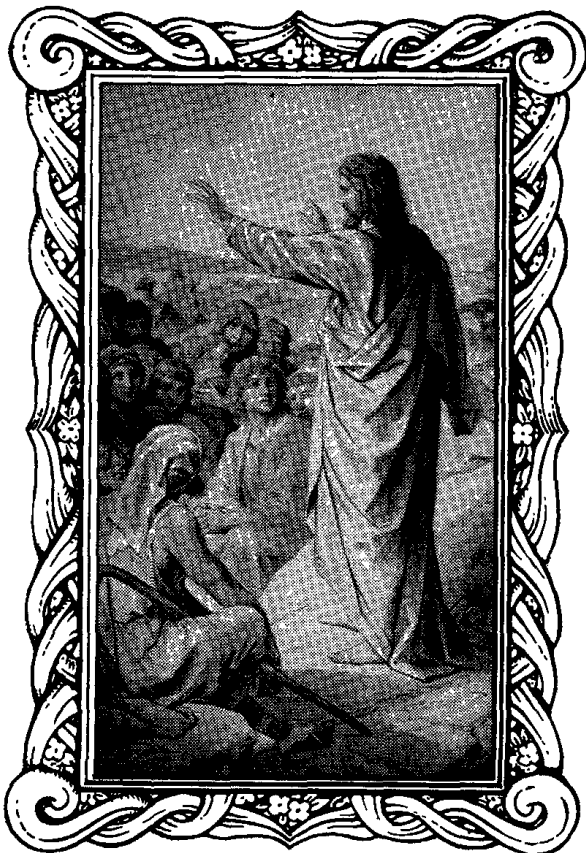


Something New!

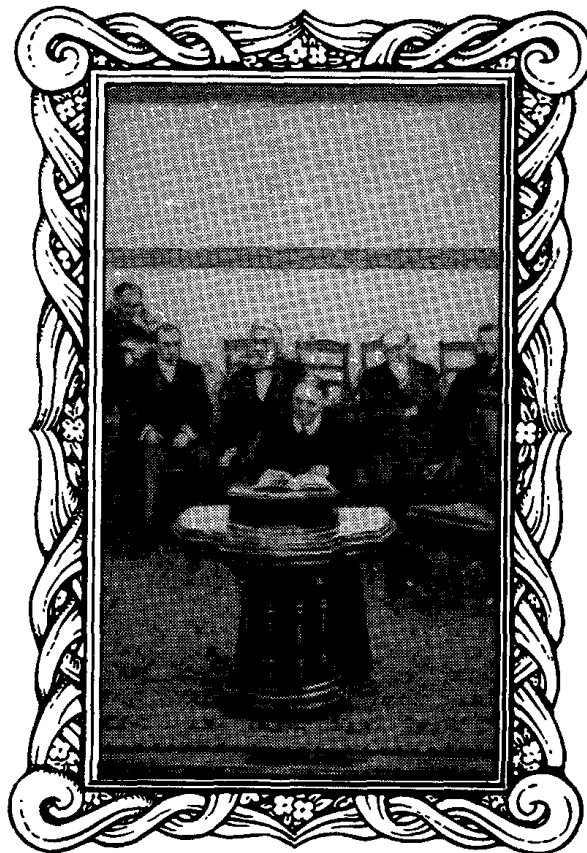
This unusually practical book, "Every Member Evangelism," by J. E. Conant, will be included free—as a gift—with each complete set of the 1951 Ministerial Reading Course purchased.

1
MINISTERIAL
COUNCIL

MEMORY'S WALLS



Evangelism According to Christ
by Gaines S. Dobbins

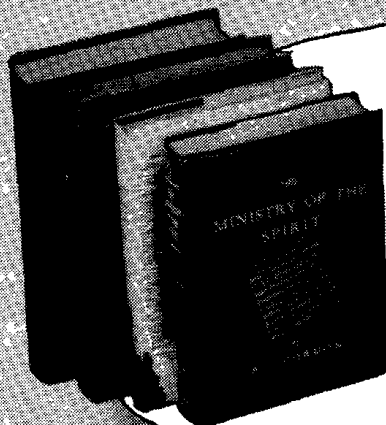


Ellen G. White and Her Critics
by F. D. Nichol

1951

ANNUAL READING

COURSE



You Will Agree!

You will certainly agree that the timely messages contained in the five outstanding books chosen for 1951 are worthy to be engraved on memory's walls! Please turn the page.

AFLAME FOR GOD

San Francisco Pre-session Council Report, 480 Pages.—This is something every evangelist, pastor, teacher, and Bible instructor will want to own—the thrilling report of the Ministerial Council held just prior to the last General Conference session. All the sermons, discussions, and councils appear in this unique volume. Scores of illustrations—candid camera shots of unusual interest—preserve the very atmosphere of this great council. Your association secretaries have done their best to preserve both the content and the inspiration of those wonderful days, and this volume of 480 pages is the result. L. E. Froom and Louise Kleuser, who did most of the work in correlating this unique volume, are to be commended for their part in this contribution to the Advent worker library.

THE MINISTRY OF THE SPIRIT

By A. J. Gordon, 224 Pages.—Here is a classic. Breathing the spiritual vitality of the writer and his great contemporaries, Spurgeon, Moody, Meyer, and Maclaren, Dr. A. J. Gordon, the founder of Gordon College of Theology and Missions, and author of the beloved hymn "My Jesus, I Love Thee," here charges the ministry with a new yearning for that spiritual power defined by the servant of the Lord as our greatest need. **The Ministry of the Spirit** is a well-recognized and superlative work on the Holy Spirit. The book calls for careful Bible study and deep personal heart searching. The author also presents an able discussion on how to detect the genuine gift from the counterfeit. It will suggest scores of Sabbath sermons and several series of prayer-meeting studies. One of our field leaders, when he learned that this volume was a part of this year's reading course, exclaimed, "Wonderful! That book has been a spiritual inspiration to me for twenty-five years."

EVANGELISM ACCORDING TO CHRIST

By Gaines S. Dobbins, 224 Pages.—"Christ's way of presenting truth cannot be improved upon."—**Evangelism**, p. 56. With this thought in mind **Evangelism According to Christ**, by Gaines S. Dobbins, was chosen as one of the major reading course volumes. In the author's challenging style he takes the reader back to first sources, and provides the soundest personal basis of soul winning—the teachings of Jesus Christ. Dr. Dobbins shows that in the Gospel of John the divine Evangelist lays down His master plan for evangelism—a plan fully adequate for this age, or any other age. Other books have expounded modern techniques for conducting revivals. Some have drawn from the New Testament the basic principles of evangelism. But this new book unfolds the new purpose of evangelism according to Christ. Such

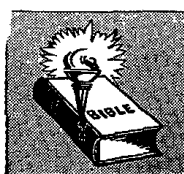
challenging chapters as "The Crucial Issue—Christ's Power to Save," "The Decisive Battleground—Dealing With Doubt," "Light Versus Darkness—Appealing for Decision," "The Secret of Peace and Power—Union With Christ," and "The Key to Effective Witness—Prevailing Prayer" make it an outstanding contribution in this field. We believe the field will deeply appreciate the inspiration of this volume.

ELLEN G. WHITE AND HER CRITICS

By Francis D. Nichol, 704 Pages.—Not since 1868 when Uriah Smith found it expedient to defend the writings of Ellen G. White in his book **The Visions of Mrs. E. G. White** has one in the denomination undertaken a similar work. We have long hesitated to do this, but with the passing of the decades the libelous attacks of our critics increased and became more insidious. God's cause will always find its champions. It was with the great conviction that it was now high time to write in defense of this special gift to the remnant church that Francis D. Nichol rose to the present occasion. This phenomenal work presents an array of criticisms and charges against Mrs. White with satisfactory, detailed answers. Here are a few of the problems discussed: Mrs. White's visions, strychnine, reform dress, shut door, close of probation, suppression of Mrs. White's writings, amalgamation, plagiarism. One hundred readers carefully surveyed the manuscript, and their various suggestions were well studied by another responsible committee. So this book goes to the field with more careful prepublishing reading than any other book in our history. We bespeak for it the deepest interest on the part of all Seventh-day Adventist workers.

EVERY MEMBER EVANGELISM

By J. E. Conant, 192 Pages.—This is something new—your dividend or gift book which goes with every full set of the 1951 Reading Course. **Every Member Evangelism**, by J. E. Conant, D.D., was published by the **Sunday School Times** several years ago, and its popularity still holds. The author of this excellent work was for many years a Bible teacher and an evangelist, and he definitely knows the divine plan of the great gospel commission. Organized into three main sections—The Divine Program, The Divine Purpose, The Divine Power—it is informative and stimulating. Preaching Christ while exalting truth is well stressed by the author. Excellent instruction on church revivals accompanied with witnessing power for Christ is one of the book's outstanding contributions. Interestingly, the last two chapters, "Making Revivalism Permanent" and "The Divine Dynamics," reveal beyond a doubt that its instruction is sound and very workable in Adventist ranks. (Included free with each full set purchased. **Value, \$1.25**).



BIBLE INSTRUCTOR

Reaching Families With the Message

RECENTLY I visited a number of homes in one of our Eastern cities. The conviction was re-emphasized that our message does its most satisfactory work in families. Although Jeremiah's prophecy, "I will take you one of a city, and two of a family, and I will bring you to Zion," (Jer. 3:14), is still too true in many cases, the prophet also predicts, I will "be the God of all the families of Israel" (Jer. 31:1). God believes in saving whole families, and evangelistic workers should devise attractive plans for reaching them with the last warning message. The prophet Malachi predicted a great work of family revival in the very hour of preparation for Christ's return. (Mal. 4:5, 6.) These prophecies fit into the problems of our present juvenile delinquency and lay a new burden upon the hearts of those who enter homes for teaching present truth.

To make it possible for families to study our important truths often requires wearisome work into the night hours, and yet it pays great dividends. Whereas the personal worker might reach the mother of the home alone in the day-

time, yet in the evening visit, in an atmosphere of family unity, our truths may be made much more effective.

The Bible Correspondence School

A very helpful agency for reaching whole families with the message is the Bible correspondence school. This plan exerts a far-reaching influence in interesting families. Often some alert younger member of the family, who is used to handling lessons in school style, stimulates a new interest in Bible study on the part of the entire family. But these correspondence course students still need personal work, especially before they meet the Sabbathkeeping hurdle. Too often, if left alone to struggle with this dynamic, unfamiliar truth, the student becomes too set in his independent study, or loses his interest altogether. But when at this stage he makes the acquaintance of a personal worker, the Bible instructor often leads an entire family into the truth. Truly our correspondence courses may become mighty agencies for bringing many substantial families to Christ and His

MINISTERIAL READING COURSE

(1951)

Aflame for God	\$4.75
San Francisco Pre-session Council Report, 544 pages	
The Ministry of the Spirit	2.00
A. J. Gordon, 224 pages	
Evangelism According to Christ	2.50
Gaines S. Dobbins, 224 pages	
Ellen G. White and Her Critics	5.75
Francis D. Nichol, 704 pages	
	<hr/>
	\$15.00
Free Dividend Book	
Every Member Evangelism	Value 1.25
J. E. Conant, 195 pages	
	<hr/>
	\$16.25
SPECIAL MINISTERIAL PRICE	Per Set \$12.95

Order From Your Book and Bible House

last-day message for this closing hour of earth's history.

The Problem of Working Families

In many American families the mother is working outside the home because she wishes to share in relieving the family economic pressure or because she may choose to work. All this militates against our home and family life. It tends to make the problem of making home contacts one that is not easily handled. It takes much effort and patient personal work to interest whole families in our message. But the hour demands that we wrestle with the problem.

As we visit the homes of those whose national roots reached into Europe a generation ago, we find the family spirit still pronounced. Here the Bible instructor may succeed in reaching entire families if she is conscious of their need and perseveres until the whole family may be gathered together for Bible study.

New opportunities are now presenting themselves in our evangelistic work. America has opened its doors to European refugees, who on new soil are ready for new ventures, including religion. We must immediately capitalize on this opportunity for evangelism as well as rehabilitation. The first fruits of this interest are already being seen, and European church groups in America are reaping a bountiful harvest. Families are seeking an explanation of our present-truth message. We recently observed in one of our city churches a very helpful interest centering around a newly arrived refugee family. These displaced persons must find their places in the ranks of our message. As workers we must not be too slow in our contacts, or we may lose out in winning precious families.

Because our message challenges families to accept it, let us in our evangelism stress reaching them in this hour when all heaven cooperates with God's workers to save the homes of those who are seeking for light. L. C. K.

Each in His Own Way

¶ Let every man come to God in his own way. God made you on purpose, and me on purpose, and he does not say to you, "Repent, and feel as Deacon A. feels," or, "Repent, and feel as your minister feels," but, "Come just as you are, with your mind, and heart, and education, and circumstances."

You are too apt to feel that your religious experience must be the same as others have; but where will you find analogies for this? Certainly not in nature. God's works do not come from his hand like coins from the mint. . . . No two leaves on the same tree are precisely alike; no two buds on one bush have the same unfolding, nor do they seek to have.
—Henry Ward Beecher.

Qualifications for Bible Work

By AN EXPERIENCED WORKER

THE Bible instructor is the minister's assistant. In public service and in the homes of the people she is his right-hand helper. She is supposed to tell the people at their hearthstones what the preacher tells them from the pulpit. Therefore, for her work she needs a preparation that is similar to that required for the minister.

Essential Qualifications

I. Of primary importance is Bible training. How can one be a Bible teacher unless he has some understanding of the Book he is to teach? The Bible affords study from which we can never graduate. It is to be our daily counsel to the close of life. Many subjects have been outlined as essential in the study of the Scriptures, the most important of which seem to be:

1. The Life and Teachings of Christ.
2. The Acts of the Apostles.
3. The Epistles.
4. Old Testament History.
5. Major and Minor Prophets.
6. Daniel and the Revelation.
7. Bible Doctrines.

The first and the last two subjects must be thoroughly understood before attempting to teach. The other subjects may be covered by a correspondence course, as time permits, if this is the most convenient method. Thus the teacher of the Bible maintains fresh inspiration and facts about the Bible.

II. The next essential requirement is the study of the Spirit of prophecy. Since this is the special gift to the church, and serves as a magnifying glass on the Bible, it should be diligently studied and become a part of the life and the teachings of the Bible instructor.

III. A knowledge of history in connection with fulfilling prophecy is important. History of antiquity, church history, and the history of our Bible, prove of great value to the one who aims to be thoroughly familiar with Bible facts. A knowledge of the history of one's own country is also essential.

IV. A practical knowledge of our native language, both spoken and written, is essential. A fluent and accurate use of language is a great asset to the Bible instructor, and this is a field of study in which there needs to be constant progress.

V. Since the Bible instructor is a teacher, a course in pedagogy and educational psychology is of great benefit.

VI. Public speaking and elocution are drills

which serve to fit one to present the message of truth more gracefully and effectually in public.

VII. Music should have a prominent place in the curriculum of Bible instructors. Ability to play the organ or other instruments for congregational singing serves to very good purpose. Culture of the voice, for both singing and speaking, cannot be too strongly emphasized. If the consecrated Bible instructor can couple with appropriate deportment and dress the singing of the songs of Zion in a way to touch hearts, entirely free from the operatic style of self-exaltation, her efficiency is greatly increased. There are many occasions where a Bible instructor's knowledge of music serves to excellent advantage.

VIII. The Bible instructor should keep a notebook in which are neat and concise notes and additional information on subjects to be presented to her readers. She should constantly be on the watch for fresh and up-to-date information, and when reading should jot down items of special interest which can be used in the Bible studies.

IX. To be able to render "first aid" in a time of emergency tends to inspire confidence and a desire to hear what is involved in the instruction, qualifying the Bible instructor to meet special situations; and while bringing relief to the suffering body there is special opportunity to uplift the soul.

X. In connection with being a teacher of the Bible, the efficient Bible instructor should be able to conduct classes for the study and demonstration of healthful cooking, simple methods of sewing and the principles of healthful dress; also, simple treatments for the relief of common ailments, fomentations, packs, massage, bandaging, baths, and so forth. Instruction should also be given concerning the harmful effects of drugs and patent medicine.

Education and Consecration

For many of us years could well be spent in pursuing an education that would better fit us to do successful work; but in view of the shortness of time and the need of dedicating our time and money to the finishing of God's work, we may not always be wise in prolonging our education. In the event that a college course is not completed, keeping the main subjects thoroughly in mind, the Bible instructor may enter the field of active service, and while laboring for souls may be taking short courses of study by correspondence, improving every opportunity for self-advancement while actually at work.

No amount of book learning or literary at-

tainment can take the place of that spiritual fitting which only God can give, and which comes as the result of complete consecration and wholehearted service for God. Consecration alone, however, is not enough; there must be adequate training. It is true that in some cases workers have had remarkable success even though they have had little training; but there is always a shyness and a lack, which the knowledge of a thorough preparation would obviate. The Bible instructor should seek to attain to the highest possible grade of efficiency, realizing that the best is none too good for the Master's use. "Let us never be satisfied with ourselves until God is satisfied with us."

What New Believers Should Know

In the process of a series of evangelistic meetings it may be necessary for the evangelist to leave his new interest in the hands of an experienced Bible instructor. It is often up to her to continue visiting these new believers until they are able to stand alone. She may need to lead out in the prayer meeting, and occasionally in the Sabbath service. She will now be seeking a different approach to her Bible studies and will need to develop skill in presenting an expository type of Bible reading. New Sabbathkeepers are greatly helped by a review of our doctrinal themes, and these reviews will hold the interest when variety in presentation is followed. The following exegesis suggests how expository teaching may be adapted to many chapters of the Bible.

(Based on 1 John 5.)

EIGHT times in 1 John 5 the expressions "we know" and "may know" are used. The new birth is not an ecstasy. It is an experience based on (a) a knowledge of God's purpose in Christ, (b) an understanding of the true nature and consequences of sin, (c) vigorous resistance to sin, (d) personal confidence in prayer to receive overcoming power, (e) the receiving of eternal life in Christ—not to be confused with immortality—now, today! John emphasizes that

Steadfastness of Faith

¶ It is said of one of Napoleon's marshals that a bomb fell near him as he was writing a communication to Napoleon and that when it exploded, throwing dirt all over his paper, he said, "I don't need any sand to blot this with now," so great was his coolness; but most men are so easily frightened that they run when a bomb falls near them.

Men who have no confidence in the divine ordering of things are subject to fear and disturbance; but a man who has real faith in God, and believes that all things are ordered for good, and thinks from day to day that he is dearer to his Heavenly Father than the terraqueous globe, is not easily disturbed.—*Phillips Brooks.*

our present victory over sin is made possible by the life of Jesus. Many times in this chapter the words "is," "are," and "hath" are used in the definite, positive setting. Here are twelve facts the new believer should be brought to know:

1. Jesus Christ is born of God.
2. The love of God makes commandment keeping possible.
3. Keeping His commandments is not a grievous task.
4. The new birth makes possible our overcoming the world.
5. The victory lies in our faith in Jesus.
6. A threefold baptism—that of the Spirit, of the water, and of the blood must take place. (Eph. 5:26, 27; Heb. 12:1-4; Matt. 20:20-23; Luke 12:49-53; 22:44.)
7. Truth is witnessed to by the world, the Father, the Word, and the Spirit. The Trinity are in perfect agreement. Christ's commandments are God's commandments. The dispensation of the Holy Spirit is not against the keeping of the law.
8. Having the Son means living the life of Jesus.
9. There is divine power in the name of Jesus to save us from sinning. (Matt. 1:21.)
10. In His name we may confidently pray for anything that is in accordance with His will.
11. Sin's toll is death. Sin must be overcome in him who is born again, in the erring brother, and in the whole world.
12. The new birth includes an understanding of the purpose and mission of Jesus, of Jesus' revelation of the Father to us, and keeping ourselves from idols so that eternal life may begin in us today.

L. C. K.

Bible Study Outline

EDITORIAL NOTE.—Replying to the request of the Ministerial Association for a Bible study outline, Miss Margaret Cosby, Bible instructor of the New Jersey Conference, suggests in her letter a few points we consider worth sharing with the Bible instructor family. We greatly appreciate her studious spirit, but please observe also her writing interest. Miss Cosby has a point when she states:

"Here is a copy of a study that I have used recently in presenting the sanctuary, as a smooth transition, or introduction to the heavenly sanctuary and its kindred truths. . . .

"Frankly, I have felt the need of writing for the personal value of clarifying and systematizing my thinking. A letter from a Bible instructor friend this summer has started me on the search for a series of truly Christ-centered studies. Give me a little time. I may soon have something helpful."

How about it, Bible instructors? Shall we be receiving your occasional articles and Bible studies—studies which have helped you in organizing your readings—to be shared with the world field? Thank you.

L. C. K.

The Sanctuary and the First Advent

By MARGARET COSBY, Bible Instructor
New Jersey Conference

[NOTE.—This study serves as a connecting link between the two studies on the earthly and heavenly sanctuaries.]

I. *Jesus' First Coming an Event of Prophecy.*

1. Jesus was foreordained our Saviour before the foundation of the world. 1 Peter 1:18-20.
2. He was sent to this world "when the fullness of the time was come." Gal. 4:4.
3. He opened His ministry by proclaiming, "The time is fulfilled." Mark 1:15.

II. *Jesus' Recognition of His Prophetic Mission.*

1. From infancy Jesus conformed to the Temple services. Luke 2:22-24, 42-49.
2. He declared the Temple a symbol of Himself. John 2:13-21.
3. He knew that He was fulfilling prophecy. Luke 4:16-21.
4. Jesus was aware of the divine schedule. He "knew that his hour was come." John 12:23; 13:1.

III. *The Meeting of Type and Antitype at the Cross.*

1. Jesus celebrated the last Passover and instituted the ordinances commemorating His death and resurrection. Luke 22:7, 8, 14-20.
2. His death brought the sanctuary services to a close. Matt. 27:50, 51.

IV. *Transition From Earthly to Heavenly Sanctuary. Jesus' Divine Priesthood.*

1. Jesus' earthly life was a preparation for His heavenly high priesthood. Heb. 2:17.
2. After Jesus' supreme sacrifice He ascended to the Father's right hand. Heb. 1:3.
3. There He ministers for us as our high priest and intercessor, in a "greater and more perfect tabernacle." Heb. 8:1, 2; 9:11, 12.
4. There is a temple in heaven. Within that temple is the ark of the covenant. Rev. 11:19.
5. In the temple in heaven is the golden altar of incense. Rev. 8:3, 4.
6. There is also the golden candlestick. Rev. 1:12.

V. *Appeal.*

How thankful we should be for our merciful and faithful High Priest. Heb. 4:14-16; 7:25-27.

GOD STILL IN CONTROL

¶ ABOVE the distractions of earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best.—*Ministry of Healing*, p. 417.



SHEPHERDESS *Her Vital Partnership*

The Traveling Minister's Wife

By GRACE D. MACE

NOT long ago it was my good fortune to secure reservation as a back-seat passenger in a new 1950 De Soto, driven by a well-known Seventh-day Adventist minister and his wife, from the East to the West coast of the United States.

Before the end of the first day of the journey there came very forcibly to mind the words of Solomon, which wives and would-be wives find easy to accept as a compliment of inspiration. "*Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.*" Prov. 18:22. And during the days to follow, this proverb of the inspired wise man flooded my mind, as I witnessed repeated demonstrations of its application and meaning in present-day setting.

Off to a Good Start

We began the journey early one beautiful July morning. The luggage was quickly and securely placed in the roomy compartment at the back of the car, and I and my small hand grip, containing the usual travel necessities, were snugly tucked into a spacious corner comfortably arranged in the rear seat. Then, from my little compartment, I watched the minister and his wife load up, and marveled at the way everything fitted into an assigned space. Extra coats and sweaters were placed on hangers permanently installed near the left-hand side window of the car. Truth-filled literature for missionary purposes, books, cleansing tissues, and other articles for the convenience of motorists were stored in the broad space beneath the window just behind the rear seat. Several strong cartons of food, securely wrapped and tied, were placed on the floor behind the front seat. Each article of food was separately wrapped in waxed paper and boxed, accompanied by an ample supply of generous-sized paper napkins for handy use. There was one small box containing silverware—such a satisfactory substitute for the usual picnic wooden spoons and forks—a can opener, and an instrument for removing the caps and corks from bottles of irreproachable content. There was also a leatherette carrying case containing two one-quart thermos

bottles and six lucite drinking cups that fitted neatly into the tops of the bottles. Such was the ample provision made for dainty travel cuisine, a provision that forestalled the messiness of spillings and crumb-scatterings that entice annoying pests as flies and gnats to come in swarms from apparently nowhere when food is in evidence.

Interesting indeed were the developments attending the "dining car" service in this restaurant on wheels as the journey progressed, completely obliterating any preconceived objection to picnic lunches en route. I can now state with assurance that, in comparison to Pullman dining-car service, with its joggle and cinders, tobacco smoke and perspiring table waiters, the automobile dining-car service, under the direction of an experienced, capable manager, is far preferable.

Traveling Attire

My next observation was the appropriate traveling attire of the "captain and his mate." As the minister stepped into the car and took his place behind the wheel, I noticed that his clergy garments were not in evidence, but instead he wore spick-and-span white duck trousers, and instead of a coat he had donned an attractive sport shirt of porous material, with abbreviated sleeves and open collar, for coolness and comfort. He wore a Panama hat, but this was soon discarded in favor of unhampered breezes circulating through the top of the car. And when the wind became too boisterous and the sun too familiar, he donned a visor cap of colored plastic, affording protection to the eyes and at the same time, holding stray locks in place during sudden blasts of wind and dust, without interference with free ventilation.

The minister's wife stepped out in a wrinkle-proof, light-colored, one-piece, short-sleeved dress, unhampered by gloves, scarf, or bonnet. All such formal articles of apparel had been packed in boxes and bags and placed in cold (hot ?) storage in the back of the car until the end of the journey. The lack of bonnet or hat was compensated for by a firm hairnet, which

kept the pin-curled headdress intact through sun, wind, rain, and dust, so that from beginning to end of the trip the minister's wife maintained a well-groomed appearance.

The Traveler's Prayer

Finally, we were all aboard and ready to go. But just as we were about to pull out of the driveway onto the crowded street leading to the highway, chatter from the back seat was suddenly arrested when it was observed that the minister had removed his hat and had reverently bowed his head, to seek God for guidance for a safe journey. What comfort and assurance came with the knowledge that angels were invited to accompany us all the way that day! The same procedure was followed at the beginning of each succeeding day; and always, after we were well started on the road, the minister's wife brought out from some secluded nook the small devotional volume entitled *At Dawn With God*, and read aloud the day's Scripture and Spirit of prophecy assignment as we were speeding along the road. Such was the atmosphere in which each day began. And at even, when we stopped at cottage, tourist court, or hotel, the minister and his wife followed their long-established custom of daily study of the Sabbath school lesson. Truly this particular De Soto became a miniature church on wheels, dedicated to true worship of the Lord.

Navigator, Chef, Waitress, and Hostess

But it is the minister's wife on which this narrative centers. This good woman kept a supply of road maps close at hand for frequent reference. It was evident that she had studied these maps diligently and knew all about the routing of the journey. While the driver kept his eyes steadfastly fixed on the road ahead, his helper, in a cheery, clear voice, announced every detour and change in highway routing. Thus the driver could proceed without stop or delay in retracing his way. The wife acted not only as navigator but also as tourist guide, pointing out places of historical interest along the way. Every mountain and river was known by its name, the beauty of the landscape was extolled with convincing enthusiasm, and the historical events of localities reviewed. To the back-seat passenger this was truly an enjoyable service, rendered at no extra cost; and the busy driver could often see with his ears what he could not observe with his eyes while traveling fifty or sixty miles an hour.

Another time-saving feature of the trip was the wife's ability to serve meals to her husband without stopping the "overland express" at

mealtime. When it came time for dinner or lunch the wife cleverly slipped apportioned morsels of food into the driver's mouth along the way until the full meal was finished, ending with a refreshing drink from the thermos bottle; and at the same time the speedometer registered twenty or thirty miles' progress along the highway. This is a decided advantage when time is limited and arrival at destination must be on schedule. It requires thorough acquaintance with a person's likes, preferences, and capacity to be able to serve as chef and waitress under such unusual conditions; but such is the possibility wrapped up in that "good thing" which, if a man finds, enables him to obtain favor of the Lord and success in his lifework as well as joy and personal satisfaction.

Not only did the minister's wife care for his daily food requirements, but she kept a keen, observing eye for any signs of fatigue attending the long hours of steady driving. The placing of a small pillow just right to relieve muscular strain between his shoulders or the gentle massaging of the back of his neck worked magic from time to time. Occasional stops at some shady spot along the way, when passengers alighted and the driver stretched out on the front seat for a half hour's relaxation, afforded much-needed rest.

Accountant and Diplomat

As the keeper of accounts, the minister's wife rendered indispensable service. The frequent stops at filling stations called forth from within the recesses of De Soto's glove compartment a little notebook in which were recorded accurate data as to the services rendered, with charges indicated. Note was also made of fluctuating prices of gas in different parts of the country as well as the variation of mileage obtained from different brands of gas, all records serving to advantage by way of comparison and economy.

Another service rendered by the minister's wife, and by no means least, was the cheery greeting and friendly smile for service station attendants and travelers along the way. She seemed to radiate good cheer everywhere. Her courteous thank you for each favor received was evidently gratifying to every person with whom we came in contact. Particularly did I notice the effect on a group of government officials stationed at a State line where the required close examination of the contents of travelers' food packages took place, as a government precaution against the spread of disease damaging to fruit and agricultural products. It was not too pleasant to be obliged to open up our boxes

and bags to the peering eyes of strangers, but the minister's wife responded with alacrity and thoroughness, at the same time giving expression to approval and satisfaction concerning the wisdom of the State in taking precautions for safety. The officials appeared surprised by her remarks, and grateful smiles of appreciation illuminated their countenances. To find such an understanding and cooperative tourist was not a usual occurrence.

Occasionally we stepped into a grocery store along the way to purchase some needed article, and here, too, the proprietor and clerks showed their appreciation of a cheery, satisfied customer and the pleasure it afforded to be of service to a traveling stranger. Among the most frequent purchases were small tins of frozen fruit juices, found in the deep-freeze cabinets in grocery stores. My first observation of such a purchase caused me to wonder what could be done with the sealed cans—how could we get them open, and after that how would it be possible to dilute the contents with sufficient water when neither pitcher nor other suitable container was available, and how could we keep the liquid cold while traveling in the intense heat? But all I needed to do was to keep still and watch the minister's wife, and soon the secret was revealed. Again I was reminded that the minister's wife knew what she was doing and how to do it. I had observed that wherever we stopped for overnight, whether at tourist court or hotel, or at filling stations where a font of ice water was available, the two large thermos bottles made their appearance and were filled with fresh water. With the tins of fruit juice in hand, each having been placed under the keen edge of the handy can opener, she poured the contents of the can into the thermos bottle, replaced the cap, and after a few vigorous shakes, brought forth, immediately or hours later, a cold, refreshing fruit drink. How satisfying were these thirst quenchers, and how grateful we were to the minister's wife for her thoughtfulness and ingenuity!

The Children on a Trip

Thinking of the many ministers' wives who perhaps are accompanied by small children

when traveling, I ventured to ask this minister's wife whether she had experienced difficulty in traveling under such conditions.

"Oh, not at all!" responded this experienced traveler. "When our children were small we made many long trips as Seventh-day Adventist missionaries in a foreign land, where many of the ordinary conveniences in the homeland were lacking; but I always planned to keep the children busy and interested in games or books or story travelogues simplified to a child's comprehension, covering the historic places visited. The children were always very good on trips, and these occasions served as a means of education concerning the geographical and historical features of the country."

The "children" referred to by this minister's wife are now a graduate physician and a graduate nurse, with little tots of their own to amuse and entertain while on frequent automobile trips, inspired by the memories of childhood's happy days traveling with father and mother.

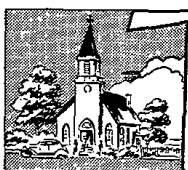
Altogether the cross-country trip in the middle of July was most enjoyable and will long be remembered. For real pleasure and close-up contact with the natural wonders of our native land there is nothing in air or railway travel to equal the journey by automobile with the minister and his wife who are experienced missionary travelers, having spent years in the mission field under varying conditions and in transient abodes, and who have conquered the inconveniences connected therewith.

Truly "whoso findeth a wife [who qualifies in meeting such conditions successfully] findeth a good thing, and obtaineth favour of the Lord." Perhaps I may be pardoned for the surmise that if the great apostle Paul had availed himself of this wise provision, his "journeyings often, . . . in weariness and painfulness, . . . in hunger and thirst, . . . in cold and nakedness" (2 Cor. 11:26, 27) might have proved to be less painful and lonely.

Truly the minister's wife fills a large place in the arduous and successful labors of the minister of God, whether traveling as his companion or keeping the home lights burning brightly during her husband's absence.

RECIPE FOR ANXIOUS MOTHERS

¶ TAKE one large, grassy field; one half dozen children; two or three small dogs; a pinch of brook and some pebbles. Mix the children and the dogs well together, put them into the field, stirring constantly. Pour the brook over the pebbles, sprinkle the field with flowers; spread over all a deep blue sky and bake in the hot sun. When brown remove and set away to cool in the bathtub.—*Cleveland Plain Dealer*.



TRENDS *In the World of Religion*

Catholic Inconsistencies

By C. S. LONGACRE

THE Catholic hierarchy is opposed to divorced persons' remarrying. But the Holy Office of the Sacred Congregation of the Roman Catholic Church, in its latest issue of the *Acta Apostolica Sedis*, just off the press, has ruled that in the case of a marriage entered into by two nonbaptized persons, where one subsequently joins the Roman Catholic Church, and the other refuses to live peacefully with the converted party because of the latter's conversion, the marriage may be dissolved and the Catholic party has the right to marry again, provided he or she marries a Catholic. By this subterfuge the Catholic hierarchy circumvents the divorce problem by nullifying a lawful marriage in the interest of the Catholic religion. Then it turns about and taunts the Protestants for granting the innocent party to a divorce suit the right to get married again.

Assumption Dogma

The tradition that the virgin Mary was taken bodily to heaven was invented and widely circulated during the sixteenth century of the Christian Era, but it has never been proclaimed as a church dogma. Pope Pius XII has issued a new ex-cathedra utterance proclaiming this tradition a church dogma during the year 1950. Many Catholic authorities, including the *Catholic Encyclopedia*, state that there are shrines set up in at least three places where they claim the virgin Mary was buried after her demise.

Catholic Church Not United on Celibacy

The married priests of the Oriental rite of the Catholic Church, representing some eight million constituent members in Poland, Bulgaria, Romania, Russia, and other Communist areas, have fled into Germany, France, and Italy for protection from the Communist persecutors. The Catholics of Western Europe were startled to find that Roman Catholic priests have wives and children, although the priesthood is supposed to practice celibacy. Some of these married priests have large families of children.

Many of these priests, with their families,

have been banished, and the Vatican Sacred Congregation for Oriental Rites has considerable difficulty in securing assignments for these married exiled priests. The Catholic hierarchy has always boasted that the Catholic Church was united in doctrines and that the Protestant churches were divided in doctrine; that the Catholic priests all practiced celibacy, whereas Protestant ministers were more profligate and less self-denying than the Catholic priesthood. The doctrine of the celibacy of the Catholic priesthood was not invented until the fourth century of the Christian Era.

CALL ASSUMPTION DOGMA UNTENABLE.—London, Aug. 23.—Britain's Roman Catholics say they expected some such response as the Anglican archbishops of Canterbury and York made to Pope Pius XII's announcement of the coming promulgation of the new dogma of the Virgin Mary's bodily assumption into heaven. They point out, however, that the repudiation issued by the archbishops was not nearly so "trenchant" as the Anglican statements made in 1851 and 1870, when the dogmas of the Immaculate Conception and papal infallibility were respectively promulgated. The archbishops of York and Canterbury issued a swift rejoinder after the pope's announcement Aug. 14, declaring that the Church of England "does not and cannot" hold the Assumption doctrine to be a necessary part of the Catholic faith. Appealing to the Scriptures, they declared that they could find no justification there for the new dogma. They expressed their regret that the Roman Catholic Church "has chosen by this act to increase dogmatic differences in Christendom and has thereby gravely injured the growth of understanding between Christians based on a common possession of the fundamental truths of the gospel."—*The Christian Century*, September 6, 1950.

TOO MUCH TO SWALLOW.—That minority of Protestants in the Anglican communion and a few other groups who have cherished the illusion that union with the Roman Catholic Church is desirable and might some day be achieved must be having second thoughts. They have been reading the announcement from Rome that the assumption of the Virgin Mary would be proclaimed on November 1 as an Article of faith. Such medieval superstition is more than these advocates of union can swallow.

The assumption is belief in the ancient fable that

the body of Mary, when it was being carried to burial, was suddenly taken to heaven by Jesus.

Following quickly on the announcement from Rome, the archbishops of Canterbury and York issued an official statement which said in part:

"We must at once state publicly that the Church of England does not and cannot hold this doctrine to be a necessary part of the Catholic faith, belief in which may be required of members of the church.

"The Church of England renders honor and reverence to the mother of Our Lord Jesus Christ, but there is not the smallest evidence in the Scriptures or in the teaching of the early church of belief in the doctrine of her bodily assumption. The Church of England refuses to regard as requisite for a saving faith any doctrines or opinions which are not plainly contained in the scriptures."—*The Churchman*, Sept. 1, 1950.

METHODISTS OPPOSE ENVOY TO VATICAN.—Asheville, N.C. (RNS)—A resolution requesting President Truman not to appoint an ambassador to the Vatican was unanimously adopted here by the Western North Carolina Methodist Conference.

The resolution read in part:

"That we adhere in conviction strictly to the principle of the separation of church and state.

"That we believe the proposed embassy at Vatican City, which would recognize the head of a church as a sovereign governing a state on equality with other national sovereignties, to be in clear violation of firmly established principles of American tradition and law which place all religious organ-

izations and faiths in equal standing before the law and in relation to civil and government authority.

"That we, therefore, respectfully urge upon the President of the United States and our Department of State the cogency of these principles held by the vast majority of American citizens and deeply embedded in constitutional law, and declare the hope that the proposed embassy at the Vatican will not be established and that no ambassador to the Pope will be appointed."—*Zion's Herald*, Oct. 4, 1950.

Ocean City, N.J. (RNS)—The New Jersey Methodist Conference sent a message to President Truman urging an end to any American government diplomatic representation at the Vatican.

The conference adopted a report which declared:

"We are opposed to the appointment of an ambassador, a personal representative of the President or any other type of official personnel, to the Vatican. We believe that if the Vatican is thus recognized as a political State its representatives in this country should be registered as foreign agents."—*Zion's Herald*, Oct. 4, 1950.

BUDDHISM OUT TO EVANGELIZE.—In Ceylon, the World Fellowship of Buddhists sponsored its first mass conversion late in August, when 200 Tamil Hindus embraced Buddhism. The Buddhists are at work among the Tamils with an evangelistic technique copied from the Christians, with colporteurs distributing tracts, "Sunday schools" being organized, and little children being taught to sing, "Buddah loves me, this I know."—*Christian Advocate*, Nov. 9, 1950.

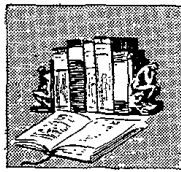
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Discovery on Date of Exodus

By SIEGFRIED H. HORN, *Instructor*
S. D. A. Theological Seminary

IT IS not the purpose of this article to discuss the problems connected with the proper dating of the Exodus, and to offer a solution, but rather to inform our ministers about a recent discovery in Transjordan that helps to refute the view now generally held in the scholarly world that the Exodus could not have occurred before the thirteenth century B.C.

Archaeological discoveries have contributed much to corroborate the history of the Exodus and the possessing of Canaan by the Israelites, the principal find being the fallen walls of Jericho, as uncovered by Prof. John Garstang's expedition during the years 1930-1936.¹ The historical facts connected with the Exodus are therefore no longer subject to challenge. But the chronological setting of the events involves divergent theories on the part of many scholars, who place the Exodus between the seventeenth and thirteenth centuries B.C.

The date for the fall of Jericho was set by Garstang at about 1400 B.C.,² and W. F. Albright placed it a few decades later.³ One of the chief difficulties, however, which prevented scholars from accepting the late fifteenth or early fourteenth century B.C. as the time of the invasion of Canaan by the Hebrews, was the conclusion drawn by Prof. Nelson Glueck from his exhaustive archaeological survey of the countries lying east of the Jordan and south of the Dead Sea, made during the years 1932 to 1944.⁴ The examination of hundreds of sites, with their archaeological remains in pottery and ruins, seemed to indicate that the land of Edom, Moab, and Ammon had not been inhabited between the nineteenth and thirteenth centuries B.C. The conclusions drawn from his studies led Glueck to the following statement:

"It becomes impossible, therefore, in the light of all this new archaeological evidence, particularly when studied in connection with the deposits of historical memory contained in the Bible, to escape the conclusion that the particular Exodus of the Israelites through southern Transjordan could not have taken place before the 13th century B.C. It will be recalled that the Israelites begged the Edomites and Moabites in vain for permission to travel through these kingdoms on their way to the Prom-

ised Land. The Israelites were compelled to go around them, and finally force their way westward to the Jordan on the north side of the Arnon, which at that time was part of the territory of Sihon, king of the Amorites. Had the Exodus through southern Transjordan taken place before the 13th century B.C., the Israelites would have found neither Edomite nor Moabite kingdoms, well organized and well fortified, whose rulers could have given or withheld permission to go through their territories. Indeed, the Israelites, had they arrived on the scene first, might have occupied all of Edom and Moab themselves, and left the land on the west side of the Jordan for late comers."⁵

Glueck's findings being held as irrefutable, and being accepted generally by all competent scholars, they formed a serious stumbling block to dating the Exodus earlier than the thirteenth century B.C. On the other hand, the chronological data given in the books of Judges, Samuel, and 1 Kings require a date for the Exodus earlier by at least two centuries.

A recent discovery providing the first evidence to refute Glueck's conclusions was made in Amman, the capital of Transjordan. Lankester Harding, chief curator of antiquities in Transjordan announced the finding in a report of recent discoveries:

"Next in date is one of the most important finds, a tomb group of the Hyksos period, in Amman. All the forms and wares most typical of the period are present, including black pricked ware, button-base vases, oil flasks, carinated bowls, etc., in addition to scarabs and bronze toggle pins. The importance of the group (95 pots, plus a mass of sherds) lies in its relation to Dr. Glueck's conclusions as to the non-occupation of Trans-Jordan during the period 1800-1300 B.C.; our group is probably about 1600. By its very nature, as a family vault, it is unlikely to be an isolated example, but without proper excavations in the country such assumptions must remain inconclusive."⁶

It should be remembered that Dr. Glueck's studies were based entirely on surface finds. These are very instructive but not entirely dependable, as has been proved several times in Palestine, where actual excavations led to historical conclusions different from those drawn before, by a study of potsherds found on the surface and architectural remains seen above

the ground. In Transjordan not one pre-Greek site has been excavated, and it is possible that proper excavations of ancient Moabite, Ammonite, or Edomite mounds may change the conclusions of Glueck entirely in the direction indicated by the recent find of a tomb of the Hyksos period.

Although more evidence is needed to clear up all the chronological difficulties connected with the early history of the Hebrews, students of the Bible have at least some evidence now to refute the assertion found in many recent works on Biblical archaeology that Glueck's explorations have proved that the Exodus could not have occurred earlier than the thirteenth century B.C.

REFERENCES

¹ John Garstang and J. B. E. Garstang, *The Story of Jericho*. London: Hodder & Stoughton Ltd., 1940.

² *Ibid.*, pp. 125, 131, 152, 182.

³ *Bulletin of the American Schools of Oriental Research*, No. 58 (April, 1935), p. 13; No. 74 (April, 1939), p. 20.

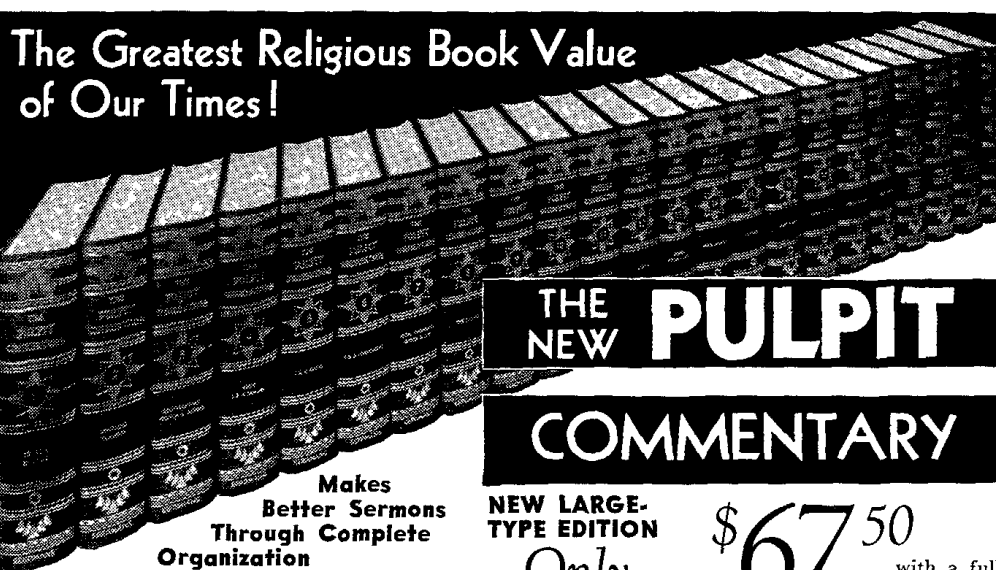
⁴ Published in numerous articles of the *Bulletin of the American Schools of Oriental Research*, and in the vols. 14, 15, and 18/19 of the *Annual of the American Schools of Oriental Research*, and in N. Glueck's two popular books, *The Other Side of the Jordan*. New Haven, Conn., 1940; *The River Jordan*. Philadelphia, 1946.

⁵ *The Other Side of the Jordan*. New Haven, Conn., 1940, pp. 146, 147.

⁶ G. Lankester Harding, "Recent Discoveries in Trans-Jordan." *Palestine Exploration Quarterly*, vol. 80 (July-October, 1948), pp. 118, 119.

DID YOU KNOW THIS? . . . WE DIDN'T!

¶ THE four panels of a door, two small upper panels and two large lower panels, leave in relief the sign of the cross. This is no accident; it was intended. A carpenters' guild in England in the Middle Ages, before the new powers of the industrial age beguiled men into believing that they could make their own heaven, took as their motto the words of Christ, "I am the door." They deliberately wrought His sign into every door—the sign of the cross.—GEORGE A. BUTTRICK, *Christ and Man's Dilemma*.



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Lisbon Earthquake

By E. P. MANSELL, *Director*
Munguluni Mission, Portuguese East Africa

TO MANY the quake that destroyed a large part of the city of Lisbon was a direct judgment of God, as attested by historians and other writers.

Concerning the wickedness of the city of Lisbon at the time of the quake, one famous historian says, in almost Biblical terms:

"For many, God was judging, condemning, and chastising Lisbon, as in the days of Sodom and Gomorrah."—OLIVEIRA MARTINS, *Historia de Portugal*, vol. 2, p. 74.

It is said that a conscientious and pious priest walked up and down the streets of the city shortly before the disaster, crying out against its wickedness. He warned the people and the court of the coming judgments of God. A booklet was written by this man on the subject, calling to witness the declarations before the catastrophe. It can be found in the *Biblioteca Nacional* of Lisbon. Because of his plain talk before and after the quake he walked to his death in the auto da fé, September 20, 1761.

Lisbon normally had a population of 260,000 at that time. There seems to be some difference of opinion as to the number killed, but both the *Encyclopaedia Britannica*, eleventh edition, as well as the book *Historico Portugal*, volume 7, page 44 (by Fernandes Mendes, Lisbon), do not set the number of victims above 40,000. The final number, however, will never be known short of the great day of judgment. Thousands were buried under falling buildings when the earth opened and the great tidal wave came in over the lower city. Other thousands were sucked under as the waters receded to the wide river Tagus.

"On the morning of Nov. 1, 1755 at 9:40 o'clock, there occurred the never-to-be-forgotten Lisbon earthquake. It will go down in history as the most destructive and of the strangest violence. There were three distinct phases of the quake. . . . The first lasted one and one-half minutes. The time between the first and the second shock was sixty seconds. The second shock lasted sixty seconds. The third shock lasted three minutes. The surface of the land seemed to move like the waves of the sea before a heavy tempest. . . . The living went about with fearful and pale faces. Many believed that the final day of judgment and the end of the world had come. . . . All in the temples were killed. . . ."

"The Tribunal of the Inquisition was located on the spot where the present national theatre stands, in the famous Rocio. It was once the palace of King John III, and was turned over to the Holy Office in 1571."—*Biblioteca Nacional*, Lisbon, vol. 3, p. 579.

A little to the east of this building, and

within sight, was the famous ancient convent of Santo Domingo, which was among the first to fall. It was from here that many of the autos da fé started. These autos da fé were solemn occasions in Portugal. High dignitaries of the church as well as court officials were usually present.

November 1, 1755, was All-Saints Day, and at this time fell on a Saturday. Announcements had been sent out to the surrounding districts, and many thousands were in the cathedrals and churches. All good citizens closed their doors and attended mass on such days. The setting was opportune for one of the worst disasters of earth's disturbances as recorded up to this time. Portugal was loath to give up the Inquisition, which had lasted more than two centuries, and was yet to endure another seventy-five years before being finally abolished.

Idolatrous Portugal was slow to learn the lesson. Centuries of idol worship, the mass, the confession, the Holy Office, and the union of church and state prepared the populace to turn to the saints instead of to God for protection and help.

"Shortly after the earthquake [only six months later], there came a request through the Portuguese Minister at the Vatican, soliciting from the Holy Father, as a spiritual blessing, the granting of a patron saint, a mediator and protector against earthquakes. . . . Pope Benedict XIV, in an *Omnipotens Rerum*, given at Rome, May 24, 1756, granted this request and sealed it with the ring of the fisherman."—J. M. LATINO COELHO, *O Marques de Pomal*, Ed. Popular.

A Portuguese citizen by the name of Francisco Xavier d'Oliveira was a gentleman of the Order of Christ. He had evidently journeyed to England and become a Protestant. In the year following the earthquake he published a book in the French language, which was later published in English, concerning the Lisbon earthquake, and giving his opinion as to its true cause. It was dedicated to his king, Joseph I. Copies fell into the hands of the inquisitors at the capital, and the author was ordered home to give answer to the Holy Office. He refused the invitation, evidently considering the climate of London superior.

"This gentleman, Francisco d'Oliveira, having been educated in the superstition of popery, was thoroughly convinced of his errors upon reading the Holy Scriptures, and abandoned his native country in order to enjoy that liberty of conscience which was denied him at home."—W. SANDBY, *Authentic Memoria Concerning the Portuguese Inquisition Never Before Published*, p. 178.

The following quotation is from a well-authorized Catholic historian who comments as follows:

"Francisco Xavier d'Oliveira, gentleman of the Order of Christ . . . abandoned Catholicism while in England where he lived many years. The inquisition proceeded against him in a legal process of 1756, being accused of having written a book filled with Lutheran heresy. The book was entitled, 'Discours pathétique au sujet des calamités présentes arrivées en Portugal, adressé a mes compatriotes et en particulier a Sa Majesté Tres Fidele Joseph Ier Roy de Portugal, par le chevalier d'Oliveira, a Londres, 1756.'

"In this book he claimed that the earthquake of 1755 came as a direct divine chastisement because of the public sins of the nation, which were declared to be idolatry committed through the worship of images, and also because the nation approved of and sustained the Tribunal of the Holy Office. He also attacked the Catholic doctrine of purgatory and defended the use of the Bible in the

language of the people. He accused the pontiffs of being adulterers, Sodomites, and salesmen of unholy indulgences. The gentleman was d'Oliveira. He was condemned and burned in effigy in the Auto da Fé that was celebrated in Lisbon within the cloister of the convent of S. Domingo on Sept. 20, 1761."—*Historia da Igreja em Portugal*, T4-L3, p. 43.

"The convents of the religious orders were more or less totally destroyed. The convent of S. Domingo was the first to catch fire."—FRANCISCO LUIZ PEREIRA SOUZA, *O terramoto de Lisboa, 1 de Nov. 1775*, vol. 3, p. 541. (S. Domingo was partially restored by 1761.)

On the day that Francisco d'Oliveira was burned in effigy the pious priest and prophet of doom perished at the stake, according to the records.

FAME NEVER CAME TO HIM

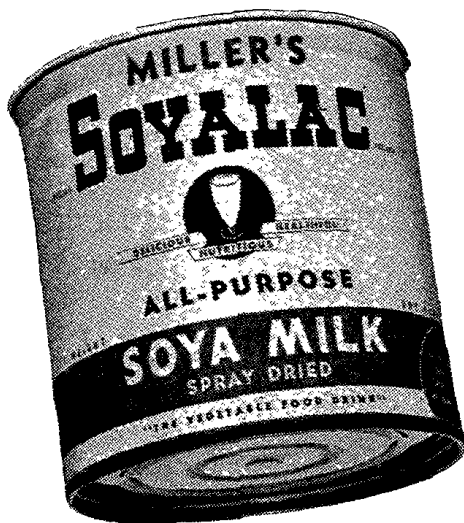
¶ THE following testimony to the useful life of an old minister was given by Babe Ruth, famous baseball player, who died August 16, 1948:

"I knew an old minister once. His hair was white; his face shone. I have written my name on thousands of baseballs in my life. The old minister wrote his name on just a few simple hearts. How I envy him. Because he was not trying to please his own . . . soul, fame never came to him. I am listed as a famous home-run hitter, yet beside that obscure minister, who was so good and so wise, I never got to first base."—*Sunday School Times*.

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ORDINATIONS

Here is a new feature! Occasionally we will publish a list of the workers newly ordained to the gospel ministry.

Arkansas-Louisiana Conference

C. RAY HOLDEN, district superintendent, 2805 Grand, Fort Smith, Arkansas.

F. O. SANDERS, *president*.

Florida Conference

I AGREE with you that it will be a fine feature to list the ordination of workers in THE MINISTRY once or twice a year. Last summer at our camp meeting two men were ordained:

J. A. CREWS, 600 Westminster, Orlando, Florida.

H. E. SCHNEIDER, secretary-treasurer of the Southern Union, Box 449, Decatur, Georgia.

R. H. NIGHTINGALE, *president*.

Georgia-Cumberland Conference

R. S. BLACKBURN, secretary-treasurer, Box 4929, Atlanta, Georgia.

WALLACE O. COE, district superintendent, Box 320, Albany, Georgia.

GEORGE S. STEVENS, district superintendent, Pleasant Hill Rt., Crossville, Tennessee.

ORA S. PLUE, Bible teacher, Collegedale, Tennessee.

G. R. NASH, *president*.

Greater New York Conference

ANTHONY M. PETRONE, Pastor, 1110 Thieriot Ave., New York, N.Y.

ROLLAND M. RUF, pastor, R.F.D. 3, 15th St., Babylon, New York.

E. L. BRANSON, *president*.

Idaho Conference

KENNETH L. JUHL, evangelist, 2000 College Ave., Apt. 18, Caldwell, Idaho.

FRANK D. RUSCHE, pastor-evangelist, 834 10th Ave., South, Nampa, Idaho.

EARL T. LEE, pastor-evangelist 1329 3d Ave., South Payette, Idaho.

CLARENCE C. KOTT, *president*.

Indiana Conference

THESE men were ordained at the Indiana camp meeting on June 10, 1950:

VERN C. HOFFMAN, Missionary Volunteer, educational, temperance, war commission departments, 347 Trenton St., Indianapolis 5, Indiana.

CHARLES G. EDWARDS, district superintendent, 3626 S. Boots St., Marion, Indiana.

HOWARD A. WELKIN, district superintendent, Rt. 1, Roselawn Ave., New Albany, Indiana.

C. M. BUNKER, *president*.

Kansas Conference

MARION LOCKWOOD, district superintendent, 623 N. 13th St., Garden City, Kansas.

DON R. REES, *president*.

Kentucky-Tennessee Conference

WE ordained four men at our camp meeting in June. Each of them is a district superintendent:

ALTA DUPREE BURCH, 1124 Wilson St., Bowling Green, Kentucky.

ALVA MAURICE KAROLYI, Greenfield Estates, Dickson, Tennessee.

ZENAS RAYMOND CURRIE, Russell Springs, Kentucky.

RAYMOND RANDOLPH OSBORNE, 1214 E. Wood St., Paris, Tennessee.

W. E. STRICKLAND, *president*.

Maritime Conference

WE are pleased to know about the plan of listing

the names of our workers that are ordained from year to year. In 1950 we had one ordination in our conference:

R. A. MATTHEWS, of North Sydney, Nova Scotia, was ordained at the time of our camp meeting in September.

J. W. BOTHE, *president*.

Michigan Conference

WILLIAM HARBOUR, pastor, Village Church, Rt. 2, Berrien Springs, Michigan.

DWIGHT WALLACK, district superintendent, 815 State St., Petoskey, Michigan.

O. J. MILLS, district superintendent, 66 S. Broad St., Hillsdale, Michigan.

LEONARD VENDEN, district superintendent, St. Helen, Michigan.

One interesting side light of the ordination of these young men was that they had prepared a male quartet number and sang it at the ordination service in response to the charge and welcome exercises. It was beautifully done and made a deep impression upon all present.

G. E. HUTCHES, *president*.

Minnesota Conference

VERNON W. EMMERSON, district superintendent, Hackensack, Minnesota.

ADRIAN C. WOODS, district superintendent, 120 W. Channing Ave., Fergus Falls, Minnesota.

WINSTON R. DENNIS, now in Missouri Conference.

F. E. THOMPSON, *president*.

Nebraska Conference

LLOYD O. BARNES, district superintendent, 507 W. B St., McCook, Nebraska.

MARCUS EVAN PAYNE, district superintendent, Box 632, Bloomfield, Nebraska.

MERLIN G. PIERSON, 1110 6th St., Fairbury, Nebraska.

R. S. JOYCE, *president*.

New York Conference

GERALD H. GREENE, district superintendent, Box 125, Springwater, New York.

LAURENCE F. MYERS, district superintendent, Box 293, Canton, New York.

J. J. REISWIG, *president*.

North Dakota Conference

ALLEN T. BIDWELL, district superintendent, Williston, North Dakota.

NORMAN J. JOHNSON, district superintendent, Beach, North Dakota.

Ordained June, 1950.

D. C. BUTHERUS, *president*.

Northern California Conference

L. A. BLUMENSHIEN, district superintendent, 609 1/2 Yama St., Yreka, California.

WINSTON L. CLARK, evangelist, now in Japan.

LEWIS' L. DINWIDDIE, publishing department secretary, 3941 Enos Ave., Oakland, California.

EUGENE W. ERICKSON, district superintendent, General Delivery, Auburn, California.

H. E. JAMES, M.D., medical director, St. Helena Sanitarium, Sanitarium, California.

CYRIL MERVYN MAXWELL, now attending S. D. A. Theological Seminary.

A. GRAHAM MAXWELL, professor in Biblical languages at Pacific Union College, Angwin, California.

GORDON McCILLIS, district superintendent, 506 S. Main St., Sebastopol, California.
SAMUEL RUTAN, district superintendent, 2120 H St., Eureka, California.
C. L. WOODS, dean of Pacific Union College, Angwin, California.
CARL BECKER, *president*.

Oklahoma Conference

WILTON BRESEE, evangelist, Box 194, Sand Springs, Oklahoma.
H. C. KLEMENT, *president*.

Ontario-Quebec Conference

FOUR of our workers were ordained August 26, 1950:
ROGER E. BREWER, district superintendent, 338 Eyre St., Sudbury, Ontario.
M. S. FISHER, district superintendent, South Stukely, Quebec.
DARREN L. MICHAEL, district superintendent, 1336 London St. W., Windsor, Ontario.
PETER E. UNIAT, district leader, Box 352, Simcoe, Ontario.
G. ERIC JONES, *president*.

Oregon Conference

WALTER BLEHM, district superintendent, 955 A St., Springfield, Oregon.
DON D. DOLEMAN, district superintendent, 720 13th St., Hood River, Oregon.
RALPH GLADDEN, district superintendent, Box 572, Ocean Lake, Oregon.
DON GRAY, district superintendent, 206 W. 5th St., McMinnville, Oregon.
EUGENE HAMLIN, district superintendent, 414 S.E. 39th Ave., Portland 15, Oregon.
RONALD J. KEGLEY, JR., district superintendent, Rt. 2, Box 38, Sandy, Oregon.
BURT M. KURTZ, principal, Columbia Academy, Rt. 2, Battle Ground, Washington.
PAUL E. LIMERICK, principal, Laurelwood Academy, Rt. 2, Gaston, Oregon.
WILLIAM W. RING, district superintendent, White Salmon, Washington.
IVAN J. ROOD, district superintendent, 165 Michael St., St. Helens, Oregon.
ROBERT C. SKINNER, district superintendent, 524 E. Main St., Hillsboro, Oregon.
LLOYD E. BIGGS, *president*.

Potomac Conference

J. L. HAMRICK, JR., pastor-evangelist, Box 368, Tazewell, Virginia.
D. S. WEINBERG, pastor-evangelist, Box 130, Appomattox, Virginia.
R. F. FREY, pastor-evangelist, Box 124, Culpeper, Virginia.
E. H. SHULL, pastor-evangelist, 6924 Willow St., N.W., Takoma Park 12, D.C. (In charge of 20th Century Bible Course.)
H. J. DETWILER, *president*.

South Dakota Conference

JOHN O. HERR, district superintendent, 519 N. Summit, Madison, South Dakota.
RICHARD D. NECKER, district superintendent, Box 600, Pierre, South Dakota.
L. L. MCKINLEY, *president*.

Southeastern California Conference

J. L. JESPERSEN, pastor, 603 Cucamonga, Ontario, California.
HARVEY RETZER, pastor, 3519 Myers, Arlington, California.
E. J. ROYER, pastor, Rt. 2, Box 266, Fallbrook, California.

CALVIN STERLING, pastor, Box 111, Elsinore, California.
ANTONIO ARTEAGA, pastor, 1428 F St., National City, California.
H. H. HICKS, *president*.

Southern California Conference

DANIEL R. GUILD, pastor, 784 W. 22d St., San Pedro, California.
ROYAL G. REID, singing evangelist, 2019 E. Chevy Chase Dr., Glendale 6, California.
FLOYD E. HILLS, Bible teacher, 700 Kimlin Dr., Glendale 6, California.
R. R. BIETZ, *president*.

Texas Conference

EDWIN C. BECK, 401 4th St., Waxahachie, Texas.
ARTHUR SOPER, 2838 Hemphill St., Fort Worth, Texas.
PERRY GREEN, 1355 Hale St., Beaumont, Texas.
N. R. DOWER, *president*.

Upper Columbia Conference

WE had four young men ordained at our camp meeting this past summer, on June 17:
D. B. SPAULDING, evangelist, Heppner, Oregon.
RUDY KNAUFT, evangelist, Box 544, Brewster, Washington.
LLOYD STEVENS, district superintendent, Grandview, Washington.
FRANK MUNSEY, pastor-evangelist, Fairbanks, Alaska.
C. LESTER BOND, *president*.

West Pennsylvania Conference

GORDON W. FREDERICK, district superintendent, Box 342, Milroy, Pennsylvania.
JAMES S. HOLD, district superintendent, R.D. 2, Rochester Mills, Pennsylvania.
GLENN E. SMITH, district superintendent, 504 2d St., Juniata, Altoona, Pennsylvania.
ANDREW J. ROBBINS, *president*.

Wisconsin Conference

PAUL M. MATACIO, district superintendent, Rt. 3, New London, Wisconsin.
Your plan to feature a list of ordinations of workers twice a year will be of definite interest to the field as well as to the relatives of the men concerned.
H. J. CAPMAN, *president*.

General

J. J. AITKEN, M.V. secretary, Southern European Division.
BEN GLANZER, Ministerial Association of General Conference.
J. WAYNE MCFARLAND, M.D., Medical Department of General Conference.
D. G. ROSE, evangelistic and educational work in Spain.
HORACE WALSH, B.D., S.D.A. Theological Seminary graduate.

[We have endeavored to make this list as complete as possible. A number of conferences are not shown since there were no ordinations in those fields. Another list will appear some time after the coming camp meeting season at which time we shall also endeavor to secure a full report on overseas ordinations.—EDITORS.]

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NEWS *From Current Journals*

ANTIRELIGIOUS INSTITUTE.—Romania's Communist government has organized a special anti-religious institute, with headquarters in Bucharest. The institute, reports state, has been set up to distribute atheistic propaganda throughout the country. Already, the reports added, the institute has received 70,000 antireligious books printed in Russia as a "gift" from the Soviet Union.—*The Watchman-Examiner*, Oct. 26, 1950.

CRIME COSTS.—J. Edgar Hoover, director of the FBI, says that crime costs United States taxpayers \$28,500 a minute, \$1,710,000 every hour.—*The Watchman-Examiner*, Oct. 26, 1950.

BROADCASTS DISCONTINUED.—Protestant and Roman Catholic authorities there have announced they will no longer participate in the Sunday services broadcast over the two Soviet-controlled radio stations in East Berlin—the *Berliner Rundfunk* and the *Deutschlandsender*—because of Communist interference. "Promises made by the Communist managing boards of the two stations to keep the radio services free from all political propaganda and to confine them to the pure preaching of the Christian word have been repeatedly broken," church representatives declared in a statement.—*The Watchman-Examiner*, Oct. 19, 1950.

MARRIAGES.—Figures compiled by the Metropolitan Life Insurance Company show that the number of married people in the United States reached an all-time high of almost 75,000,000, an increase of 14,500,000, in the last 10 years. Statisticians said that this means that two thirds of the population above 15 years of age are married. The survey showed that 68% of women between 20 and 24 were married in 1949. The percentage was 47 in 1890 and 51 in 1940. People are marrying at a much younger age than heretofore, especially women.—*The Watchman-Examiner*, Oct. 21, 1950.

ALL NOT WELL IN ISRAEL.—"Old Jerusalem is less than a city block from the new section which is held by the state of Israel, but the chasm of hatred and suspicion is a barrier as wide as the gulf of Hades," declared Perry E. Gresham in a communication to the *Detroit Free Press*. Dr. Gresham, pastor of Central Woodward Christian Church here, spent the summer abroad, staying in Palestine for a considerable time. He said: "Across the barriers of Israel stream nearly a million Arabs terrified by reports of atrocities by the Stern Gang during the war between the Arabs and Jews. There are refugees by the thousand on both sides of that bitter frontier that skirts the Sea of Galilee and crosses the Jordan to divide Jerusalem." Dr. Gresham came back to Detroit gravely concerned over the general conditions in Israel.—*The Christian Century*, Nov. 1, 1950.

FOUR WORLD CONGRESSES ON EVANGELISM PLANNED.—Dr. Robert A. Cook, President of Youth for Christ International, has announced

four Congresses on Evangelism for the year 1951. These are to be held at Winona Lake, Indiana, Quito, Ecuador, Tokyo, Japan, and a site in Europe to be selected.—*Christian News Digest*.

DISCIPLES OF CHRIST.—More members were gained by the Disciples of Christ in the past year under the denomination's "Crusade for a Christian World" program than in the preceding 10 years. G. Gerald Sias, general director of the Crusade, announces that the denomination now has 1,800,000 members in the United States. He also states that \$7,061,586 in cash has already been received from the 4,341 Disciples churches toward a 3-year Crusade goal of \$14,000,000. The remainder is expected to come in before the closing date, next February 25, through pledge payments, special gifts, and a "week of compassion" effort, starting February 18. Mr. Sias further points out that the Crusade had brought about the enlistment of 3,200 young people for the ministry or missionary service. More than 2,500 of these, he said, are now in college.—*The Watchman-Examiner*, Oct. 19, 1950.

DISCIPLES CONVENTION.—Oklahoma City, Oct. 15.—Around 5,000 persons took part in the celebration of the Lord's Supper, with which conventions of the Disciples of Christ always end. Paid (\$3.50) registrations of this 101st international (U.S. and Canada) convention were 7,759—one of the largest on record.

The proposed Disciples-American Baptist union seems to be languishing. It was noted here that three Baptist speakers—Theodore F. Adams, Mrs. Leslie F. Swain and Luther Wesley Smith—refrained from mentioning the subject in their addresses.—*The Christian Century*, Nov. 1, 1950.

THE HAPPY ELDER.—Everybody was welcome this week at Elder Solomon Lightfoot Michaux's Big Baptizing with genuine River Jordan water—everybody but the devil.

At floodlit Griffith Stadium, giant revival services had been held on the preceding four Sunday nights. Michaux (pronounced mish-awe), famed "Happy-Am-I" Negro evangelist of Washington, D.C., was leading up to the annual event which attracts over 20,000 spectators: the mass baptism of scores of white-garbed converts at a one-a-minute clip.

Importing 650 gallons of River Jordan water from Israel—an idea handed down from Heaven, according to the Elder—was the latest publicity ten-strike by the pastor of Washington's Church of God and president of the Gospel Spreading Association of America.—*Pathfinder*, Sept. 20, 1950.

WORLD COUNCIL OF CHURCHES.—Four church bodies from Asia and South America, with a combined membership of nearly 500,000, were accepted into the World Council of Churches by its policy-making Central Committee which met in Toronto, Canada. They are the Federation of Synods of Lutheran Churches in Brazil, the Church of

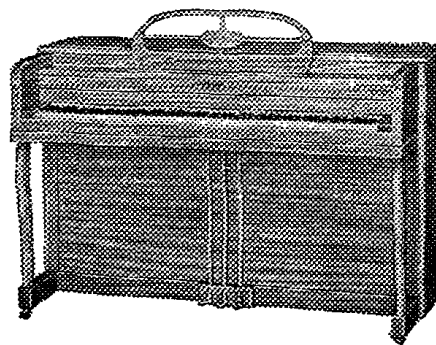
Central Java, the Methodist Church of Ceylon, and the Synod of the Evangelical Church of North Iran. Admittance of these groups raises the membership of the World Council to 160 churches in 45 countries, representing more than 160 million Protestant, Orthodox, and Old Catholic Christians—*The Watchman-Examiner*, Oct. 5, 1950.

DARTMOUTH'S BIBLE.—Last week a new edition of the Bible was published. Two men of Dartmouth, Chaplain Roy B. Chamberlin and Professor Herman Feldman, aided by an imposing advisory board, edited what they called "The Dartmouth Bible, an abridgment of the King James Version, with aids to its understanding as history and literature, and as a source of religious experience." (The Dartmouth Bible, Chamberlin and Feldman, Houghton Mifflin Co., Boston. Price \$7.50.) Beginning their work in January of 1938, Chaplain Chamberlin and Dr. Feldman finished their work on July 8, 1947. Three months after that date Dr. Feldman died on the tennis court and his death shocked the entire Dartmouth community, for apparently he had been in good health. Dr. Chamberlin completed the final work of editing, and on September 25, 1950, "The Dartmouth Bible" went on sale.

The Dartmouth chaplain and Dr. Feldman, professor of industrial relations, had discovered that they both felt the need for an attractive and thoroughly enjoyable Bible. The nine years that they spent together on the work produced, in our opinion, exactly what they set out to do.—*Zion's Herald*, Oct. 4, 1950.

REPORT ON RISE IN CHILD DELINQUENCY.—The Washington federation of churches' social welfare department is seeking ways to add to its staff a group of workers to help local churches conduct programs for children in their neighborhoods. The city is certainly not proud of the fact that there is one juvenile arrest for every 20 children of school age. Capt. Rhoda Milliken of the women's bureau feels that the most serious aspect of the upward trend in juvenile delinquency here is the increasing number of six-year-old offenders. Says Joseph Paull of the *Washington Post*: "Washington has an increasing number of six-year-old delinquents spawned in the backwash of war and reared in neglect." He points out that we are beginning to feel the impact of war marriages on the child population. Welfare officials think the peak of the trend in delinquency will not be reached until 1960. Meanwhile, the situation in the adult field is also disturbing. During the past year, 21,062 persons were jailed here, a record high. One encouraging aspect of the crime problem is that there has been a decrease in the number of more serious offenses.—*The Christian Century*, October 11, 1950.

CONSCIENCE AND THE LAW.—About a dozen Old Order Amish farmers in Pennsylvania have been sent to jail for refusing to allow their children over 14 years of age to attend school. Another two dozen or so are expected to follow them, and the state school authorities say that they intend to keep on arresting and handing out increasingly stiff jail sentences as long as the law—which requires attendance to age 17—is violated. At the same time, reports from the mining town of Val d'Or in Quebec say that 17 Baptists are now serving jail sentences for holding street meetings without a permit. The town authorities say that they will not change the by-law under which the arrests have



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been made and the jail sentences imposed. The Baptists, who belong to a fundamentalist group not affiliated with the Baptist Federation of Canada, say that they intend to go right on preaching. It is a little hard for most outsiders to grasp the Amish contention that educating children beyond the age of 14 is a defiance of the will of God. And it is not difficult to understand why the *Canadian Baptist* advises the Quebec evangelists to obey the local ordinances and follow what it calls "the way of patience, courtesy and love" in trying to establish their right to preach on street corners. Both the Pennsylvania Amish and the Quebec Baptists are working to change the laws which they have defied. And both, we believe, could use wiser methods than they are now employing. But if they persist in sticking to their present course, it must be acknowledged that they are following a pattern which has a long and honored history. By making their protest against existing laws in this way, they believe, they will get those laws changed more quickly and surely than by any other method. Until they are changed, these recalcitrants insist that they must follow their consciences and take the consequences. "When the powers of the world and of God don't agree, you must listen to your conscience," an Amish bishop is reported to have said as he headed for jail. Once the jails in Lancaster county become filled with men who talk like that *and take the consequences*, the people of Pennsylvania may conclude that their school laws can be made a bit less rigid without undermining the strength of the community.—*The Christian Century*, Oct. 11, 1950.

LUTHERANS ON CATHOLIC ISSUES.—Appointment of an American ambassador or a per-

sonal Presidential representative to the Vatican is viewed with "strong disapproval" by the American Lutheran Church, according to a statement adopted by the body's biennial convention. The statement said that such representation "violates the principle of the separation of church and state," that it is "offensive to those not members of the Roman Catholic Church," and that it "aggravates religious antagonisms." The delegates also approved a resolution which denounced the declared intention of Pope Pius XII to proclaim the dogma of the bodily assumption of the Virgin Mary. "Such a doctrine," they said, "has no basis in the canonical Scriptures," and "the ecumenical creeds of Christendom make no room" for it.—*The Watchman-Examiner*, Oct. 19, 1950.

ROMAN CATHOLIC CONVERTS.—For some years, the Roman Catholic Church has made a great point of enumerating the proselytes it has been able to secure from Protestantism. A great press has been obtained for this disclosure. It is all to give the impression that large numbers of Protestants are rushing into the Roman church. It is not the custom of Protestant churches, as a whole, to enumerate specifically the number of converts from Roman Catholicism. They have no particular pride in proselytizing. That which Protestant churches are more concerned with is not a change of affiliation but a change of heart—particularly is this true in the matter of Baptist converts received from Romanism. Rev. Frank L. Carruthers, rector of St. George's parish, Newburgh, New York, and Rev. S. Harrington Littell, retired bishop of Honolulu, however, have compiled figures proving that a total of 26,242 adult Roman Catholics have been received into the Protestant Episcopal Church of the United States during the past ten years. These brethren state that these statistics were given "with great leaning on the conservative side," because they did not include Roman Catholic children or adults who were taken into the Episcopal church by the rite of confirmation. Inclusion of such persons, they calculated, would more than double the total. Explain-

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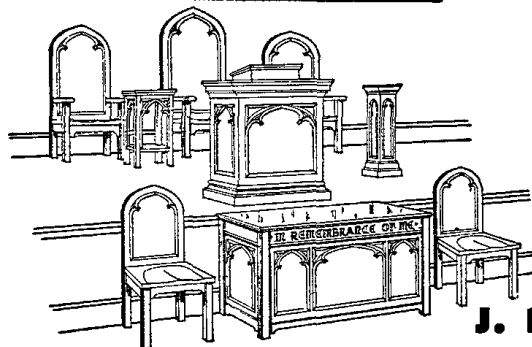
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ing their motive in making the survey, the authors said: "We have felt that the clergy and laity of our church were sometimes disturbed by the commonly asserted claims that the church of Rome is making great inroads upon not only our membership, but upon the membership of all non-Roman communions and denominations." They said that the Catholic church was "seeking thereby to create an attitude of defeatism and submission among the non-Roman Christian world." We know that large numbers of Roman Catholic church members have been converted in evangelistic meetings conducted by Baptist evangelists and also in the ordinary services of Baptist churches, not to mention the large number of converts from Roman Catholicism in the numerous other evangelistic activities carried on by evangelical churches. The figure would be very large, if it could be computed.—*The Watchman-Examiner*, Oct. 19, 1950.

TEN MILLION LEPERS.—A concerted effort to arouse public interest in the "forgotten 10,000,000" victims of leprosy will be launched at the 43rd annual convention of American Leprosy Missions, Inc., at Calvary church, Washington, D.C., October 18-20. The meeting will mark the 75th anniversary of the world-wide Christian mission to lepers.—*The Watchman-Examiner*, Oct. 5, 1950.

JERICHO RUINS.—Four months' excavation near the modern city of Jericho have definitely established that nearby ruins of great buildings are on the site of the New Testament city of the same name, once used by Herod the Great as a winter capital. This archaeological find is announced by Rev. James L. Kelso, professor of Biblical archaeology of Pittsburgh-Xenia Theological Seminary and director of the American School of Oriental Research, Jerusalem. Among the first finds was an Hellenic fortress of the second century B.C., which the professor said represented a new type of military architecture for Palestine. Professor Kelso also said that the New Testament Jericho flourished in the first 3 centuries A.D., and then lost its influence and virtually disappeared until about the 8th century when it was used as an Arab military post.—*The Watchman-Examiner*, Oct. 5, 1950.

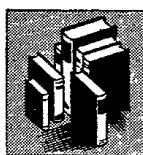
S.D.A.'s.—The Seventh-Day Adventists report a 24.3% gain in membership in the last 4 years. The gain of over 140,000 is approximately equal to the entire membership in 1916 after the first 62 years of the history of the organization.—*The Watchman-Examiner*, Oct. 19, 1950.

CHRISTIAN COMMANDOS.—Christian Commando teams representing the city's Protestant denominations have begun carrying the message of the church to the entire population of Glasgow, Scotland. The teams will talk with people in their homes, on the street, at work, and in their places of recreation. A total of 250 evangelists make up the teams. Their activity is the climax of 3 years' preparatory work by a coordinating committee with members from 14 Protestant groups. Cooperating in the campaign as visiting commandos are ministers and laymen from many parts of the United Kingdom. The project was described as "the biggest effort in Christian evangelism" in the history of Glasgow.—*The Watchman-Examiner*, Oct. 19, 1950.

PRESBYTERIAN SALARY INCREASES.—Ministers in the Presbyterian Church, U.S.A., have received salary increases averaging 27 per cent within the past two years, according to that denomination's Board of Pensions. Average salary is now \$3,988 a year. Highest average salary is in the Michigan synod, \$4,705.—*The Christian Century*, Nov. 1, 1950.

MISSIONARY CAB DRIVERS.—People who ride in taxicabs in San Diego these days are finding something out of the ordinary. A small band of cabmen have covenanted together with the Lord to use their vehicles for His glory. They carry tracts and gospels and talk to people about Christ.—*Youth for Christ Magazine*.

VATICAN RADIO STATION.—Construction of a new Vatican radio station will get under way soon, says a report from Rome. Plans call for completing the new station, which is expected to cost at least \$6,000,000, by 1952.—*The Watchman-Examiner*, Sept. 7, 1950.



For Your Library BOOKS...

Learning by Seeing, C. W. Baker, Jr., Standard Publishing Co., Cincinnati, 1950, 136 pages, \$1.00.

This book is written for Christian workers who are interested in visual education as an effective method of presenting great truths to children. The fifty-two lessons are planned for an educational program for a year. All these lessons have been tried in actual work with children, and have been proved suitable and effective. They are written in an easy-to-grasp manner that appeals through the eye-gate to the soul. Eighty per cent of our knowledge comes to us through the eyes. These lessons may be impressed upon the minds of children by the use of a piece of chalk. The spiritual lesson will never be forgotten and will be impressed in such a way that it will build character and a foundation for a useful life.

As pastors and teachers we do well to ponder the value of chalk talks for children. "A picture is worth one thousand words," and children love to see them. As the spiritual lessons find deep lodging in the hearts of our boys and girls, such lessons lead them to see in the common objects the works of the hand of God. Jesus used this type of teaching, and even the children could understand His teachings.

The teaching points in these lessons are merely suggestions which may be enlarged upon in the teacher's own style. Other pictures may be substituted for the ones presented. It is logical and Scriptural that teachers today employ objects and outlines to present spiritual truths. GRACE SHULTZ.

Religious Beliefs of Youth, Murray G. Ross, Association Press, New York, 1950, 251 pages, \$3.00.

One of the current problems facing the twentieth-century soul winner is the apparent disinterest of youth in religion. In our active evangelizing of the North American cities, we are faced with the undeniable fact that we are not reaching the masses of modern youth with the Advent truth. Careful study and thought must be given to this relevant problem.

Dr. Murray G. Ross, working under a grant from the National Council of Y.M.C.A.'s and with the help of the Y.M.C.A.'s Research Council and a broad advisory committee, has prepared a book most worthy of our careful consideration.

Youth's views and beliefs on God, Christ, the church, the Bible, immortality, prayer, et cetera, are carefully tabulated and based on a questionnaire sampling of 1,935 youth and on intensive interviews with one hundred young people.

Chapter eight, entitled "A Summary Statement," is realistic in its conclusions. Dr. Ross says, "It is quite obvious that religious 'belief' is not always matched by religious 'practice.'" "The major aim of youth is, again, to obtain a respectable and secure place in the community, 61.3 per cent being so grouped, whereas only 3.2 per cent mention such goals as 'doing God's will.' The largest number identify their greatest problem as: 'getting enough money' (22.3 per cent), developing their personality (17.6 per cent), developing an adequate philosophy of life (13.8 per cent); only 6.2 per cent made the attainment of an adequate religious faith a primary problem."

One is impressed with the objectivity and scientific approach used by the writer. Adventist ministers will better appreciate the actual religious beliefs of youth if they read this book.

CHARLES M. MELLOR.

The Reign of Grace, Abraham Booth, Eerdmans, Grand Rapids, Michigan, 1949, 291 pages, \$2.50.

This is a reprint of a classic nearly two centuries old. It was first published in 1768, enlarged subsequently, and revised, and has appeared in more than a score of editions. On the subject of which it treats there is nothing better or more direct, lucid, and comprehensive. It sets forth the gospel of the grace of God with power. I know of no other treatment of the subject more authoritative, more impressively stated. The publishers are to be commended for again making it available. Its value is

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CARLYLE B. HAYNES.

Book of All Nations, Carlyle B. Haynes, Southern Publishing Association, Nashville, Tennessee, revised edition, 1950, 407 pages, \$1.50.

There is no work or written page in all the world that has so stimulated men to study deeply, to examine critically its origin, to concentrate on its content, to test its validity, to explore its mysteries, and then to weigh its claims, as has the Bible. It has been caviled and disputed, ridiculed and mocked; it has been most critically examined by skeptics, who

pronounced it to be nothing more than a compendium of worn-out fables; at times some of its loyal defendants have admitted that the Book contained some misleading "facts" against its claims of supernatural origin and divine content; but, nevertheless, the Bible has through the centuries weathered the storm of criticism and has more defendants today than ever before in history. In Luther's words, "The Book will stand!"

In all ages men have been willing to die rather than surrender their faith in the Bible. Although in obscurity, there are hosts of such ardent martyrs even today, and the world is all the richer because of them. Throughout their history Seventh-day Adventists have defended, believed, and passionately preached the Bible message of the great Advent hope. Their best writers and authors have constantly laid stress on the inspiration of, the validity

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of, and the abiding faith of the church in, the Holy Word of God; and their evangelists, ministers, and workers continue proclaiming to all the world their faith in this living Word. Seventh-day Adventists must ever hold to their pronouncement that the Bible and the Bible only is the rule of the Christian's faith.

No man-made creed, no set of human laws, no ritual, or perfunctory emphasis of modern platitudes will ever supplant the Bible as the one rule of faith for the remnant church waiting for the return of the Lord Jesus. Books that exalt the Word of God are welcomed by the Advent believers. Sacrificing their sons and daughters, resources, and energies to the telling of the story of that Book in all the world—that is their mission.

This new work, *Book of All Nations*, coming from the versatile pen of Carlyle B. Haynes, is another valuable contribution in the field of Bible knowledge. It will keep before Adventists and non-Adventists the fact that the living Word of God is an unerring guide.

The author has written another book in his characteristic style. It should be borne in mind by the reader, however, that his position on the verbal inspiration of the Bible and its related discussions is a point on which some of our ablest scholars have disagreed. Reviewing such a book, whose author dares to write in a field of controversy, requires an explanation of an awareness of these differences of opinion. The author through these pages will stim-



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Book of All Nations is a valuable addition to the rich literature of Adventism, because it logically restates their faith in the unchangeable, living Word of God.

M. K. E.

The Harmony of Science and Scripture, 13th ed.,
Harry Rimmer, Eerdmans, Grand Rapids, Mich.,
1949, 283 pages, \$3.

This book, which Dr. Rimmer wrote in 1936, now appears in its thirteenth edition under date of 1949. It has not been revised, but stands in each edition as first written, dressed in new bindings and printed on different stock.

The Bible student will find Dr. Rimmer's consideration of the inspiration of the Scriptures in the light of modern science most profitable reading. The author divides the discussion in this book into eight chapters. Chapter one contains an interesting and clearly written exposition of the fact that the end of logic is God. In chapter two the harmony of science and the Scriptures is set forth in four impressive propositions. In chapter three a considerable number of anticipations in the Bible of the discoveries of modern science are pointed out. Chapter four makes clear how the directing Spirit of God stands revealed in the writing of the forty questions of Job 38. Chapter five contains a consideration of the topic of Jonah and the whale with new ideas and illustrations.

The reader may differ more with the author in chapter six in the discussion of the ark of Noah than elsewhere in this volume; nevertheless, it makes stimulating reading. In chapter seven on the Noachian Deluge the event is presented as an actual happening, but the reader is left to conclude for himself whether the Flood was local or universal. The last chapter is concerned with the long day of Joshua and impresses the reader with the careful research engaged in by the author in order to marshal such impressive proof.

Those who have read other books by Dr. Rimmer will already be familiar with the simple, clear, direct, and forceful style of this entertaining author. The perusal of this volume is most profitable, and its impressive testimony in support of the inspiration of the Scriptures makes its discussions valuable to layman, theologian, and scientist.

FRANK L. MARSH.

An Introduction to Christian Apologetics, E. J. Carnell, Eerdmans, Grand Rapids, Michigan, 1948, 379 pages, \$3.50.

That this book is not just one more volume on Christian apologetics is evidenced by the fact that it won for its author the \$5,000 Eerdmans Evangelical Book Award for 1948. The purpose of the volume is well set forth in the opening paragraph of the author's preface:

"The task of any philosophy of life is to construct a rational explanation for the whole course of reality. Conservative Christianity, commonly referred to today as 'Fundamentalism,' is a philosophy of life, and it competes to explain such questions as where the universe has come from, what its present meaning is, and what is the direction in which it is gravitating. Having subscribed *ex animo* to Biblical Christianity we now have the burden to make good the command of the apostle Peter, 'Always be prepared to make a *defense* to any who calls you to account for the hope that is in you' (1 Peter 3:15). The aim of this volume is to discharge the obligation which this verse lays upon us by showing how Christianity is able to answer the fundamental questions of life as adequately as, if not more adequately than, any other world-view."

The author presents a very orthodox and intellectually satisfying Christian philosophy of life. Only in one place did this reviewer note a bit of reasoning that seemed questionable. That was in the author's discussion of the problem of evil. Here the hands were apparently those of Carnell, but the voice was the voice of Calvin. But even here we should remember that Calvin, with all his dour predestinationisms, was a firm believer in both the Bible and the God of the Bible.

The author does not stay simply in the realm of generalities, he seeks to show the relation of a theistic philosophy to such questions as these: Biblical criticism, the scientific method, miracles and natural law, evil, resurrection, and immortality.

Seventh-day Adventists, including even our ministry, are likely to shy away from a book that proposes to set forth a philosophy of religion. Probably there is good reason for this attitude. Much that has posed as philosophy has been thinly veiled skepticism, or at best, a darkening of counsel with words. But, after all, we must have a philosophy of our religion, for that is simply a rational analysis of it. And Adventists, above all others, like to quote the inspired words: "Come now, let us reason together."

To proceed on the theory that a satisfying religious experience can exclude reason is to leave oneself exposed to all the eddying gusts of emotionalism. If ultrarationalism has led to modernism, a repudiation of reason has led to Pentecostalism and "Holy Rollerism." We believe in a right use of reason. We like to give reasons for our doctrines, including the testimony of historians on various points. We simply go one step further back when we build a philosophy of Christianity; we provide ourselves with a dependable edifice in which all our doctrines may safely be housed. The book under review will help us in the erection of such an edifice, or at least will provide us with an excellent set of plans by which we can check the foundations, buttresses, partitions, and covering of the edifice we may already have erected.

F. D. NICHOL.

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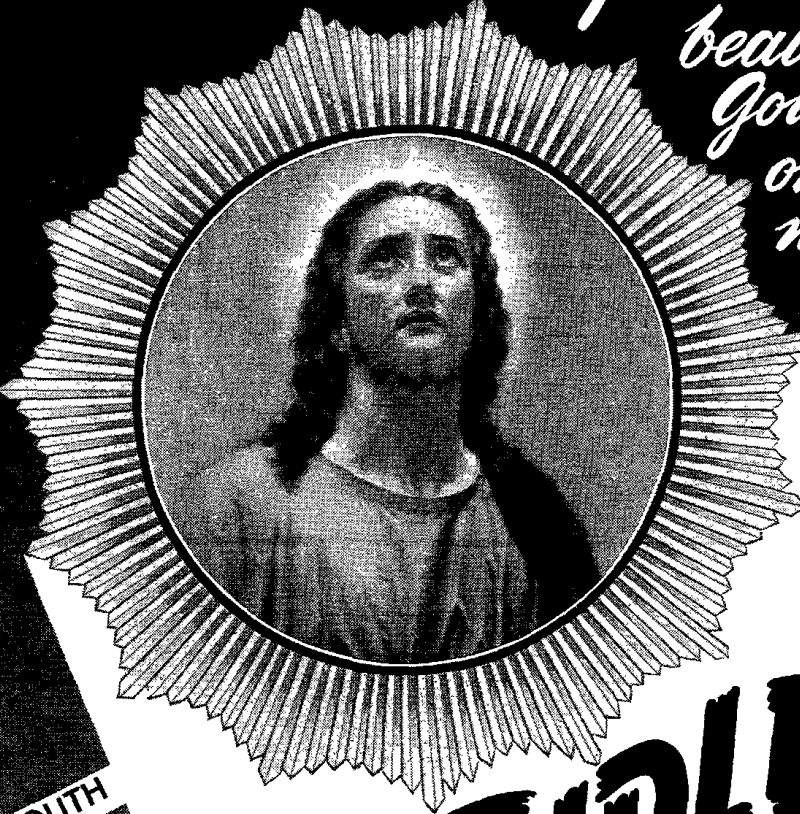
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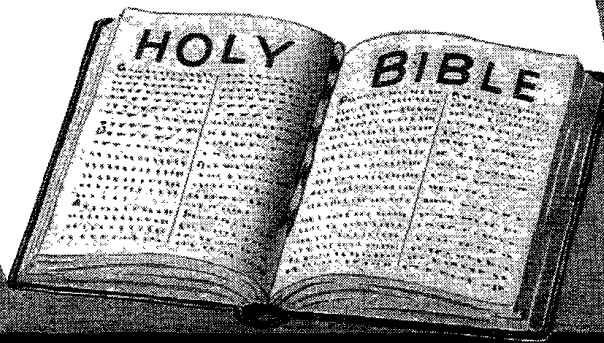
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WITH OUR POETS

This Hallowed Day of Rest

By JESSIE WILMORE MURTON

WITHIN Thy holy house, O Lord,
On this, Thy Sabbath day,
With grateful hearts our songs we raise,
Our gifts before Thee lay!
We thank Thee for Thy tender care
About us day and night,
For all things good and beautiful
Thou givest, to delight!

Grant that our prayers and praises may
As incense sweet ascend,
While on this hallowed day of rest
Thy love and peace descend.
Melt Thou all bitterness and strife
That keep the soul apart
From dear communion with Thee, Lord!
And cleanse each contrite heart.

Give Thou, this day, the living bread
To every hungered soul,
In white robes of Thy righteousness
O clothe, and make us whole.
Let heavenly wisdom from above
Shine on Thy Sacred Word,
Reach down and knit our hearts to Thine
This holy day, O Lord!

The Highest Gift

By MARJORIE LEWIS LLOYD

SOMEBODY prayed, and swift His working providence
Had brought the cherished answer here,
For God had heard her prayer. This precious gift
Bore heaven's postmark clear.

Another prayed. But heaven's busy postman
Never knocked. Did God not care
That she, like someone else, had felt her need
And sent to Him a prayer?

But faith pressed on, until it seemed to stand
At heaven's door, and turned the key
To walk in that vast storehouse where gifts wait
All wrapped for you and me.

And now, she whispered, faith could claim its gift.
And to the angel at her side:
"This one, please; this one means more to me
Than all the world beside."

But seeming not to hear, the angel passed,
And handed her a gift instead
So small—'twas but a tiny folded card.
"This is for you," he said.

She read the words the Master's nail-scarred hand
Had written there. It was His call:
"Please go with Me to find the one lost sheep,"
It said. And that was all.

Faith turned, and led her footsteps swift
From gifts denied. Her steps were light;
The Master walked beside; for they must find
The sheep before the night.

Together into hearts they walked, and found
Those, like herself, their prayer denied,
Who gladly clasped His hand to choose the pearl
Worth more than all beside.

And then again faith stood within the walls
To see the treasures set apart,
But found no gift that could compare with that
Safe hidden in her heart.

These were His gifts, the tokens of His love,
Of answered prayer. But in His call
Her heart had found at last the noblest work,
The highest gift of all.

The Bible

By ADLAI A. ESTEB

THE Bible is our rule of faith and doctrine. There is nothing more calculated to energize the mind and strengthen the intellect than the study of the word of God. No other book is so potent to elevate the thoughts or give vigor to the faculties, as the broad, ennobling truths of the Bible.—*Gospel Workers*, p. 249.

Nothing like the Bible stirs the deeps within the soul;
Nothing like the Bible spurs us t'ward our heavenly goal.

Nothing like the Bible has such blessings to impart;
Nothing like the Bible brings such peace within the heart.

Nothing like the Bible *liberates* our human kind;
Nothing like the Bible *elevates* the human mind.
Nothing like the Bible *stimulates* to nobler things;
Nothing like the Bible *cultivates* the life on wings.

Morning manna for the soul, the bread of life so sweet,
Precious fountainhead of truth—O such a royal treat!
Light for all the journey, giving strength for ev'ry hour;
Comfort for each sorrow and a treasure house of power.

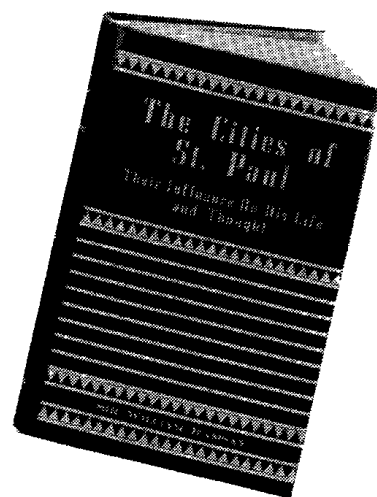
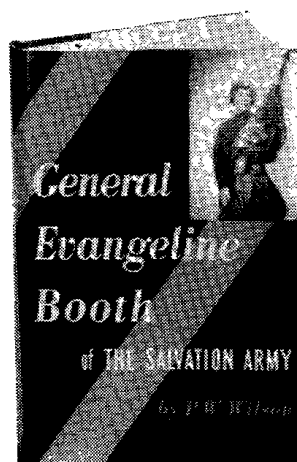
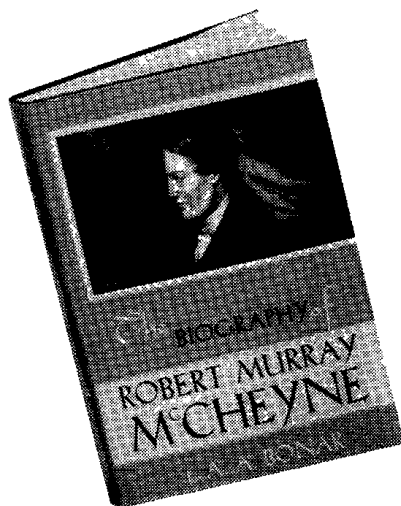
Help in ev'ry earthly trial with which we're called to cope,
Visions of that better world inspiring us with hope.
Memory is sweetened, our imagination fired;
All the soul is set aflame, with holy zeal inspired.

Words of men may charm us for a little bit of time;
Words of God forever rule us with their power sublime.
Holy words of mercy—sweetest messenger of grace—
Bringing man the story of God's love for all our race.

Nothing like the Bible *fortifies* the mind of man;
Nothing like the Bible *clarifies* God's holy plan.
Nothing like the Bible *dignifies* the way Christ trod;
Nothing like the Bible *magnifies* the work of God.

Nothing like the Bible cuts away at sin and pride;
Nothing like the Bible shows our Saviour crucified.
Nothing like the Bible comforts pilgrims here who roam;
Nothing like the Bible points us to our heav'nly home!

If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times.—*Gospel Workers*, p. 249.



January Elective Suggestions

BIOGRAPHY

THE BIOGRAPHY OF ROBERT MURRAY MCHEYNE, by Andrew A. Bonar (Zondervan, Grand Rapids)

The hero of this book has taken his place in Christianity's "Hall of Fame." Here is a man who crowded into twenty-nine short years a consecration seldom, if ever, witnessed. "It is not great talents the Lord blesses so much as likeness to Jesus," is one of the clear sayings of this godly leader. "He shook Scotland with his prayers," say his contemporaries. But only the skill of a biographer such as Bonar can describe the soul-stirring experience of this wholly surrendered, young disciple. The work is recognized as a classic among religious biographies. This biography is the unabridged "Memoirs" of McCheyne—a "Zondervan Reprint Classic." 185 pages \$2.00

LEADERSHIP (Women)

GENERAL EVANGELINE BOOTH, by P. W. Wilson (Scribner's, New York, 1948)

Not only would this book interest our ministers' wives and Bible instructors to read the life story of Evangeline Booth, they would be charged anew with vision and zeal for their personal responsibilities. Though the Advent message must claim a mis-

sion different from that of the Salvationists, it is helpful to our sisters to discover the factors which made Evangeline Booth a woman for God. Some of her episodes hardly fit into our methods, and **General Evangeline Booth** is not a book of sainthood. There is here a leadership, however, which is capable of seeing through many difficulties, that marks a conviction that salvation must be the ever driving force of the Christian. 255 pages \$3.50

CHURCH HISTORY

THE CITIES OF SAINT PAUL, by Sir William Ramsay (Baker Book House, Grand Rapids, 1949)

Sir Ramsay carried on extensive archaeological research in Asiatic Turkey and in Bible lands. Acknowledged as the greatest living authority on the life of Paul and the history of the early church, he writes with a knowledge of classical literature, ancient customs, and the great areas traversed in Paul's missionary journeys. Ramsay began his archaeological research in the Near East as a confirmed critic. His discoveries not only changed his thinking but caused him to bow in reverence before the Word of God. Most of his works have been out of print for years, but we are pleased to note this reprint of **The Cities of Saint Paul**. Ramsay's works are excellent references, as all major seminaries and colleges agree. 452 pages \$4.00

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SOMETHING about the approach of Jesus made all men recognize Him as the prince of teachers. What makes a great teacher? Three things: knowledge, plus method, plus personality.

We cannot teach what we do not know, but how to get that knowledge across to others is the challenge. That Arabian proverb which says, "The best teacher is one who can turn the ear into an eye" is very true. Jesus did just that. He came to a people that had eyes but did not see. They had ears but did not hear. But by the use of illustrations and parables He gave them eyes and ears. "Without a parable spake he not unto them." As the Prince of teachers He set us a pattern. His stories were not told just to entertain. They were vehicles to convey tremendous truths.

"In the Saviour's parable-teaching is an indication of what constitutes the true 'higher education.'"—*Christ's Object Lessons*, p. 22.

Not the idea, not even the central idea, but the development of the idea is what makes a powerful presentation. When old truths are made to appear as new, that is the evidence of a master. We must be sure, however, that our illustrations are not hackneyed. Acids weakened by overuse can never burn alloys from pure gold. Do you ask where illustrations may be found? Everywhere. The world is full of them. And, unlike a prophet, an illustration has more honor in its own country. Familiar things are the best avenues for truth. Illustrations from everyday life always have an appeal. When people leave a meeting saying, "We never saw it on this fashion," then one can be sure that truth has not only stood upon its feet but marched into the very citadel of the heart and mind.

But let the illustration be clear. Guard against decorating it with too many purple passages. That always destroys the effect. "Make me an altar of stone," was God's command, but not of "hewn stone: for if thou lift up thy tool upon it, thou has polluted it." Ex. 20:25. Our illustrations must bear no marks of the graver's tool. We can be descriptive but not artificial, graphic but not lurid. Remember, it is not sim-

ple thinking but simple telling that marks the master. Simplicity is real when it is genteel. We are pleading not for crudity but for clarity.

R. A. A.

A Thrilling Testimony

WE DO our people an injustice when we neglect to emphasize the great blessings that come with tithe paying. Let us share an interesting experience.

About five years ago a man accepted the truth during an evangelistic campaign in one of our American cities. He had a small business, and had to struggle to keep going, so at first he hesitated about accepting the message. But when he saw the marvelous promises of God to faithful stewards he went forward in baptism.

Now, five years later, he gives a thrilling testimony. At the end of the first year after his baptism, as his books were closed he remarked to his wife, "I wish I had earned more money this year so that I could pay a larger tithe."

"Well, why don't we accept God's promises and pay a tithe commensurate with that which we wish we had earned during the year?" she replied. He liked the idea, and added a considerable amount to the year's tithe, promising God that each year he would pay tithe, not on the actual income, but on an amount he wished he had earned during the year.

For five consecutive years now God has honored him. Each year his income has measured up to the anticipated income based upon the tithe that has been rendered to God in faith. Business is good, and he employs many more men than before. He explains this as his own personal plan for tithe paying.

What a wonderful exhibition of faith! Surely no evangelist need draw back from claiming the promises of God, and urging his hearers to do so. Fellow workers, have you put God to such a test as this? Here, perhaps, is one basic answer to our problem of winning more men to Christ. As evangelists we can with safety urge our hearers to accept God's promises by faith. God will not fail. He *will* fulfill His word.

We trust that this thrilling experience will encourage not only the convert but the evangelist himself, to present the promises of God with greater faith.

M. K. E.