

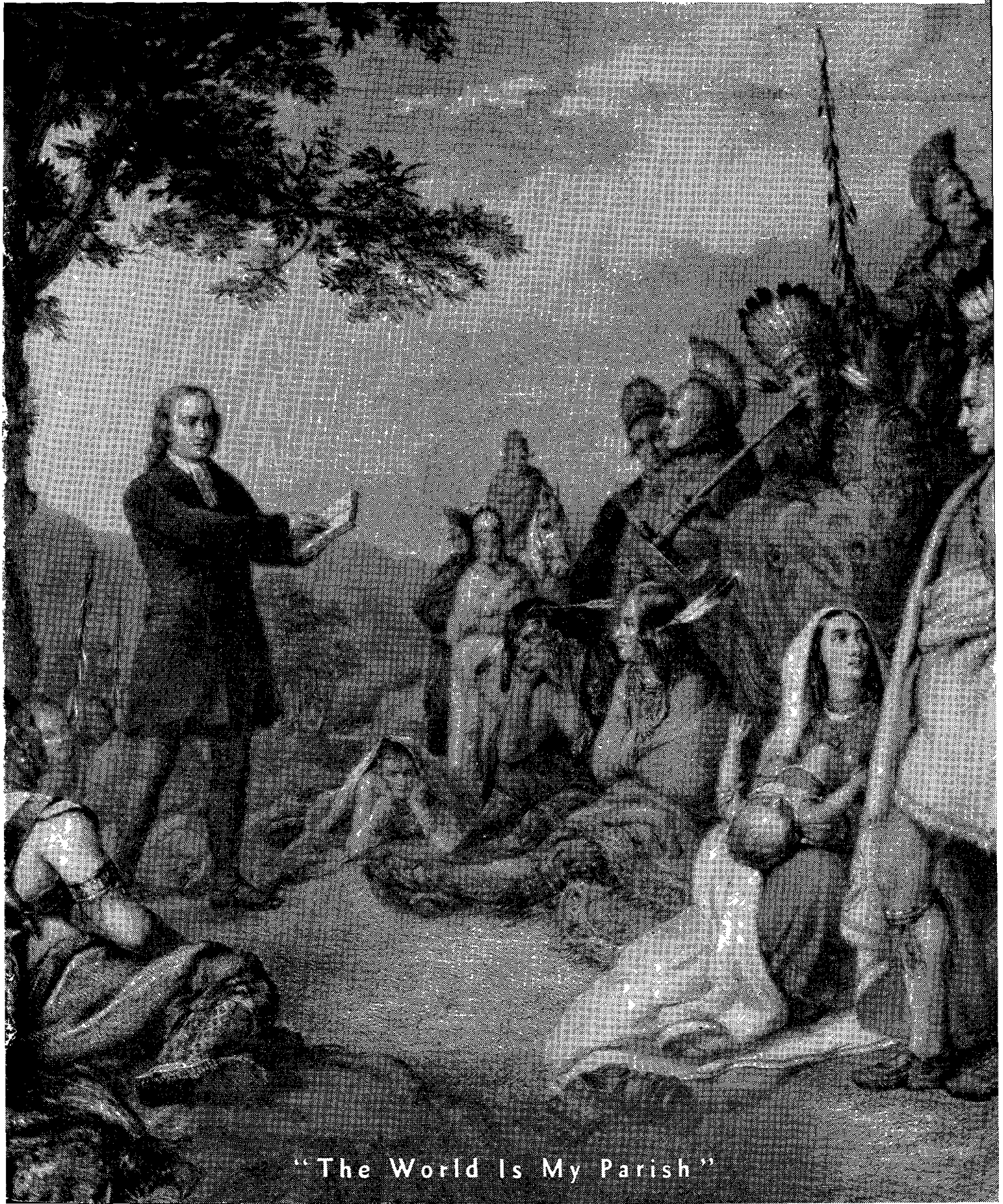
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIV

FEBRUARY, 1951

NUMBER 2



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THE MINISTRY

FOR WORLD EVANGELISM

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VOLUME XXIV

NUMBER 2

AT A GLANCE

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FEBRUARY, 1951

In This Issue

WE DEEPLY appreciate the many expressions of satisfaction that are coming to us regarding the January issue of THE MINISTRY. With the help of those of you who are sending us some very fine articles, we are sure that future issues will continue to be vitally interesting as well as practically helpful.

Our cover this month shows John Wesley preaching to the Indians in Georgia. That great warrior for God was barred from many pulpits even of his own denomination. But he adopted these words as his motto: "The world is my parish." And that is truly the motto of the remnant church today. How every single department and every individual worker can be geared to our new watchword, "For World Evangelism," is illustrated by the short item on page 10, "The Insurance Department Helps Evangelism."

With the strong emphasis now being placed on revival, George E. Vandeman begins a series of messages, "Fanning Revival Fires." The first of these is on page 4. Here you will find some practical suggestions on revival.

C. S. Longacre, long a familiar and respected leader among us, gives some down-to-earth counsel on page 9. He sounds a caution that every worker needs to take to heart. No one honors God by intemperate work habits, which in the long run only shorten his years of usefulness in the cause.

We have long felt the need of a new approach to our evangelistic advertising. Howard Weeks, who has recently come to Washington as the assistant secretary of the General Conference Press Bureau, gives us some practical suggestions and examples of a new approach in "Professional Advertising at No Extra Cost," on page 24. This particular approach may not be the entire answer, but there is much to recommend it as an improved technique.

There are no "fillers" in THE MINISTRY—space is too valuable. We want every nook and corner of the journal to contribute something. Where extra space at the end of an article or department needs to be filled, short, meaningful items are used. All of us would do well to read and ponder "Consideration for Others," on page 36. Many of these items would make good sermon illustrations.

B. G.

COVER: Photo by Gramstorff; painting by Sargent.

Fanning Revival Fires

GEORGE E. VANDEMAN

Associate Secretary, General Conference Ministerial Association

PART I

A TRULY converted man is a miracle. Every experienced soul winner stands in silent awe as he views the miracle of grace and the evidence of God's transforming power in the helpless human recipient. We never cease to marvel when in simple faith and desperate earnestness a man claims the righteousness of God.

But altogether too many who at some time had this miracle of grace performed in their hearts are today filled with a longing that cries out with Cowper:

*Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his Word?
What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill.*

Today the church of God truly stands in need of genuine revival. The very eagerness and heart hunger of the people indicates that the time is ripe for the resurgence of spiritual power. Many sincere souls will confess their anxiety over their inner lack, their sad betrayals of the Master. Others will confess divided loyalties, doubt as to their relationship with God, weakness in face of temptation, haunting conflicts, and an alarming immunity to spiritual appeals. With this in mind, we may profitably study specific revival plans.

A Special Approach Needed

Unless an intelligent approach is made to revive the church, great discouragement might well set in. The majority of the believers are earnest people who love the Lord. But some need to learn the precious truth that when Jesus died to save mankind His salvation provided deliverance not only from the guilt of sin (the past) but also from the present power of sin over the life. Toplady sensed this when he wrote the grand old hymn:

*Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin THE DOUBLE CURE,
Cleanse me from its GUILT and POWER.*

Many need to sense anew the absolute necessity of daily consecration and the work of fortifying the mind with saving truth in continual devotional study. Many need to taste the soul-reviving experience of sharing their faith through personal effort and engaging in the work of the church. Sluggish inactivity leads to waning faith and apostasy.

We Must Tell Them How

These believers need not be appealed to to accept Jesus Christ as one would appeal to souls who need to take the first steps. If we believe the light given us on the truths surrounding sanctification, we must believe that there are many who need help in growing within the fold of Christ. If to these believers appeals are continually made concerning the great life decision, there results confusion and perplexity as to their standing with God. Rather, these should be led to decide, not as one knocking on the door of the house of God as an open, rank sinner, but as a member of God's house, needing, and perhaps seriously so, better adjustment with the spirit of that home.

If men could understand themselves and how to measure their needs with the gospel, the spirituality of the church would surge upward with a mighty wave. "My people are destroyed," not for the many excuses men give for failures, but for "lack of knowledge." Our golden opportunity to function as spiritual guides lies right here. It is our privilege not only to exhort people to be good but to tell them *how*.

Have we been content to feed the people on a continual diagnosis of the hour? Have we been declaring the signs of the times and repeatedly appealing to the flock to "prepare to meet thy God"? However necessary it may be to give the Advent call a certain ring, one certainly does not wish to leave his people wondering *how* it can be accomplished.

Revival fires among Seventh-day Adventists can be just that substantially different from the passing excitement of the average popular revival campaign. The rich insight and abundant counsel in the Spirit of

prophecy on practical godliness simply and tangibly tells men how they may live for God in this morally confused age. More of this in a later installment.

A Difficult Task

With some, the appeal to reconsecration and absolute surrender is met with more brazen stubbornness than with the unconverted. They think it fit and proper to be measurably surrendered, but an utter abandonment, without any reserves, seems too much to be asked for. They are afraid of it.

All too often I face an individual who is in fair standing as far as church membership is concerned, but who, with jaw set, persistently refuses to go all the way with God when faced with the real issues of life. But what a man says, he does not always mean.

Such individuals are not happy, and often they secretly desire the worker to break through this exterior and show them the way and the power of God. The bravest exterior may cover up a timorous and warm and really pliable heart. To break through and save such a soul is not within our power. Only as the Holy Spirit functions freely through us as wholly consecrated channels can full and lasting revival success be attained.

Never will I forget three young people who sought interviews after a meeting in which the Spirit of God was evidently present. All were baptized members of the church and attending a denominational college. They said in substance, "We are lost and do not care—we do not know why we are here, but just had to come." Well, they were there because the Spirit of God had impelled them to come. What peace, joy, and release could be seen on their beaming faces when rising from our knees a few moments later we shook hands and they said, "You can tell others—it may help them too."

Intercession and Revival

There is a disturbing statement in Isaiah 59:16: God "wondered that there was no intercessor." Imagine a wondering God—so full of the very power we need—so willing to grant it—yet wondering at our little asking.

So much has been written regarding the power of prayer. Yet it remains one of our greatest needs. Power with God and man is no accident. The divine support in any crisis or sermon is not so much dependent

upon the prayers of the previous twenty-four hours as upon the accumulative power of a consistent prayer life. We would all do well to reread Murray's book on the prayer life of the minister. Written in South Africa many years ago, it still challenges a man to sense his own sin of prayerlessness.

In recent years we have followed a plan that has proved its merit. It stemmed from the helplessness one feels at the time of a great spiritual crisis, such as the giving of the Sabbath truth during an evangelistic campaign, the time of decision, or the anointing of the sick. I speak of the fast. Is there not much for us to learn at this point? Daniel fasted for many days, but his fast was not a total fast. It was a partial fast—the laying aside of pleasant bread.

The more this plan is studied, the more reasonable it becomes. God desires not penance, but clear, clean minds and alert bodies to appreciate His voice. The average body is so clogged with impurities that the early effects of a total fast are headache and faintness. You see, the body is taking full advantage of its relief from the burden of caring for rich food to throw off its poisons. There can be but one result. The mind will be more occupied with the aches and pains and faintness and the drudgery of self-denial than with God. Thus the major benefit of the fast is lost.

The True Fast

If, however, for a longer period of time the pleasant bread (desserts, fancy things, et cetera) can be laid aside and the body be well cared for as far as nutritional needs are concerned, it then has an extended and unencumbered opportunity to cleanse the system and thus clear the mind.

On several occasions we have asked entire congregations to join in such a partial fast for one full week. The blessings of such a program to the church and the loosing of strongholds would take pages to describe. On one occasion the church united in prayer for the critical decision days of an evangelistic campaign. One family of seven adults faithfully attended the meetings, and in due time five were baptized. These five, now members of the church, joined in the special prayer and partial fast, centering their prayers, of course, on father and the youngest brother, who had not yet surrendered to the claims of the message. At the close of the week of fasting and prayer neither of them had decided. One week

later, however, both of these men surrendered. It was late on Friday evening when we knelt and listened to their prayers. What a happy scene as we all stood. Tears of joy flowed freely that night. But as we were about to leave, one brother spoke up, "We must now tell something that father and brother do not know." He went on to explain that at the close of that special week of devotion the family was not yet complete in decision, but that the family alone prayed and fasted the second week, "And see tonight," he said, "what God has done."

"The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food,

which God has provided in abundance. Men need to think less about what they shall eat and drink of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience."—*Counsels on Diet and Foods*, p. 188.

The suggestion is simply this. If we would prevail with God, and conquer as did Daniel, and at the same time take our people with us in united intercession, this is one way to do it. If we would really fan revival fires, our spiritual life must be aglow with the fire of heaven, and to accomplish this the physical temple often needs attention. Next month we shall consider other aspects of revivalism.

The Ability to Inspire

W. E. MURRAY

President, South American Division

A SUCCESSFUL preacher cannot be a lone eagle. His calling is one that demands a working union between him and other people. Two persons working together can accomplish more than twice what one person can do alone.

Overstreet emphasizes what he calls "inter-creative activities." These are the results of two minds operating together, the product of the group rather than of the individual. Two persons thinking, planning, and working together can do things that alone they could never do. The Master sent the disciples into the field two by two. Paul and Barnabas went together to the Gentiles. Peter and John were associated in the early church in Jerusalem.

Inspiring Others

The minister must have the cooperation of ministry and laymen to make his ministry really profitable. People cannot be forced to cooperate. Therefore, the minister who desires the cooperation of others will study how he can inspire them to work with a willing enthusiasm. He will be careful to inspire others within the purposes and ideals of the gospel. Some ministers think one part of their work is important, and some think that some other part is, but the greatest part of every man's ministry is to inspire others to do great things

for God. Often a word of encouragement dropped into the heart of a young person at the right time has been the great turning point in that life. Some ministers have not been eloquent, not dynamic, not aggressive, but they have known how to inspire others, and they have done a thousand times more through their inspiration of others than they ever did in direct ministry.

George Matheson, the blind preacher of Scotland, knew the value of inspiring others. He began a law course, but was guided into the ministry by his affliction. He was an inspiring speaker. He wrote, "To light one torch which itself is destined to be a torch to others is as much as any minister can desire." Matheson rises to the heights of greatness in the concept of the ministry which he here declares. In this statement is also revealed another principle: The man inspired will be likely to inspire some other person.

How Adoniram Judson Was Inspired

How wonderful is the story of Adoniram Judson as a Christian worker! When he set out on his missionary career he desired to see one hundred Burmans converted and the whole Bible translated into their language. But his thirty-five years in foreign work left seven thousand baptized Karens

and Burmans, besides hundreds who had died rejoicing in the gospel hope. He finished the translation of the Bible and a Burmese dictionary. When he died there were 163 missionaries, native pastors, and assistants engaged in carrying on the work he started.

This great movement was inspired by a gospel minister, Claudius Buchanan, a chaplain in the employ of the East India Company. Buchanan preached a sermon in Bristol, England, on the subject "The Star of the East," based on Matthew 2:2. His sermon was full of the glorious prospects for work among the heathen peoples of the East and especially concerning the missionary endeavors of the venerable German missionary Schwartz. The sermon was printed, and a copy of it fell into young Judson's hands. It was like a spark in the stubble. Within six months Judson had definitely decided to devote his life to foreign missions. Buchanan placed before the people a challenge, and at least one was attracted by it.

Sometimes preachers are fearful about throwing out challenges. They think the challenge too large, the project too hard. They have a fear of appearing foolish before the world. Not so with Buchanan. He knew the task of evangelizing the East to be a great one, greater than any man or group of men, but not greater than God. He threw out the challenge, and thousands of miles away across the ocean a young man was inspired by it.

Timing and Marksmanship

A preacher who would inspire must know just where and how to place his inspiration. Some navies in history have had plenty of ships and plenty of ammunition, but they have had poor marksmanship. They could not put the shots where they would be the most effective. Blessed is the minister who through prayer, heart searching, counsel with others, and the illumination of the Holy Spirit knows where and when to place his inspiration.

About the year 1893 Frank Gunsaulus preached in Plymouth church in Chicago. "Youth Today" was his subject, and Phillip D. Armour, giant of the meat-packing industry, was present in his audience. Gunsaulus said at one point of his inspiring discourse, "A million dollars would found an institution here that would train hundreds of able young men for industry." As

Armour shook the preacher's hand at the door of the church, he asked, "What would you do with a million dollars?"

"I would establish an institution now," was his prompt reply.

"The million is yours," said Armour, and the Armour Institute of Technology was born. That institution has been the means of preparing hundreds for lives of usefulness in business and industry. Gunsaulus had good judgment. He made a challenge that the man who could help thought reasonable and good. To make challenges of BB size when they should be twelve-gauge is not using good judgment. To be shooting at an object with an air rifle when a cannon is needed, gets us nowhere.

A Practicing Preacher Wields Power

When Robert Moffat, the famous missionary to Africa, was visiting in London, he called at the boarding house on Alders Street where young David Livingstone was staying while studying medicine. Moffat said to the young man:

"Many a morning have I stood on the porch of my house and, looking northward, I have seen the smoke rise from villages that have never heard of Jesus Christ. I have seen, at different times, the smoke of a thousand villages whose people are without Christ, without God, and without hope in the world."

Livingstone was planning to go to China for missionary service, but after this talk he went to Africa. The world knows the rest of the glorious story. Moffat was a missionary right out in the field, working among the natives, enduring the hardships, and facing the perplexities, and this example gave power to the inspirational declaration. He highly recommended to others what he himself was doing.

People like to be challenged. They enjoy the victorious feeling that comes from having part in something much bigger and grander than anything they had ever hoped to do of themselves. A minister must be like a merchant, he must have goods for all classes. To some a smaller challenge must be given, to others a larger inspiration.

A minister once was inspired to suggest in his sermon, "Why should not a Christian businessman open an account with the Lord in his ledger, and treat it with all the honor and promptness that he would his account with any business firm?" In the

audience sat Chester W. Kingsley. He immediately accepted the challenge and made up his mind to follow the preacher's suggestion. He testified in later years that \$500,000 had passed through his special account with God. What if the preacher had said to himself, "I guess I had better not mention this to my audience; they may think I'm foolish"? But no, he threw out his lofty challenge in spite of what the people might think, and his courage was richly rewarded.

Faith and Confidence Will Be Rewarded

To inspire requires faith. To inspire, one needs to be confident that there is someone who will respond. Sometimes the prospects of inspiring others are not very good. We see somebody who presents little promise of being inspired, and we make no effort to inspire or challenge him. We judge too much from outward appearances. There are chords in the instrument of his heart whose music we cannot anticipate. There is heroism and valor unseen in many ordinary people. Some are unpromising or hard.

Wilfred Grenfell was once a skeptic. A group of fellow medical students invited him to go to church with them. He went,

merely out of curiosity. He listened to D. L. Moody, and was converted. He not only became a fine Christian but was inspired to devote his life to missions. That spark in London set him off on a long and notable medical missionary career in Labrador.

George Müller was a wayward youth. One evening his fellow students took him, although half drunk, to a prayer meeting. The inspiration that came to this unpromising youth set him on a wonderful ministry to the orphans of England. Through his prayers he provided food, clothing, and housing for thousands of poor orphans.

Every opportunity to inspire, both in the pulpit and out of it, should be seized as a golden opportunity for greatly multiplying the results of one's ministry. Ministers who inspire and challenge multiply the results of their own ministry. At times the circumstances seem forbidding, but sometimes these very conditions are beacons telling us to press in with a challenge. To have inspired others to great and noble things will be one of the golden rewards of the minister of the gospel, the full results of which only eternity will reveal. Let us pray earnestly and work untiringly that our ministry will indeed be an inspiration to those who hear.

WANTED—A Simpson Chart

[EDITORIAL NOTE.—One of our brethren recently passed on to the Ministerial office some interesting information regarding Elder W. W. Simpson, who is mentioned in *Evangelism*, pp. 203-206. Mrs. White has referred to Elder Simpson as being an "intelligent evangelist" and commended his visual aids approach in teaching prophetic truth. Our correspondent, who learned the message from Brethren W. W. Simpson and R. S. Owen, here verifies the ability of Elder Simpson. He hopes to learn where a Simpson prophetic chart might still be obtainable. Being an artist himself, this novel and practical chart would be of great value to him. Perhaps the field might give the Ministerial Association a clue as to the whereabouts of a Simpson chart. This service would mean much to our ministry.—L. C. K.]

Our correspondent informs us in his letter: "I was brought into the truth by Elder W. W. Simpson, when he and dear old Elder R. S. Owen held an effort in Los Angeles many years ago. Elder Simpson's illustrations of prophetic Bible symbols played no small part in the im-

pressions made upon my mind. To me this method of truth teaching has never been equaled by any artist since Elder Simpson's day, and I have spent many years in art work. The caricatures that are sometimes offered as charts representing the beasts of the prophecies we stress are hardly a recommendation for our prophetic truth. I have purchased some of them but could not use them. They give a wrong impression to intelligent minds. But Elder Simpson's illustration of the fourth beast, for instance, would appeal as being much more representative of what the prophet had seen."

He also wonders whether it would be possible to "have reprints made of this set of charts and offered at a fair price," and expresses his belief that "many evangelistic workers would treasure such a possession." Closing his letter he says, "If you know where there is another Simpson chart in hiding that could be purchased for use in Bible work, I would be most happy for this information."

Why Some Workers Break Down Early

C. S. LONGACRE

[EDITORIAL NOTE.—We may carefully weigh the counsel in this article with real benefit. It is written by one well over his "threescore and ten" who has kept his physical tone through the years and can still tire out many a younger man at volleyball.]

MANY times I have approached office workers and invited them to participate in physical exercise after a full day's work at the office, and in most cases the reply has been: "I have been under a heavy mental strain all day, and I do not feel like exerting myself." That is the very time that they ought to engage in suitable physical exercise in order to throw off the poisons that have accumulated during the day, and build up a physical reserve of strength and vigor to offset the unbalanced mental strain.

The Phenomenon of Counteraction

You have undoubtedly had the apparently unexplainable experience of coming home at the end of a trying day feeling exhausted, but upon lying down finding yourself unable to relax or experience refreshing rest. Then suddenly you have found it necessary to do some repair work about the house, requiring the manipulation of the fingers and limbs, or you may have had a sudden voluntary urge to go out and work in the garden. In a few moments you have happily felt a strange release from tension, a restful relaxation come over you.

When you came home from the office nervous enervation was misinterpreted for physical fatigue. Physical inactivity did not bring rest or relief to overwrought nerves and a tired mind. Strange as it may seem, this can apparently come about only by a counteraction—physical, bodily exercise. Physiologists have been aware of this phenomenon, and the same truth is borne out by the Spirit of prophecy:

"The advantages gained by physical labor will balance a person and prevent the mind from being overworked. *The toil will come upon the muscles, and relieve the wearied brain.*"—*Testimonies*, vol. 3, p. 152. (Italics mine.)

For the same reason the messenger of the Lord counseled us to put our sanitarium patients to work at light tasks:

"Locate sanitariums . . . where in the cultivation of the soil patients can have opportunity for health-

ful, outdoor exercise. Such exercise, combined with hygienic treatment, will work miracles in restoring and invigorating the diseased body, and *refreshing the worn and weary mind.*"—*Ibid.*, vol. 7, p. 78. (Italics mine.)

Thus science and inspiration combine to tell us:

"Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong and active mind and a noble character."—*Patriarchs and Prophets*, p. 601.

"Doing the Work of God"

With this in mind, we find that it is not so hard to understand another statement which to some may have seemed, perhaps, strange.

"If all our workers were so situated that they could spend a few hours each day in outdoor labor, and felt free to do this, it would be a blessing to them; they would be able to discharge more successfully the duties of their calling. If they have not time for complete relaxation, they could be planning and praying while at work with their hands, and could return to their labors refreshed in body and spirit. . . .

"Brethren, when you take time to cultivate your garden, thus gaining the exercise you need to keep the system in good working order, you are just as much *doing the work of God* as in holding meetings."—*Counsels on Health*, p. 564. (Italics mine.)

If a person developed his physical, mental, and spiritual powers harmoniously, and did not abuse or neglect any of these three natures with which he has been divinely endowed, he might live a healthier and longer life. Many people neglect a systematic development of the head, the hand, and the heart, and they have to suffer the consequences for this neglect. This is emphasized strongly by Sister White:

"If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body.

"When the minds of ministers, school teachers, and students, are continually excited by study, and the body is allowed to be inactive, the nerves of emotion are taxed, while the nerves of motion are inactive. The wear is all upon the mental organs, and they become overworked and enfeebled, the muscles lose their vigor for want of being employed, and there is not an inclination to exercise the muscles by engaging in physical labor because exertion seems to be irksome."—*Health Reformer*, August, 1875, p. 233.

A person who daily keeps building up a physical reserve of strength after mental strain fortifies himself against a mental and nervous breakdown. A harmonious and systematic development of all the powers of the mind and body is the only safeguard against a premature collapse of both body and mind. An unbalanced development of the mind over the physical powers is destined to bring both physical and nervous disorders prematurely. We cannot violate the laws of nature or unduly exercise the mental side at the expense of the physical, or the physical at the neglect of the mental, without suffering evil consequences.

Too much time spent on the swivel chair in the office and in the easy chair in the home after the day's mental strain is over, has sent many to the hospital, to mental institutions, and, alas, prematurely to the grave at an age when they should have

been in the very prime of life. Swivel-chair disease can be cured only by suitable physical exercise, and the remedy must be applied in time.

"By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws, are guilty of robbery toward God."—*Counsels on Health*, p. 41.

An unbalanced diet, as well as an unbalanced development of our triple nature, is the cause of many physical and mental disorders and a hindrance to a healthy spiritual growth. The science of a good religion depends upon the systematic and harmonious development of all faculties of the mind, all the physical powers of the body, and the spiritual needs of the soul. This is the only way to keep the mind, heart, and body young up to and beyond threescore years and ten.

The Insurance Department Helps Evangelism

THE growth and ramifications of the General Conference organization are astounding. There are so many departments and divisions of departments that, to one who is just looking on from the outside, it may appear bewildering. But every particular section has its responsibilities, and a spirit of harmony and Christian fellowship pervades the whole. We are working for one objective—that of preparing a people to meet God. And while that program requires consecration, it also requires money. There will always be a need for more money, but there is also a need for wise and careful expenditure of the funds the Lord brings into His treasury.

One of the important departments of our General Conference organization, and one that perhaps is little thought of except when we are in an emergency, is the Insurance Department. Someone has well said that "insurance is the most expensive thing in the world until you need it." And in this complex age we surely need it. Insurance is vital.

It was back in 1935 that wise leadership brought into being the International Insurance Company. At that time W. A. Benjamin, for many years a leader in one of the large insurance companies, was called to head this work. In giving his report at the last Fall Council he traced briefly the history of this department. He said:

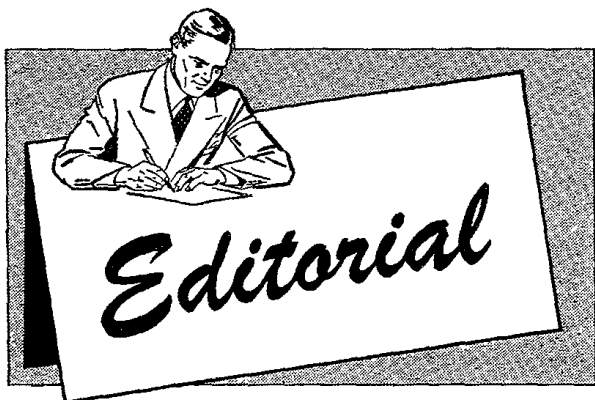
\$100,000 a Year for Missions

"There was much evidence of God's leading in this project. It was begun in prayer, and through the years has been developed in the closest counsel with the leadership of the General Conference. The only objective of this organization is to serve the cause we love. We aim to make substantial savings to our institutions, and by the help of the Lord we have been able to do this, thus channeling more funds into the cause of evangelism. Last year (1949) the sum of \$454,000 was paid in premiums.

"During these last fifteen years the Lord has certainly blessed our labors, and we have been able to build up a reserve which made it possible for us at the last General Conference Session to make a gift of \$25,000 to our world evangelism program. It is our sincere hope that soon we will be in a position to make a yearly donation to the cause of God of not less than \$100,000 for missions. Our work is different from that of our ministers, but we are happy to be a part of the organization, and are glad that while we are 'serving tables,' we are being used of the Lord to herald the message of His soon coming."

The whole report was heartening, and we felt we would like to share it with our workers around the world. Brother Benjamin represents a host of efficient and godly workers who, while often shut away in offices, are nevertheless making wonderful contributions for the speedy finishing of God's work in the earth. Success to you, brethren and sisters! We have confidence in you, and our prayers unite with yours that the Lord will richly bless you and your co-laborers as you perform so nobly the tasks assigned to your care.

R. A. A.



What Is True Success?

A GROUP of workers had just returned from a successful missionary tour. They were recounting their experiences. With pardonable pride they were telling a thrilling story. And who does not rejoice in success? "Even the devils are subject unto us through thy name," they declared to the Master. It was an hour of high expectancy, and they were happy as they relived the experience of recent days. The reply of Jesus must have sounded strange to these men. So many of His sayings were hard to understand. He was not discounting their success. In fact, He added something to the glory of it when He declared that He had seen Satan fall as lightning from heaven. But He added, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Personal salvation is more vital than miracle-working power. Fellowship with God is more important than a place of honor in His cause. Our *experience with Jesus* is bigger than *our work for Jesus*. In the light of the Saviour's words, would it not be well for each to ask himself, Is my religion bigger than my place in the church or the conference? Do I possess the assurance, in the hour of success or failure, that my name is written among the faithful in heaven?

True Success

True success is not always apparent. Even Jesus did not seem to have success in every place He worked. In fact, the day He died His cause appeared at its worst. His failure seemed the more apparent when even the men whom He had ordained forsook Him and fled. That surely seemed like tragic failure. Watch the crowds as they mill around the cross. Listen to those leaders as

they taunt the Sufferer. See them hurling their invectives upon Him. "Come down! Come down!" they cry. "If thou be the Son of God, come down from the cross. . . . He saved others; himself he cannot save." How bitter those taunts must have sounded in the ears of the disciples! Had they not forsaken all to follow this Lord? And now it seemed He could not, or at least would not, even save Himself. Could anything have been a more tragic anticlimax to hope! But the Saviour's ears were deaf to the cry of the crowd. How clear the issue was to Him! It was because He could not save others and at the same time save Himself that He chose to sacrifice Himself, that He might save others.

Judged by human standards, the scene was one of pathetic failure, but the passing of the centuries has enabled us to evaluate the whole scene. Not all who stood by shared the fears or joined in the slander. Their cries were silenced when the sun hid his face. And it was in the darkness the real battle was fought and won. When the darkness passed, and the horror of it all had come to an end, the centurion, the executioner of the day, and one who had witnessed many such tragic scenes before, when he weighed the whole situation, said with a choke in his voice, "Truly this was the Son of God."

Something Greater Than Apparent Success

It was our Lord's attitude in the face of apparent defeat that demonstrated His divine spirit. Only a Son of God could behave like that. The centurion was converted that day and with him two other men—Simon who carried the cross and the thief who prayed to be remembered. In the midst of darkness and death Jesus had triumphed. How different was the attitude of certain followers of the Lord! Listen to the wailing note as two of them plod their weary way to Emmaus. They were saying, "We trusted that it had been he which should have redeemed Israel." And that is exactly what He had done. But He had done something infinitely greater—He had redeemed not only Israel but the world. These men were soon to learn that what seemed like failure was, after all, glorious success.

And that is still true today. Some things we might measure as success eternity would reveal as failure. It is possible to work schemes and pull wires and use one's influ-

ence to attain certain positions of honor, and looking through human eyes, the results might look like success, but someday, not distant, the character of all our motives will be made known. And what surprises there will be in that day! Some will say to their Lord, "We have eaten and drunk in thy presence, and thou hast taught in our streets," but to them the Lord will say, "I never knew you." Is it possible for one to do the work of the Lord in the name of the Lord and yet not belong to the Lord? Indeed, there is something greater than apparent success. The assurance of our fellowship with God, the knowledge that our

names are in the Lamb's book of life, is more vital than any honor the world or even the church can give. It is a sobering thought that the Lord can well do without us. "God is able of these stones to raise up children unto Abraham," declared the Baptist. The Lord is never dependent upon us, but we are definitely dependent upon Him. Let no unholy motive, then, rob us of His daily presence in our lives. Assured of His acceptance and knowing our names are written before Him, let us go forward in His service, leaving with Him the results, whether it be seeming failure or success.

R. A. A.



MUSINGS

Food for Thought

Illness and Prayer

As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer . . . termed "miracles." But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their lives.—ALEXIS CARREL.

Your Practice

Do not quarrel with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort nor for agony nor prayer. That is your practice. That is the practice which God appoints you. And it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous.

HENRY DRUMMOND.

Linking Ourselves With God

No one of us can face the changes and crises of life and keep the banner of courage and conviction flying high without the resources of prayer. Our aloneness makes it impossible. "When we pray," writes Dr. Alexis Carrel, one

of the great medical scientists of our day, "we link ourselves with the inexhaustible motive power that spins the universe." It is heartening to realize that the God to whom we pray for courage and strength to meet our personal dilemmas is the Being who sustains the universe. His spiritual power—that is, His ability to respond to our human needs—is as great as His physical power, which operates the universe. No wonder, then, that when men meet the conditions of prayer, they feel an inner exhilaration to be found nowhere else. Tolstoy observed that every time the thought of God came to him, there came an uprush of vital energy within him, and life took on meaning and beauty.—LLOYD E. FOSTER.

Prayer as a Cable

SOME years ago I was living in Philadelphia when a great suspension bridge was built across the Delaware River connecting Philadelphia and Camden. It began, I observed, by a single wire being threaded across the river. Then the wire was shuttled back and forth until it became a mighty cable, capable of supporting tremendous weight. The first wire, alone, had little strength; multiplied a thousandfold, it could sustain the weight of trucks and streetcars. Prayer is like that. It may begin as a simple cry of need. It may be only a phrase, "O God, help me in my trouble!" But as Christian experience unfolds, the single wire becomes a giant cable linking the one who prays to the God of power. And the cable becomes so strong that nothing can break it, neither danger nor loss; not even death!—LLOYD E. FOSTER.

Let prayer be the key of the day and the bolt of the night.—J. P. Richter.



E VANGELISM *Winning Men for God*

Inter-American Evangelistic Institutes

M. K. ECKENROTH

Associate Secretary, General Conference Ministerial Association

AFTER my recent visit to the Inter-American field I am happy to report to our fellow laborers that the work is definitely onward in this division. The spirit of revivalism and evangelism, so manifest at the General Conference session, has truly swept through the ranks of our workers in this fascinating section of the world vineyard. Everywhere there was evidenced a marked determination to double our church membership during this quadrennium.

In the British West Indies Union alone two thousand persons were baptized in 1950, and this was accomplished in spite of the fact that a number of workers were absent from their posts during the General Conference session. After the union session the workers gathered from every section of the field to spend a week in intensive study and discussion of evangelistic problems peculiar to this area. It was thrilling to our workers to see how clearly and accurately the Spirit of prophecy deals with the basic problems of evangelism, and that Inter-America is no exception.

In the city of Kingston the present interest is so great and the possibilities of housing the converts in buildings are so acute, that the conference virtually declared a moratorium on aggressive evangelism for a year! Congregations are meeting in old tents patched beyond recognition, in tabernacles needing real attention, and in churches crowded to the doors. The activities of the lay preachers in this field have attracted worldwide attention. During 1950 a tremendous youth rally was held at the race track in Kingston, when more than twenty thousand attended. Such are the potentials in this thrilling field. The coordination of these forces with the ministerial workers has truly set a heartening pace for evangelism during 1951.

After the ministerial institute the workers present pledged themselves to a renewed determination to labor with an accelerated tempo to make the year 1951 a memorable one for soul winning. Public campaigns, closer coordination

of lay-preacher campaigns, and correspondence campaigns are methods that will be used and exploited more fully during 1951. Where facilities are limited, where evangelistic aids are hard to secure, and where the people are steeped in traditions, the challenge is tremendous. How these laborers would rejoice if they had more of the modern tools to proclaim the gospel! Even the most fundamental evangelistic equipment, which is considered absolutely essential in other parts of the world, is unavailable to these workers. Our responsibility is surely much greater where these evangelistic aids are available.

In the Bahamas the work is carried forward almost entirely by consecrated lay preachers. About forty of these workers came together from the outislands and spent a week in earnest study for better techniques and deeper spiritual power.

It was interesting to learn how these humble workers move in and around the villages and islands of the extensive Bahamas Mission and hold the simplest types of evangelistic services. Also by going from village to village praying for the sick, administering hydrotherapy treatments, and making medicines from native herbs, these lay preachers do an amazing amount of good, and people flock to them from everywhere. Occasionally, simple medicines are secured from the mainland and dispensed to these outisland folks, and how eagerly they study the better way of life after their physical needs have been given attention! Here is a simple evangelistic technique often overlooked by the modern evangelist. It was the method of the Master.

N. W. Dunn, of the General Conference, and Arthur Roth and Werner Wild, of the division, entered enthusiastically upon the work of the ministerial institute in Colombia-Venezuela. Here were gathered a group of workers who had passed through trying experiences and persecutions. Our fellowship together was most precious. Once again the instruction found in the

book *Evangelism* became the foundation and the pivotal point upon which this institute revolved.

How understanding and tactful the Adventist evangelist must ever be in these strongly Catholic countries! As in other Latin-American lands, the frontal attack has long been discarded, and the evangelists work by a different technique, being "wise as serpents, and harmless as doves." To these workers the instruction in the Spirit of prophecy has real meaning:

"I am instructed to say to our people: Be guarded. In bearing the message, make no personal thrust at other churches, not even the Roman Catholic Church. Angels of God see in the different denominations many who can be reached only by the greatest caution. Therefore let us be careful of our words. Let not our ministers follow their own impulses in denouncing and exposing the 'mysteries of iniquity.' Upon these themes silence is eloquence. Many are deceived. Speak the truth in tones and words of love. Let Christ Jesus be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving someone a thrust."—*Evangelism*, p. 576.

In the Central American Union, comprising those colorful lands of Panama, Costa Rica, El Salvador, Honduras, Guatemala, and Nicaragua, the work is moving steadily forward. Each mission reports excellent progress. Evangelism among the Indians is intensifying. Stalwart Catholic bastions are breaking down under the tactful, relentless labor of our faithful missionaries and national workers. In Mexico the same thrilling evangelistic story is told. The medical work and health radio programs have opened doors and created good will where no other method could previously succeed. The correspondence courses are demonstrating most effectively their place in modern evangelistic planning.

Several things stand out clearly as a result of these institutes and visits to our mission fields. One thing is paramount in evangelistic technique, namely, the necessity of concentrating more definitely upon our soul-winning plans. A few ideas will give point to our observations.

1. The wisdom of the tactful approach.
2. The effectiveness of coordination of laity and ministry.
3. The effective combination of simple medical ministry with evangelistic campaigns.
4. The necessity of a greater emphasis on personal work.
5. The importance of proper housing for our churches.
6. The need of more visual aids in evangelism.
7. The winsomeness of the Christ-centered message.

8. The determination to effect ways of better holding our people in the message and thus reducing our losses.

As we unitedly labor in various parts of the earth, may the church truly rally to the evangelistic challenge, "Everyone win one in '51."

The Lay Bible Instructor

ELLEN CURRAN

Bible Instructor, Southern California Conference

[EDITORIAL NOTE.—When there is a scarcity of personal workers for an evangelistic campaign, willing lay workers may be used successfully, especially if their work is well directed by those of experience. In the following article Ellen Curran, a Bible instructor of broad training, gives some helpful pointers for both conference-employed and lay personal workers. Too often the latter lack experience in giving Bible readings, but they will be very helpful in getting interested people to attend the public Bible class. Mrs. Curran here gives some practical pointers on handling the increasing interest in such a campaign, making sure that each name is taken care of and that no one becomes confused by too many workers visiting in the same home.—L. C. K.]

IN LARGER evangelistic series where a number of Bible instructors are working together there must of necessity be a well-planned organization. The lay worker is always safe in permitting the conference Bible instructor to lead out in the public activities of the Bible work. This conference worker should, however, help each lay worker to fit into the program where he can do the most good. If the suggestion meets with the approval of the evangelist, let some of the lay workers help with the ushering, in which capacity they can by kindly manners and personal interest make friends. Many times I have learned from a friendly usher precious bits of information concerning interested persons. Here the worker may observe from one meeting to another whether the same people are in their accustomed places. They may even get an invitation to come to visit them in their homes. Next to being at the entrance to smile and say "Good evening" as the people come in, I think I should like to be an usher, to help make people welcome and comfortable at the meeting.

Some workers are more timid in approaching

You can't spell "brothers" and not spell others.—*Baptist Standard*.

When you point your finger accusingly at someone else, remember you have three fingers pointing at yourself.—*Margaret Fuller, Houston Times*.

Nothing is troublesome that we do willingly.—*Jefferson*.

people in public than others—and here is where care should be exercised that these retiring souls will not feel that their efforts are futile. Let these timid ones accompany the more experienced workers in the visitation, and soon they will be able to take over the personal work for different individuals.

Let Bible instructors, conference and lay workers, always bear in mind that the Lord's work is the "greatest" thing going on in the earth, and that it requires truly unselfish, loving "great" hearts to carry it on. The worker should never stoop to anything small, such as petty selfishness or rivalry. Such an attitude is very detrimental not only to a worker's usefulness and Christian experience but also to the success of the effort. All should bear in mind that they are working for God and not for self. All our individual endeavors in soul winning add up toward the glorious finishing of God's work in the earth, and that means going home with Jesus. We should rejoice over others' success as well as our own, keeping our eyes on the final, united victory, when the work will be completed. Sometimes workers feel that their particular task is not important enough, but each has a definite place to fill.

In the book *Evangelism*, pages 471, 472, we find this counsel:

"Many who are entrusted with some humble line of work to do for the Master, soon become dissatisfied, and think that they should be teachers and leaders. They want to leave their humble ministering, which is just as important in its place as the larger responsibilities. Those who are set to do visiting, soon come to think that anyone can do that work, that anyone can speak words of sympathy and encouragement, and lead men in a humble, quiet way to a correct understanding of the Scriptures. But it is a work which demands much grace, much patience, and an ever-increasing stock of wisdom. . . . No work done for the master must be considered inferior and of little account. . . . If it is done cheerfully, humbly, and in the meekness of Christ, it will result in the glory of God.

"Women can be the instruments of righteousness, rendering holy service. It was Mary that first preached a risen Jesus. . . . If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth."

"Every wandering sheep is a potential apostate."

"Work without a spiritual motive is just a weariness of the flesh."

Wherever the truth is carried, the people should be given instruction in regard to the preparation of healthful foods.—*Medical Ministry*, p. 262.

Chalk Illustrations in Evangelism

MRS. GRACE SHULTZ

Bible Instructor and Chalk Artist, St. Louis, Missouri

CHALK illustrations are a good way to create interest in evangelistic meetings. As the strains of a familiar hymn are heard and the inspiring message of the song is sung, the experience of seeing a picture develop before one's eyes in but a few moments of time creates a deep impression. The message of the song is impressed upon the heart and should be used in such a way that young and old are drawn closer to God, filled with a longing for our heavenly home, and strengthened in their determination to live for Him.

Materials Needed

For effective drawings a number of materials are needed. The following is my list:

1. An easel with a tray to hold the chalk. This can easily be made of narrow substantial boards.
2. Drawing board of plywood 40" x 50" and three-eighths of an inch thick. This board must be padded with six or eight sheets of patterned building paper.
3. Pattern building paper, thirty-six inches wide. Use the back, which is a light gray and makes a good background for any color. The surface is rough, and the chalk clings readily, making the finished picture brilliant and easily seen. This paper comes in a roll and can be obtained at any lumber company or any Montgomery Ward or Sears Roebuck store at the approximate cost of 10 cents a sheet. Cut in sizes of 36 inches by 50 inches.
4. Lecturers' crayon chalk, one by three inches. Main colors first, later add to the collection as you see the need.
5. A good frame is made of black velvet ribbon 1 1/5 inches wide. Fasten two corners to top of board and throw over the back of the board while the picture is being drawn. When finished, draw back to the front, and fasten the two lower corners with thumbtacks. This leaves four inches under the picture for chalk.
6. Rubber surgical gloves may be used to protect the hands. "Protex" is a good cream protection for the hands and can be obtained at drugstores. Rub well in hands and around and under the fingernails. This covers the skin with a film so the chalk cannot be worked into the pores of the skin, and it makes the chalk easy to wash off.
7. Keep on file for future use a collection of all the pictures you have drawn.

Preparations for the Chalk Talk

1. Find pictures suitable for chalk illustrations. Always be alert for suggestions and new ideas, carrying a notebook and pencil with you. Creations may be found on post cards, in magazines, paintings, art stores, and picture galleries. Some pictures are suited for lengthwise use; others, for crosswise drawing.

2. Take sketches that have been made in your notebook and draw on the large paper with the chalk. Stand back in the auditorium and view it as an audience sees it. It may be too dark, and a few bright colors might improve the picture. It may be that it has too much detail or too many trees. Sometimes there is not enough life, and you may have to add a tree, a few shrubs, or some birds. Some pictures do not make good chalk illustrations, and are discarded. Two pictures may sometimes be combined.

3. After the picture has been worked out and is found suitable for public use, it is then memorized. Sometimes hours have to be put into practice work until you are prepared to stand before an audience without a sample picture and draw rapidly and without hesitation. Carry the sketch with you and study it at odd moments, while traveling on streetcars and busses or at other times.

"Day Is Dying in the West"

(The picture I use was taken from a post card of a scene in Oregon. Following are the steps in drawing.)

1. Make a very faint outline of the picture before it is made in public.

2. Place the chalk colors on the tray in the order in which they are to be used.

3. Begin using yellow just above the mountains and halfway up the sky, then the yellow in the reflections in the water. When one color is picked up, use it everywhere it is needed in the picture before laying it down, for this usually saves time in picking it up and laying it down.

4. Next, the blue is used at the very top of the picture, first pressing quite hard and then lighter as you go down for about eight inches. Also use it on the mountains and in the reflections of the water.

5. Use orange in the sky and in the reflections of the water.

6. Use red in the sky and in the reflections of water. Reflections in water may be a little deeper than in the sky. There must be strong contrast to show the picture clearly to the audience.

7. Next, tan is used on the island and rocks. By placing color here and there over the picture, people wonder what the picture will be. Then when the black is added it stands out clear and distinct.

8. Use dark green on trees. Highlight with light green or yellow.

9. Shade with light touches of brown in trees, island, and rocks.

10. Then shade and outline with black, and add a few streaks of white here and there in the water.

11. Place the ribbon frame in place and tack. The picture is then finished. This should take about five minutes to finish.

12. If the picture is not completed by the time the singer finishes the song, the organist continues to play.

13. Distance is always indicated by softer tones and less detail, but on closer objects, as trees, brush with stronger color and more detail.

Having used these chalk illustrations as a regular feature of our Sunday-night meetings over a period of months, we have found that they appeal to the hearts of many people. Comments such as these are often heard as the folks leave the auditorium: "As I saw the Holy City being drawn, I received a strong desire to be there." "Never did I get the full realization of Christ's death on the cross until I saw it being portrayed before my eyes, and I could not help going forward for special prayer." "As I listened to the story of 'Let the Lower Lights Be Burning' and saw the picture, I felt that I have neglected my salvation and made a shipwreck of my life."

Let me encourage those of you who are artistically inclined to practice this form of art and plan to take part in the activities of your church, for God blesses this talent along with the others in the great work of soul winning.

BURGLARPROOF CHURCHES

¶ ROGER W. BABSON is quoted as saying, "There are over 100,000 Protestant church edifices which a burglar with a jimmy could not get into on most weekdays." That is good in one way but bad in the way he meant it. Babson has propounded the idea that churches should be open to the public for prayer and meditation seven days a week.

Some Qualifications of a Minister

The following are some qualifications of a true minister. No special effort is made to mention these in the order of their importance.

1. SPIRITUALITY.—“He who would preach a crucified Christ must himself be a crucified man.”—GOODELL.

2. INDUSTRY.—“A loitering, lazy minister is one of the saddest of anomalies; and his wasted hours and opportunities will make a terrible arraignment when accounts come to be settled.”—HERRICK JOHNSON.

3. EDUCATION.—“True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers.”—*Education*, p. 13.

4. ENDURANCE.—“Thou therefore endure hardness, as a good soldier of Jesus Christ.”—PAUL.

5. SOBERNESS.—“It is pitiful to court a grin when we should woo a soul.”—*Ministry of the Word*.

“I was shown that it is wrong [in the pulpit] to make coarse, irreverent expressions, relate anecdotes to amuse, or present comic illustrations to create a laugh.”—*Testimonies*, vol. 1, p. 649.

6. EVANGELISM.—“The true preacher seeks neither fame nor wealth nor political power nor pecuniary support, but only the glory of God in the salvation and edification of souls.”—HOWARD CROSBY.

7. FAITHFULNESS.—“Be thou faithful unto death, and I will give thee a crown of life.” Rev. 2:10.

8. MORAL STAMINA.—“It is not a diploma which proves a man's right to be a preacher, but a spiritual temper and a moral stamina like unto those of the apostles.”—CHARLES EDWARD JEFFERSON.

“A minister has *not* the right to do as others. He stands on a higher plane, and the nature of things requires that he should walk by a higher rule in the details of daily life.”—*The Christian Preacher*.

9. SELF-CONTROL.—“The man who, when treated unjustly, remains silent, answers not a word, with cheeks white, yet restraining himself, showing no resentment, but keeping love in his heart, is the strong man.”—J. R. MILLER.

10. A GOOD VOICE.—“The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this.”—*Christ's Object Lessons*, p. 335.

“By using proper care, every minister can educate himself to speak distinctly and impressively.”—ELLEN G. WHITE.

11. TACTFULNESS.—“Tact is something more than manner, but manners enter largely into it. It is a combination of quickness, firmness, readiness, good temper, and facility. It is something which never offends, never excites jealousy, never provokes rivalry, never treads on people's toes.”—HENRY VARNUM.

12. GOOD MANNERS.—“Good manners demand three things: Self-control, self-denial, and self-respect.”—ARCHBISHOP TEMPLE.

13. GOOD HEALTH.—“Next to a heart full of love to Christ, and a clear brain, you will need good lungs and good legs; the first in order to preach; and the other, in order to go about among your flock. If you are too frail to endure the strain of study and public speaking, if your nerves are rickety and your stomach hopelessly dyspeptic, then you will enter upon your work heavily handicapped.”—CUYLER.



PULPIT

Pointers for Preachers

Stand Up! Sit Down!

ONE of the briefest and most useful rules for public speaking that I know is this one:

"Stand up boldly to be seen; speak up bravely to be heard; sit down promptly to be appreciated." I have tried honestly to obey this rule myself, have taught it to my students in public speaking classes, and have agonized to observe how frequently it is violated and disregarded by those that should know better. And I have long ago come to the painful conclusion that the worst offenders against not only this simple rule of public speaking, but also against the generally accepted canons of good taste, courtesy, and graciousness in public oratory are not the uneducated and untrained, not the illiterate and unschooled, but precisely those men and women whose training, knowledge, and culture should make them shining examples of all those virtues that go into the making of a good and effective public speaker.

Instead, what have we? Preachers who bore their audiences to tears with their long-winded discourses; politicians and self-styled "community leaders," including so-called "educators," that may have something worth while to say but take so much time and waste so many words to say it that their audiences usually applaud from sheer relief that the boredom is over.

Why must speakers *talk* a noble cause to death, as they so often do? Why do they refuse to realize that a few well-put phrases, spoken with sincerity and authority, are certain to achieve infinitely more than all attempts at artificial and stilted oratory? . . .

The worst sinners have been my own colleagues, i.e. ministers of religion; then came the

professional politicians, and last but not least that crew of vain and conceited individuals who simply refuse to take their "two or three minutes" for greeting or comment but must display their often completely non-existent talent for speech-making for the glory of their own ego or that of their particular group and to the unmitigated boredom of their listeners. When Koheleth wrote his famous lines about all being "vanity," he forgot that ancient and modern "vanity of vanities," the vain and conceited public speaker.

Life's graveyard is filled with the corpses of good causes done to death by the uncontrolled and uncontrollable fury of the public orator who will let neither God, nor man, nor devil stop him once he has risen to "say a few words." And how many a truly gifted orator has not spoiled what might have been an inspiring speech or ruined his reputation simply by forgetting the proper time to "sit down."

In these days when we so badly need leaders who think clearly and speak boldly we seem to lack most of all men and women who possess the gift of persuasive and inspiring speech, and that means public speakers who know and practice self-restraint, courtesy, and good taste in the presence of their fellow men who come not to be entertained with rhetorical pyrotechnics, not to be warmed by hot air but to be informed and moved in the interest of justice, righteousness, and goodwill. May God preserve us from that breed of public figures that still are at large making a mockery of truth, a caricature of sincerity and a sham of uprightness by abusing God's great gift to man, the glorious privilege to think clearly and to speak briefly!—KARL M. CHWOROWSKY in *The Churchman*, May 1. (Reprinted by permission.)

ACCUMULATING PRAYERS

¶ WHEN the Third Angel's Message shall go forth with a loud voice, the whole earth shall be lightened with His glory, the Holy Spirit is poured out upon His people. The revenue of glory has been accumulating for this closing work of the Third Angel's Message. The prayers that have been ascending for the fulfillment of the promise, the descent of the Holy Spirit, not one has been lost. Each prayer has been accumulating, ready to overflow and pour forth a healing flood of heavenly influence and accumulated light all over the world.—E. G. WHITE, Letter 96a, 1899.

Five Misuses of the Bible

THE Bible is subject not only to fitting use but to unfortunate misuse. Indeed, at times as one listens to some of the things that are being said and done under the pretext of Bible presentation, it appears that one of the great perils of this moment is the modern misuse of this world's best-selling book. If the Bible *used* is the source of much good, the Bible *misused* is the source of much evil. . . .

Probably the most prevalent form of modern misuse of the Bible is its actual lack of use. . . . The Bible is not to be used as living-room ornamentation. A mother once told her minister with a great deal of pride, as she pointed to an obviously unused Bible on the living-room table, "There's one book in this house the children never touch." That was quite evident!

Another misuse of the Bible is to think of it as a religious charm. In desperate times, anything that will save life is grasped eagerly. . . . One cannot get away from the certainty that those companies that are selling Bibles and New Testaments covered on one side with a thin steel plate, and urging every mother, wife, and sweetheart to buy one for someone in the service, are exploiting a normal fear under the pretext of a spiritual protection. The glory of the Bible lies, not in the protection it offers the skin, but in the fortification it gives to the soul to face the darkest hour with a triumphant faith in God.

A third modern misuse of the Bible is that of making it a kind of proving ground for any sort of doctrinal, sociological, or political speculation. This is, of course, nothing new. For centuries people have been reading the Bible and teaching it to prove their predispositions and to confirm their prejudices. In this way the Bible has supported slavery and bigamy, all

sorts of "isms" and "ists"; in fact, every conceivable philosophy of life has been "proved" at one time or another by the Bible. . . .

Very closely associated with this misuse is that of quoting texts from the Bible which amplify our particular concern, while gently ignoring all the rest of the witness which, while possibly not being in contradiction to our conclusions, provides significant modifications of them. . . .

If we are going to quote the Bible in teaching and preaching, let us quote those portions of it which supplement, in some cases, contradict, our particular emphasis, and move on to other grounds for the complete evidence of the case.

A fifth misuse of the Bible in modern times is that of reading and referring to books about the Bible, while neglecting the firsthand study of the Bible itself. This is not meant as a reflection upon books that aid in Biblical interpretation and understanding. But no reading of *A Guide to Understanding* or an *Introduction* is a substitute for reading the original document itself. And just that has happened in our time. We have been so eager to keep up with what the scholars are writing about the Bible that we have had no time for the Bible itself. We have become like the station master who calls all the trains and never takes a trip: thoroughly informed but strikingly unenlightened. —*Zions Herald*.

We shall preach to no purpose unless we have a purpose in preaching. Archbishop Whately said of some preacher that "he aimed at nothing, and hit it."—R. W. DALE.

Preach From the Abundance of your resources, not the scarcity!

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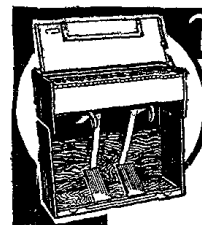
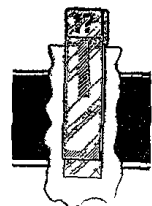
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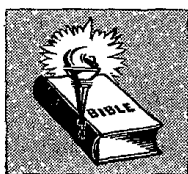


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BIBLE INSTRUCTOR

Taking Time to Refill

AMY I. ASHLEY

Bible Instructor, South England Conference

TAKE a day off? Not me! I am far too busy!" "Hobbies? I have no time for luxuries. Can't even find time to pray as I ought." Have you heard similar expressions escape the lips of a Bible instructor? Ever uttered them yourself? I have!

How true it is that every moment of every day can be so fully occupied in going out and giving out to others and in generally attending to the exacting duties presented and demanded that we often fail to take adequate time for refilling. Yet how can we successfully present temperate living when our use of time is so intemperate, and how can we please God when spending our strength at top pressure constantly?

Most of our duties entail the concentrated use of the mind, and because its delicate mechanism is easily strained, it must be given its proper rest. This rest is essentially separate from that found in sleep; it is not best achieved by mental idleness. Likewise the body needs periods of change as well as relaxation. If each of us spent the permitted time off weekly in innocent, refreshing recreation of mind and body, how much better would be our discharge of duties entrusted to us.

A consecrated, discriminating worker will discover abundant opportunities for relaxation and diversion. To mention a few, one may visit museums and exhibitions, attend lectures, enroll in adult educational classes in history, languages, art, music, physical culture, handicrafts, or study of nature with all her many objects of interest and delight. And physical exercise must by no means be overlooked. (See "Why Some Workers Break Down Early" on page 9 of this issue.)

Lingering With Jesus

And what of the spiritual? How very essential it is that we take ample time for refueling here. Busy days may often make it well-nigh impossible to take spiritual refreshment, yet

that which one gives out is largely measured by that which one takes in.

The early hours are the best of the day, and we can usually rise earlier in the mornings in order to be recharged with new spiritual power—or can't we? If there is difficulty in resuming consciousness in the mornings, we may try retiring at a more reasonable hour at night, and also asking our heavenly Father to send an angel to awaken us at the time He chooses, and He will. The celestial "alarm" never fails.

Our prayer experience is often one-sided, in that we do all the talking, when it is essential and right that we first allow God to speak to us—through His Word. We should systematically read the Bible after pleading for the Holy Spirit, and in absolute surrender with an open mind and heart. The main object would be not primarily to glean new material for use in our work, though embryonic studies and sermons will appear when the mind concentrates on spiritual guidance, but to receive personal reproof, correction, and instruction in righteousness.

Prayer must also become a fellowship with God, such fellowship as makes it hard to draw away from Him. Too often we are in a great hurry, merely rushing into the divine presence and out again. And what are our desires—only for ourselves, our loved ones, and our work, or even more urgent for God and Jesus? On the glorious resurrection morning Peter and John with yearning hearts hastened to the tomb, looked inside, and finding it empty, went away sorrowful, unsatisfied. Mary, however, came with an aching heart, and lingering around the empty tomb saw two angels and her risen Lord.

The best remedy for a sick church is a missionary diet.—*Times of Refreshing.*

More persons are ready to shrink from sinners than are ready to shrink from sin.—*Moody's Notes From My Bible.*

She went away radiantly happy and wholly satisfied. The secret?—*Mary lingered in the place where Jesus was.*

The scene of Calvary beckons us for thoughtful contemplation. By the right use of the imagination we may picture Jesus in all His agony upon the cross, and linger low before Him till the heart is melted and the spirit humbled. Then picture Him as the risen One, exalted in the heavens, and praise and thank Him, forgetting not to ask Him for the crucifixion of self and a life made victorious by the power of His indwelling Spirit.

At the side of Jesus, enthroned in majesty and might, is our regnant Lord, our loving Father. Let us then turn the imagination to Him, deliberately placing ourselves before Him, sensing His immediate presence, and taking time to meditate upon Him, silently adoring Him for what He is—*power, wisdom, holiness, love*. Praise and intercession naturally follow with ease, reality, and power. Such fellowship is sublime, and when rightly practiced it now becomes a dominant desire, a dearest delight. And what are its results? By giving over to God, we give Him our time so that He may work in us. We next begin to see things from His angle—His plan for us, His love for sinners, and His desire for all. Then we truly please Him.

The promise is given, "They that wait upon the Lord shall renew their strength." This renewal pertains to the physical, mental, and spiritual. Let us then take time really to wait upon God until He makes us to be wise and winning, healthy and holy, Spirit-filled workers, wholly usable for His glory. Waiting before Him is never time misspent; it is the most profitable exercise for our naturally starved and languid souls.

Keep Close to Those in Trouble

RENA MAE CLARK

Bible Instructor, Florida Conference

BIBLE instructors may not be called on to bury the dead. They are frequently expected, however, to put away the troubles of the living. These often are much harder to cope with than death itself.

It is a privilege to sit by the side of one in his home, quietly listening, and then comfort-

There is nothing more needed in the work than the practical results of communion with God.—*Testimonies*, vol. 6, p. 47.

"What gets your attention will eventually get you!"

ing and consoling, as he unburdens his heart into our sympathetic ears. How hopeless and void of human wisdom we all are! This realization makes us as workers cry out for help. We must turn to Jesus as we take our sufferer into His presence.

Frequently the petitioner is not a Christian, nor has he yet accepted all the message. We are better qualified to help him if we ourselves have had an experience with God and know that His promises never fail.

A few months ago I was given the name of a woman who had been attending our church, but who was not yet a member. Her sister is an Adventist, and her mother was an Adventist in her lifetime. This woman's husband was very ill with cancer. I then began visiting them in their home and did my best to comfort the family, pointing them to Jesus. Mrs. S's faith was strong, and she was very courageous for months. At the end of five months' constant vigil over her companion, who was losing ground, Mrs. S. broke down one day and said, "I cannot understand why God lets Harry linger and suffer. This constant strain of seeing him suffer is breaking me down. I fear that my own faith is weakening."

I quoted to her my favorite text, Romans 8:28. Then I gave her a study, "Why a Loving God Allows Suffering." [The outline of this Bible study is on page 23.] I emphasized a few points and then prayed that God's sustaining grace would be with her and that He would also relieve her husband's suffering. I left the outline with her so that she might refer to it to help strengthen her faith in her heavenly Father's wisdom in this case.

The next day she called me by telephone to say that her husband had passed away. She told me that after I left her home she sat on his bed and quoted Romans 8:28, pointing out why God might have allowed this long experience of suffering. Her husband replied, "Yes, that is right." Now he seemed to understand. He also was comforted by her words. The next day he said, "You'd better dress me, for I'm going home." He then fell asleep, calmly trusting in God.

Mrs. S's courage and faith in God are now stronger than ever. She is attending Sabbath school and the church service regularly. She will soon be a member of the remnant church. I thank God for the comfort and power of His Holy Word. What a privilege is granted the Bible instructor in pointing the suffering and perplexed ones to the promises of the Bible! How often God uses us to strengthen the weakening faith of His children!

Looking for a New Idea?

HAVE you ever welcomed some new ideas, even though you are having a rich experience in the Bible work? Perhaps a new idea or plan was brought to your attention at the very time you were looking for a different approach to your work or for some special help on a problem. Who cannot occasionally make use of another's idea? It need not necessarily come from some outstanding worker to be practical. We are herewith suggesting to Bible instructors and ministers a few plans they may be able to use. These will be yours for the asking. Merely suggest which of the following sets you would like to have. Then send a post-card request to the Ministerial office, and we will be pleased to mail any of this material to you without charge.

PLAN I.—Use *Steps to Christ* in preparing young people for baptism. These five review lessons are simply constructed. They cover the *steps of conversion* in a most thorough way. The Bible instructor discusses each lesson with the group, providing study guidance by means of suitable review questions. These lessons are being successfully used by a capable Bible instructor in one of our larger churches. We provide a sample set from our office.

PLAN II.—While conversion is not play work, the child must be approached in a way that will hold his interest in those background subjects with which he should, even in his tender years, become acquainted—subjects such as the entrance of sin, the plan of salvation, creation, the everlasting covenant, et cetera. One of our Bible instructors has capitalized on the *cross-word puzzle idea* for stimulating the juniors' interest in Bible study. The plan is not com-

plicated, and it works effectively. We have ready copies of a few lessons you may wish to have.

PLAN III.—For those workers who have not had the benefit of a college Bible course to prepare them for their work, and for others who feel that they can still grow in the Bible work, we have duplicated six lessons giving excellent *pointers on soul winning*. The set includes topics such as principles of message presentation, suggestions for gaining decision, doctrinal summary for baptismal candidates, preparing for baptism, building strong converts, et cetera.

PLAN IV.—These lessons furnish the Bible instructor valuable background in dealing with readers who have wandered in erroneous paths of doctrine and practice. Here are valuable suggestions for helps and sources of information regarding some *cults and philosophies* the worker often meets in evangelism.

Should you be interested in some or all of this free material, we suggest that you do not wait until the supply is exhausted, but that you immediately send in your request to the Ministerial Association.

Since one good turn deserves another, perhaps you would be willing to share with your sisters some plan you have found successful in your Bible work. Should you be hesitant to do this, feeling that you may have nothing new to present, remember that other workers may rejoice in your very plan, never used by them before you called attention to it. And, incidentally, how about enclosing one or two of your Bible studies, those you enjoy giving to your readers? Remember, each year a new group of workers enters the Bible work. Will you lend the helping hand to these idea-hungry young people?

L. C. K.

SUNSET HOUR

THWAITES

*The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls from tower to tower,
O children, 'tis the last, last hour.*

*The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must, in fervent haste, proclaim.*

*The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.*

*We hear His footsteps on the way!
O work, while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour!*

Bible Study Outline

Why a Loving Father Allows Suffering

RENA MAE CLARK

TEXT: Romans 8:28.

I. GOD'S CHILDREN NOT FORSAKEN IN TIMES OF TROUBLE

1. God sees you. 2 Chron. 16:9; Heb. 4:13.
2. God hears you. Isa. 59:1; 2 Sam. 22:7.
3. He is able to help you. Heb. 4:14-16.
4. He answers you. 1 John 3:21, 22.
5. Trust in Him. Ps. 5:11, 12.

II. TRIALS ARE TO TEST US PERSONALLY AND ALSO TO BLESS OTHERS

1. Consider Job. Job 1:21, 22; 42:5, 6, 10.
2. God draws near to the sufferer. Ps. 41:3. Oftentimes God lays a busy person on a bed of sickness so that he may have time to think of God and eternity. When one is lying down one's eyes naturally turn heavenward.

III. SEVERE TRIALS PURGE OUR HEARTS OF DROSS AND PRIDE

1. Christ, our example, suffered. Heb. 2:9, 10. Shall we then rebel against it?
2. God refines us by affliction. Isa. 48:10; Job 23:10.
3. Self must be crucified. Gal. 5:24; Gal. 2:20.
4. Christians must learn to bear their cross. Mark 8:34.
5. Wait on the Lord. Ps. 27:14.
6. He doth not afflict willingly. Lam. 3:33. Remember it is harder for God to witness your suffering and to refrain from delivering you than it is for you to suffer.

IV. TEMPORAL RESERVES SO THAT WE SHALL TURN TO GOD

1. God never fails a trusting child. Ps. 107:5-7.
2. Seek first the kingdom of God. Temporal things will then be added unto you. Luke 12:29-31.
3. "Man's extremity is God's opportunity."

V. DEATH IS SOMETIMES ALLOWED IN ORDER TO SAVE AN INDIVIDUAL OR ACQUAINTANCE

1. He wants all to accept Him. 2 Peter 3:9. God will go to any extremity to save a soul. At the grave of a tiny two-year old the father, two uncles, and two cousins gave their hearts to God. Can anyone say that that little one died in vain?

VI. IF WE ARE TO REIGN WITH JESUS, WE MUST FIRST SUFFER WITH HIM

1. Suffering precedes reigning. 2 Tim. 2:11, 12.

2. Paul, a faithful minister, suffered. 2 Cor. 11:24-27.

3. Faith conquers. 2 Cor. 4:17.

VII. APPEAL: Have faith in God, dear friend. Claim the promise of Romans 8:28. "Casting all your cares upon him; for he careth for you." 1 Peter 5:7. "Wait on the Lord." Ps. 27:14.

In comparison with the whole eternity of joy, the few years of our anguish here will dwindle into but a moment of suffering. Can you, friend, now hold on a moment longer for eternity's sake? (Rom. 8:28.)

Our present suffering will increase our capacity to appreciate heaven's eternal peace and joy.

Preparing to Meet God

RUBY CREELMAN

Bible Instructor, Melbourne, Australia

TEXT: "Prepare to meet thy God." Amos 4:12.

Spiritual Israel must pass through the seven last plagues but will be sheltered.

I. HOW MAY WE BE PREPARED?

1. We must be watchful and prayerful. We must watch habits of life and character. The searching question: Are we fit to meet God as we are? Luke 21:36.
2. An unholy person can never see God. Heb. 12:14.
3. Only pure in heart will see Him. Matt. 5:5.
4. His coming is a searching test for all. Mal. 3:2.
5. Hands busied with wrongdoing will not be clean at His appearing. Hearts with unconfessed sin are not clean. Ps. 24:3-5.

II. HOLINESS IS WHOLENESS. HOW ARE WE MADE WHOLE?

1. By having faith. Luke 17:19.
2. By confessing sin. 1 John 1:9.
3. By forsaking all forms of sin. Isa. 55:7.
4. By obeying the truth. 1 Peter 1:22.

III. WHY MUST WE WATCH?

1. The end will come as a snare, unexpectedly. Luke 21:35.
2. "As ye think not." Matt. 24:44.

IV. THE WATCHFUL PERSON IS READY.

1. "Be ye . . . ready." Matt. 24:44.
2. Purity of heart and life. 1 John 3:1-3.

V. TWO CLASSES ONLY AT SECOND ADVENT:

1. Prepared. Isa. 25:9.
2. Unprepared. Rev. 6:14-17.

VI. APPEAL:

In which class will we be found?

A PECULIAR PEOPLE

¶ I SUPPOSE if you had asked the men in Elijah's time what kind of a man he was, they would have said, "He is very peculiar." The king would have said, "I hate him!" Jezebel didn't like him; the whole court didn't like him, and a great many of the nominal good people didn't like him—he was too radical. Be willing to be one of God's peculiar people, no matter what men may say of you.—D. L. MOODY.

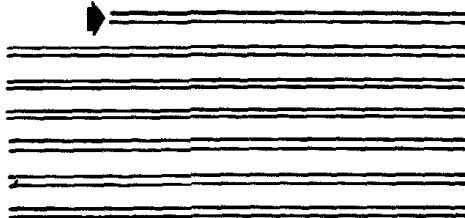
ALTHOUGH an evangelist may not have an advertising budget that will allow elaborate art work and expensive engravings, he still can have attractive, eye-catching newspaper advertisements with a semi-professional appearance.

Most newspapers spend a considerable amount of money every month to provide attractive illustrations free of charge to their advertisers, and they would be delighted if we would use them occasionally.

These illustrations, in mat form ready for



United States- in PROPHECY



Sunday Night, 7:30

BIBLE AUDITORIUM

Suggested Copy.—Is your hard-won freedom safe in this changing world? The Bible clearly outlines the rise and destiny of the United States in world affairs. Will it remain the land of the free? What will eventually happen to our country? Every patriotic American should hear this free Bible address. You will be a better citizen for having attended on . . .

Professional at No Ex

HOWARD

Assistant Secretary, General

use, are supplied to the newspapers by national concerns, and range in subject matter from gaudy grocery promotion to almost sublime drawings and photographs. The wise evangelist with an artistic touch can browse through his newspaper's mat catalogs and select scores of illustrations that can be used to lift his advertising above the level of mediocrity.

In an endeavor to help our workers do this, we undertook in Oklahoma periodically to pre-select some of the choicest illustrations, arrange them into suggestive layouts, and reproduce the entire set-up by offset printing, with the permission of the copyright owners, of course.

These reproductions, produced in looseleaf form, can be filed by the worker until he wishes to use them. He can then simply take a sheet from his notebook, and present his ready-made layout, together with the furnished copy, to his newspaper for publication.

Each illustration has an index number to show the advertising salesman exactly where he can find it. There are three major newspaper mat services, and many newspapers subscribe to all of them. Of course, a newspaper cannot provide a specific illustration unless it is a subscriber to the service in which it is offered.

The worker need not follow our suggested layouts. He can easily use appealing illustrations in his own arrangements. He should take care, however, that he does not simply throw a good illustration into an already cluttered layout, actually adding to the confusion. If an illustration is used, it should be displayed properly, not used as a mere decoration.

Pictorial Advertisements Give Atmosphere and Build Good Will

Not all the illustrations are adaptable to use in an opening advertisement, in which it is perhaps wise to feature the evangelist to a greater extent than in subsequent advertising. After the campaign is under way, however, occasional pictorial advertisements should be used to impress upon the mind of the public the fact that the services advertised are not another corner revival, but actually are high-class public meetings that are a real asset to the community. (They should be that, of course.) It should be remembered that no amount of shouting,

Advertising Extra Cost

B. WEEKS

1 Conference Press Bureau

"Quality!" will convince the public if the appearance of your advertising is shouting, "Cheap!"

This good-will advertising sells the campaign itself—and the idea of attending the meetings in general. A well-rounded advertising campaign will not be only an incessant recital of one subject title after another—together with a generous serving of the evangelist's portraits—but will also include frequent "institutional" advertisements that will tell the people, in well-chosen words and by careful layout and illustration, that the "Prophecy Speaks Auditorium," or the "Big Tabernacle," if you choose, is really an interesting and acceptable place to go.

Appealing to Families

We tried this type of advertising in a campaign in Oklahoma. On page 26 this ad is reduced from its original size of 10 x 12 inches. Notice only a single illustration was used, with very little copy. Some evangelists doubtless would have gnashed their teeth at the sight of all the "wasted" space. The illustration, showing a radiant young couple with a small child, is from the newspaper's free mat service. The caption—"A Family Matter . . ."—heading the brief copy, emphasizes the fact that the "Big Tabernacle" is really a nice place the entire family can enjoy.

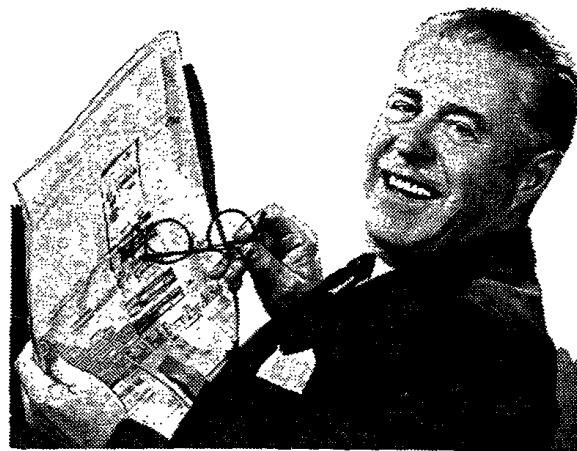
That night there actually were quite a number of young couples in attendance who had never come before. The newspaper itself was delighted with the advertisement, and it was passed around the office for all to see. Such advertising will improve the attitude of the public as well as the church toward the campaign.

Naturally, many of these newspaper mats may also be used to advertise specific subjects. There are also numerous smaller cuts that can be used in a supplementary way to brighten otherwise dull advertisements. Usually, unwanted portions of the illustrations can be trimmed away by the printers, if necessary.

Local Church Advertising

Every pastor would realize a rich return from a series of advertisements of this type in his local newspaper at least once a year—quietly

FEBRUARY, 1951



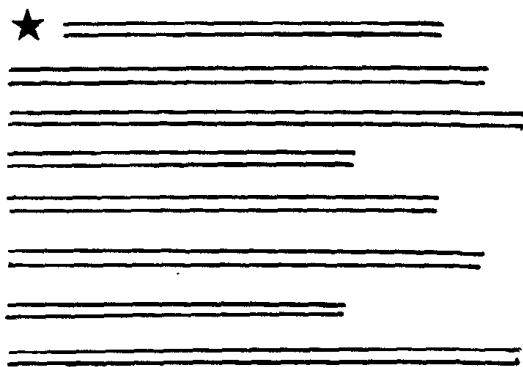
1328 SUMMER '50—Form 8

TODAY'S

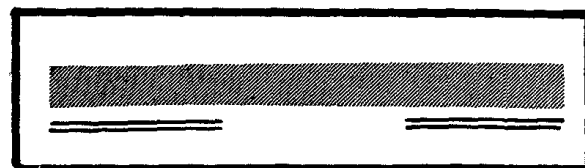
HEADLINES

IN

Bible Prophecy



TONIGHT'S SUBJECT:



OKLAHOMA CONFERENCE -- OKLAHOMA CITY

Suggested Copy.—Today's headlines—and tomorrow's too—were written in the Bible many centuries ago. If you want to be well-informed and able to plan your life successfully, you should attend as many of the ("Prophecy Speaks" or Other Title) Bible addresses as possible. Your neighbors are saying, "I never understood things so well before!" Come out tonight, and see for yourself.

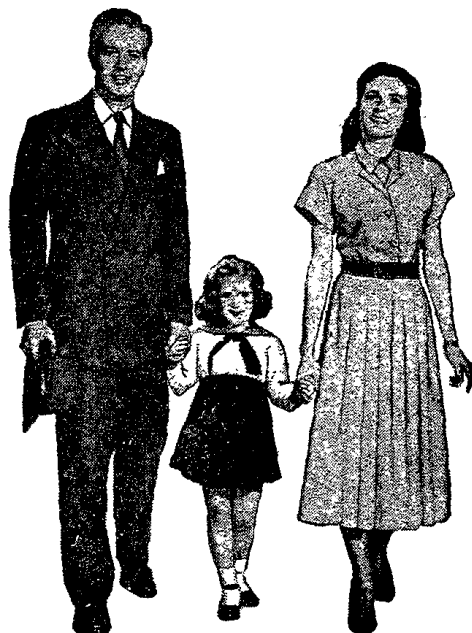
Page 25

and effectively building acceptance for Seventh-day Adventists and their message. The local advertising manager will be glad to help in planning such an advertising campaign. However, some advertising men only sell space. They do not and cannot plan advertising well; and some printers cannot execute it even if they do plan it well.

Certainly the most desirable and practical arrangement would be for a central denominational agency to provide actual mats of com-

plete advertisements, with our own distinctive illustrations, for the use of evangelists and pastors—much as all progressive business concerns provide for their dealers.

In the meantime, however, the individual worker can use the illustrations provided by his newspaper to produce advertisements that are a credit and not a curse to the church. By employing this service judiciously, he can make his advertising subtly portray the high standard of our message.



A Family Matter...

★ YOUR Family, too, Will Thrill to the Dignified
Grandeur of the Majestic Bible Themes Now Being Presented at the
Big Tabernacle. These Unique Meetings Are Utterly Unlike
Anything Ever Before Presented in Chickasha!
Bring the Family Tonight and See For Yourself!
Subject: "Why Protestants Do Not Have Confessionals!"
7:30 P.M.

**The Big
TABERNACLE**

10th and Missouri



Phone 2099

BUS SERVICE ★ 4th or 6th St. LINES



COUNSEL *From the Spirit of Prophecy*

Fallacious Teachings and Secret Societies

PART I

WE ARE living in a time when Satan's "lying spirits" and deceptions must be met on every hand. The Seventh-day Adventist worker should be conversant with the special instruction on this point given through the Spirit of prophecy. The fall of Babylon as proclaimed in the second angel's message of Revelation 14:8 includes a solemn warning against those errors and deceptions prevalent right after 1844. The world was then swept into a whirlpool of Satanic delusions. But Satan is more and more getting a foothold on those who call themselves Christians, and the evangelistic worker must now continually meet the various forms of last-day heresy. Some of these are dressed up by the enemy in Christian garb, but they are still of heathen origin.

The following material is an analysis of certain chapters in *Evangelism*. This epitomized instruction is in itself revealing to the worker, guiding him in his approaches when contacting those who have become confused by one or more of these erroneous teachings. Here are some valuable principles to apply when dealing with such souls. We are not to regard them as hopeless but should be putting forth every effort to help them. The evangelist and the Bible instructor in their work must enter the very strongholds of Satan, but they will do well to know the heinous nature of these deep-seated errors and what the Spirit reveals to be our best methods of approach.

L. C. K.

I. SATAN'S FOOTHOLD THROUGH FALSE DOCTRINES. *Evangelism*, pages 589-595.

1. Error a parasite of truth, p. 589.
2. Satan gains ground through false doctrines.
3. Traditions passed on from age to age; some shades of differences, p. 590.
4. Many claim error to be advanced light.
5. Error mingled with truth. (Example is dispensationalism.)
6. Each individual's faith will be tested, p. 591.
7. Satan misquotes Scripture. Using only parts of texts leads to infidelity.
8. False shepherds say and do perverse things.
9. Many turn for light and power away from Bible to other sources.

10. *Spiritualism* and *Theosophy* modernized forms of ancient heathenism, p. 592.
11. Error continues to gain foothold in professed Christian churches.
12. Mediums of "lying spirits" sought from curiosity later become demon controlled. The will controlled by mysterious power.
13. "Defenses of soul broken down." "Secret sin or master passion."
14. "Yet his condition is not hopeless."
15. Under cloak of Christianity and sanctification. Neither science nor Bible, p. 593.
16. Some refuse to see present truth; "magnify atoms."
17. Pronounce true light "mistaking phantoms."
18. Accept one delusion after another.
19. Point to *divine healing* as truth.
20. Satan causes miracles to confirm doubters. Our sanitariums to provide help and truth, p. 594.
21. 1901—"Holy flesh movement" rebuked. Earlier fanaticism at our sanitarium, p. 595.

II. FALSE SANCTIFICATION AND HOLINESS TEACHINGS. *Evangelism*, pages 595-600.

1. False doctrine of sanctification on increase, p. 595.
2. Claim sinless state yet break God's commandments, p. 596.
3. Must know what Bible teaches regarding "faith and sanctification through the truth."
4. God's people must distinguish truth from error.
5. Another claim: "Wholly the Lord's" while disobedient.
6. Doctrines such as "Only believe in Christ" or "It makes no difference what you believe," are confusing, p. 597.
7. Such statements used by Satan to deceive.
8. Mistake happy emotions for godliness. Talk much about love, but their love is not deep enough. Revealed light is not accepted.
9. Say, "Commandments are done away." Claim "God told them so," p. 598.
10. Must know for ourselves what voice to heed. "Ceremonial law done away," also claimed.
11. Our duty to preach faith and love while preaching the law, p. 599.
12. Many feel a spiritual lack and so attend holiness meetings. Charmed with sentiments of these lawbreakers.
13. Holy Spirit, the power that will transform character.

(To be continued)



SHEPHERDESS *Her Vital Partnership*

Yes, I'm a Minister's Wife

RUTH REED

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YES, I am a minister's wife, but don't feel sorry for me. I wouldn't exchange places with the wife of the President of the United States. I love my preacher husband, I love my church folks; they seem like our family. I love my job. What more can a woman ask to make her perfectly happy in this old world of ours? I am not sure that I am an entire success; in fact, I am sure that I do fall far short of the ideal. But for all that, I love to be a minister's wife, and I resent very strongly anybody's feeling sorry for me.

Sometimes I wonder just why folks feel that way about us. Why should a minister's wife need sympathy? I think she is a fortunate woman. Surely folks who are so up-to-date about everything else in the world are not so out-of-date that they think we are still in the class who wore shiny black alpaca that had been turned until only an expert knew which was the right side of it.

The Ideal Husband

In the first place, the minister makes an ideal husband, because he is usually a cultured gentleman and finely attuned to spiritual things. That means much. To me it would be rather tiresome sitting across the table 30,000 times in a lifetime from a man who does not possess either or both of these qualities.

Again, the minister's wife may take her position with the most cultured people in the town or city. If she desires position or prestige, she may have it without money and without pedigree.

Then there are the children to be considered. Oh, yes, I know there is a lot said about the preacher's children (sometimes called P.K.'s): that they are bad and "no account" and all that; but after all, they rank high in the business and professional world. They have high ideals, usually live clean and orderly lives, and very early in life set about to get the best education possible at a minimum of cost.

Pals

There is yet another reason why I am glad I married a minister, and that is found in the fact that there isn't another profession in the world that affords a better opportunity for the wife to be a real pal to her husband. You can make his work your work if you so desire. You can know all the ambitions, aspirations, discouragements, and problems of his life. If your husband is a chemist, you may be so dumb that you would not know an acid from an alkali; or if he is a lawyer, he might be so technical and mysterious that you are simply lost in a maze. He may be a doctor; if so you are lucky if he is at home long enough for the children to get acquainted with their father. But the minister's wife climbs right into the old car and goes along. If he visits the sick, she may go too. She goes with him to the house where the shadow of death is lingering; she is usually invited to the weddings, goes along to the conventions, and gets as much out of them as her husband does.

I have heard many ministers' wives state that they would rather attend a ministerial convention than any other kind because they knew more about it. Then, if you are the right kind of wife, he reads his sermons or outlines them to you and hopefully looks for kindly criticism. My husband says he cannot get started into his sermon until he locates me and knows that I am following him. I read his books and magazines. What a wonderful thing to have similar tastes! Then, if the wife has a little musical talent, it is very convenient for him to call up and say he needs a soloist for a funeral or radio service or for an emergency rehearsal. A niche-filling job, to be sure! But I like it.

The Finest People in the World

Somebody says, "Church folks are so hard to get along with!" That is not true. The finest people in the world are in our churches. They are human but that is what makes them so nice.

Again, I like to be liked. Who does not? So I like the place the minister's family occupies in the hearts of the people. When the young folks marry, the first invitation to their new home comes to the minister. If death comes stalking in, they look to you helplessly and hopefully for comfort and consolation; and finding it, they remember you gratefully and you are always welcome to that home.

You are urged to enter into the social activities of the church. What a joy to be able to keep young with the young people! You may enjoy

it quite as much to spend a more quiet evening with the older folks. . . .

When the minister moves to town, his place is already made ready for him. In a few weeks he will know most of the congregation by sight. You need not sit around "lonesome-town" waiting for someone to call. Before long you know several hundred people. The sense of strangeness disappears and you are as happy as a lark.

No, indeed, I don't want anybody feeling sorry for me because I am the wife of a minister. I surely like it!

FOOD FOR THOUGHT

☞ A YOUNG girl said to her mother, just after a white-haired visitor had left their home, "If I could be such an old lady as that—so beautiful, sweet, serene, and lovable—I should not mind growing old."

The discerning and keen-witted mother replied: "Well, if you want to be that kind of an old lady, you'd better begin now. She does not impress me as a piece of work that was done in a hurry.—*Western Recorder*.

☞ THE one who prepares the food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dressmaker, or music teacher cannot equal in importance that of the cook.—*Counsels on Health*, p. 183.

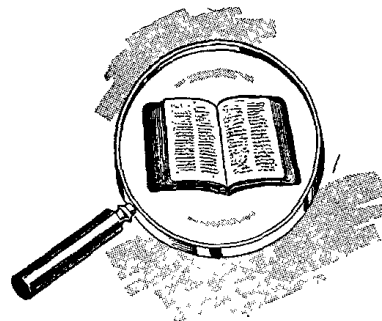
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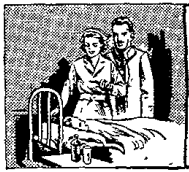
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HEALTH EVANGELISM

Coffee Drunkards

D. H. KRESS, M.D.

Orlando, Florida

DR. HARVEY W. WILEY, when chief of the Bureau of Chemistry of the United States, said:

"This country is full of tea and coffee drunkards. The most common drug in this country is caffeine. Coffee drunkenness is a commoner failing than the whisky habit. Caffeine is the essential alkaloid of coffee, as theine is of tea. Both are dangerous and detrimental drugs."

Nervousness and irritability are cardinal symptoms of coffee drinkers. But that is not the end of the story. The prevalent use of caffeine by children paves the way for the use of cigarettes, and undoubtedly has much to do with the prevalence of this habit among our boys and girls. Dr. Evans, former health commissioner of Chicago, says:

"Drug habits are more or less interchangeable. When a person has one drug habit, he is prone to pick up another. It is the rule that a person with one drug habit is addicted to the use of more than one drug. A fiend will drop one habit and pick up another. The craving for tea and that for whisky, the hunger for a cigarette and that for a dose of morphine, are of the same kind."

Some are surprised that so many women have taken up the cigarette habit. I am not. Knowing how intimately the use of coffee is related to the use of cigarettes, and with the removal of public prejudice against the cigarette, I believe that it is not at all surprising that this practice has spread so rapidly among women. The desire for the stimulation produced in the early morning by the cup of coffee naturally leads to the use of the cigarette when the discovery is made that it serves the same purpose. Coffee cannot be carried about during the day, but cigarettes can.

Startling Statistics

That tea and coffee in themselves are far from being harmless beverages will be seen from a report given out by the New York Life Extension Institute. Out of 16,552 men examined by the institute, excessive use of alcohol was considered to be responsible for 7 per cent

of the physical impairment, whereas coffee and tea were assigned as a cause of 40 per cent of these ailments and impairments. Dr. Eugene Lyman Fiske, in *How to Make Periodic Examinations*, is authority for the following statement:

"Coffee is essentially a drug—that is, in itself it has no food value or nourishing principles. Its effects are mainly due to an alkaloid, caffeine, which is used in medicine as a nerve and heart stimulant, although its use is being much restricted because of its uncertain effects. In this it resembles tobacco. . . . Caffeine is now given chiefly in emergencies, and is no longer combined with headache remedies, since the Hygienic Laboratory at Washington has shown that it increases the depression or poisonous effects of such drugs.

"When mentally fatigued, rest and sleep is the remedy, not stimulants. Anything that merely masks fatigue is, in the long run, fraught with a certain risk.

"There can be no doubt that tea and coffee are distinctly harmful, even in moderate amounts, to individuals suffering from dyspepsia, sleeplessness, nervousness, heart affection, and those who have inherited a tendency to nervous and mental irritability. Many suffering from acid dyspepsia, insomnia, and nervousness secure complete relief after giving up tea and coffee."

Referring to the relationship of these beverages to high blood pressure, he says:

"The fact that coffee, in doses sufficient to produce any stimulating effect, raises blood pressure and stimulates the action of the kidneys, is also good reason for using it with caution in these days of arterial strain and tendency to kidney affection. Nowadays, drugs that act on the kidneys are used with great caution. Instead of spurring the kidney with drugs, its work is regulated by proper diet, water intake, etc."

This is something worth thinking about in these days of the high mortality from heart disease, kidney disease, and diseases of the arteries.

The comments of Dr. Back, of Leipzig, on

To be thrown upon one's own resources
is to be cast into the very lap of fortune.
—Benjamin Franklin.

the production of nervousness and rash temperaments are very enlightening: "The nervousness and peevishness of our times are chiefly attributable to tea and coffee. Fine ladies addicted to the use of strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint." A robust man might be able to drink twenty or twenty-five glasses of beer a day for several years without fatal results. The same quantity of tea or coffee taken daily would, in a brief period, make a nervous or mental wreck of the most robust individual, and in time make of him a fit subject for a sanitarium or an insane asylum.

An Interesting Experience

Like every other drug addiction, coffee and tea are difficult to give up. One time a patient called me to his room and said, "Doctor, something is wrong. Evidently the treatments do not agree with me. I have a headache—in fact I ache all over. I cannot apply my mind to the work that I must do." Knowing he was a user of coffee, I said to him, "Mr. ———, it is not the treatments that are responsible for your condition but the fact that you have had no coffee since coming here."

He ridiculed the idea and said, "No, that cannot be it."

"Well," I replied, "let us have a demonstration." I ordered a cup of coffee prepared for him. A half hour after drinking it he came to my office all smiles and said, "Doctor, you were right, I feel like a different man."

Then I said to him, "This is the best evidence I can present to you that coffee is harmful. A good thing can be given up without suffering; but not so with a drug—whether that drug is cocaine, morphine, nicotine, or caffeine."

Caffeine is used because it appears to relieve fatigue. Let us see what coffee actually does. In the human body we have certain cells that are capable of storing up energy somewhat as a storage battery is capable of being charged with electricity. It is during the sleeping hours and rest that these cells are replenished. During the working period the stored-up energy is liberated and utilized in doing our work. When the cells are *almost* depleted fatigue is felt. This is Nature's warning to stop and give her a chance to rest and replenish, or recharge, these cells. If, however, at this point a cup of coffee

or tea is resorted to, the fatigue disappears and mental or muscular work can again be resumed.

But coffee does not recharge these little cells with a new supply of energy any more than would the smoking of a cigarette; it merely makes the person unconscious of his condition and need, and makes it possible to squeeze out a little of the reserve needed to maintain the health of the vital organs. This energy is borrowed from what nature would have held in reserve as a margin of safety, just as a wise businessman retains a certain sum in the bank to be drawn upon in case of emergency. It is evident that the one who depends upon coffee to keep up a feeling of fitness is headed toward physical bankruptcy.

An Explorer's Testimony

Nansen, the famous arctic explorer, made the discovery that although coffee relieved fatigue and exerted a stimulating effect upon his men, it was unsafe for them to depend upon it when exposed to cold and extreme exertion. He says in his book *Across Greenland*:

"My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee to tobacco and alcoholic drinks. The idea that one gains by stimulating body and mind by artificial means, betrays, in my opinion, not only ignorance of the simplest physiological laws, but also a want of experience by observation."

The tired, worn-out mother, feeling the need of something to spur her on, or the society woman who feels the need of maintaining a feeling of fitness, having made the discovery that a cup of tea or coffee serves this purpose, naturally resorts to their use. It may be observed that nervous exhaustion is a disease that is becoming extremely common in countries where dependence is placed in these beverages. I believe one of the chief causes of nervous exhaustion, insomnia, and mental exhaustion among women in America is the dependence that is placed in these beverages to maintain a feeling of fitness.

Besides heredity, drink, and cigarette smoking, the prevalent use of caffeine is surely one of the leading causes of nervousness in America. In no country in the world is caffeine more freely consumed than in America. It is not merely considered an essential in every home, but it is served freely at the soda fountains in not less than a score of popular beverages. Dr. Wiley was right in saying, "This country is full of tea and coffee drunkards," and that "coffee drunkenness is a commoner failing than the whisky habit." The most common drug addiction in this country is caffeine.

"Men, like tacks, are useful if they have good heads and are turned in the right direction!"

Putting the Right Arm to Work

JOHN D. ROGERS, M.D.

Instructor in Dermatology, C.M.E., Los Angeles Division

PART IV

In Evangelistic Meetings

ANOTHER way to put the right arm to work is in evangelistic efforts. In many areas physicians, nurses, and dietitians are just waiting to be called upon by the ministers to cooperate with them in their efforts. Here is a large group of specially educated medical missionaries whose talents all too frequently lie dormant. Could all the potential power be harnessed and trained in service, what a blessing it would prove to these as well as to their hearers!

It is sometimes said that the medical worker cannot present the matter in a way that appeals to the public. This is often true, but it only emphasizes the fact that experience is needed. Doubtless the evangelist would not do so well himself if he had never had opportunity. The answer, then, is training and experience.

Home Nursing and Cooking Classes

Talks, demonstrations, and panels may be used to advantage. Question periods may be given. Then, too, an important part of every effort conducted might well be classes in home nursing and hygienic cooking. Rightly conducted, these will prove not only popular but effective. It is our conviction that when we make converts they should be converted to the health message also. Wherever evangelists and medical workers have united in a planned and systematic effort, success has crowned their efforts. One such effort with which we are familiar had an audience of approximately 75 per cent nonbelievers. May we make a plea for greater use of our health program in all evangelistic efforts? Will not conference presidents, conference committees, and evangelists plan for this phase of our work? Let us remember that this is the entering wedge.

Medical missionary work is a work upon which every member of the church ought to embark. The fact that one is not a medical worker does not lessen his obligation. Do we hear someone say, "What? Am I to do medical missionary work? I'm not a doctor or a nurse." Still we may do medical missionary work in the home and in the neighborhood. If we can't do anything else, we can live health reform in the home and at the table.

How about our neighbors when sickness strikes? Visiting the sick is good medical mis-

sionary work. We don't mean visiting a neighbor and insisting on giving a set of fomentations when he is under a physician's care. There are so many other things we can do. Perhaps the weary mother might be relieved for a few hours. Or we might clean the house, prepare a meal, or run an errand. This is practical Christianity. Occasions will arise where a knowledge of simple treatments may be used. If you do not already know how to give fomentations, you should lose no time in joining a home nursing class or acquiring this information. It will help your neighbor as well as you and your family.

The minister and the layman as well as the physician should know how to give simple treatments. They should possess a knowledge of physiology and should not hesitate to roll up their sleeves and go to work.

In Every Church

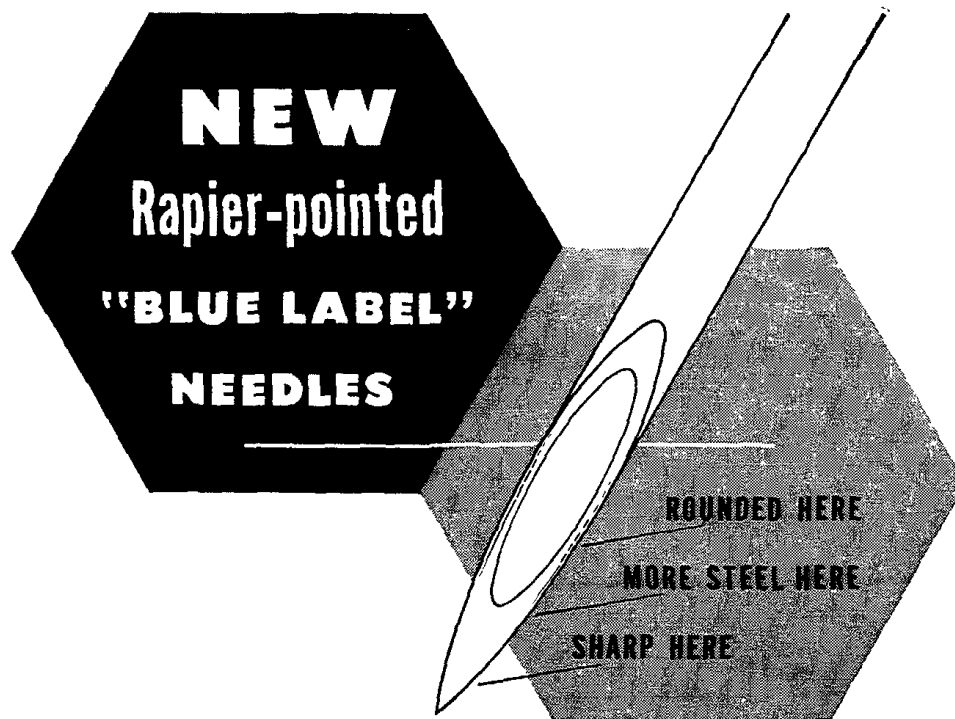
Put the right arm to work in every church. That means organization. This will be far more easily and efficiently accomplished under the supervision of a medical leader. Wherever possible, a physician or a nurse who is vitally concerned with this kind of work should be elected by the church. This should not be an honorary position but one alive with action.

The pastor or elder, in conjunction with the church council, should lend full support to the medical secretary in laying plans to stimulate such a program. Enroll as many as possible in home nursing and cooking classes. Call upon the local conference for help. In this way the church members will receive an education in our health message and will be inspired to missionary endeavor.

The Conference Medical Secretary

During the recent General Conference in San Francisco it was recommended that each conference should elect a medical secretary. This is indeed a commendable action. An energetic medical secretary with a vision will greatly facilitate the kind of program we have outlined. In most conferences it should be possible to find a practicing physician who would serve part time. Obviously a full-time worker is preferable, but better part time than not at all.

No conference would consent to cripple its Missionary Volunteer or educational program by failing to provide a secretary for these departments. They simply would not grow normally. Neither can we expect a strong right arm in the church if we fail to provide leadership. May we plead for a well-organized medical department from the General Conference down to the smallest church?



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One of the most effective ways of putting the right arm to work is through our health publications. That we ought to distribute these freely is indicated by the following quotation from *Counsels on Health*, page 466:

"There should be more earnest efforts made to enlighten the people upon the great subject of health reform. Tracts of four, eight, twelve, sixteen, and more pages, containing pointed, well-written articles on this great question, should be scattered like the leaves of autumn."

This can be done by individual distribution, in doctors' offices, through correspondence schools, and by the colporteurs. This is one phase of medical missionary work in which all may engage. Shall we not all unite to put the right arm to work both in ourselves and in the church?

[End of Series]

Nursing and Soul Winning

[A few years ago Miss Esther Rose, a graduate nurse of the Washington Sanitarium, attended our Theological Seminary Bible instructor classes. She showed a natural interest in soul winning and also demonstrated definite skill in leading out in the Bible work. While in Washington she studied with some of her patients and taught them the message. Later Miss Rose received an overseas call to Nigeria. It is not surprising to learn from her directly that God has used her in the mission field during her first term of mission service. We are especially pleased to learn that her associated workers have also caught the vision of evangelism and that these nurses are continuing to follow up the interest that has been created. Esther Rose is indeed setting our nurses a good example of zeal for the teaching of the message. If all our workers would use their opportunities as Miss Rose has done, how soon God's work would be finished in the world! Here is a challenge to every medical worker to become a true medical missionary. We quote from a recent letter of hers.—L. C. K.]

DURING my local leave I enjoyed reading your book *The Bible Instructor*, and I determined to take time to do some Bible work in the home. I wanted to visit as many as possible, since my time off duty is limited. So I asked one sewing mistress who had a class of eight girls how she would like to take the course. She talked the matter over with the girls, and they readily complied. They welcomed me with a big dish of eggs, which is a sign of special welcome in Nigeria. Nearly fifty attended this class. The last two Sabbaths that I was there several of the girls attended our Sabbath service.

"I had another friend, Mrs. Jagun, who has a club of the fashionable society of the city. I

told her we were having some Bible classes, and she immediately said that she hoped I would be coming to her house. This certainly seemed like a challenge, because I had tried to reach her before. I would save some church papers for her. She would very often bring little gifts to me. So I accepted her invitation to come to her home and suggested she ask other members of the club and her friends to come. I was very pleased to think that 150 people began to attend. The last three weeks more than two hundred came each week.

"As soon as I began to play the accordion people would come from all directions. They really enjoyed learning to sing the choruses. Then one of the senior nurses would give a health talk. Another would act as the interpreter for the day. Mary Onwuka and Margaret Dairo proved to have a very good aptitude for this work. We have twin nurses in training, and they also proved helpful. Six of the girls were learning to sing together and furnished us some special music.

"Dr. Nagel's wife took us in her car and was very helpful in illustrating my talks with flannelgraphs. We also took Picture Rolls to illustrate some of the choruses and Bible stories. We followed the outline of the Twentieth Century Bible Lessons quite closely, and hope that many of the interested people will continue to study the Bible. Mrs. Nagel plans to carry on the work during my furlough.

"Another item of interest that I enjoyed was taking a group of our students to sing Christmas carols for the Oni of Ife. He is the native king and spiritual leader for the large Yoruba tribe. As we sang he listened very attentively from his porch. The next time he saw me at the hospital he shook hands and thanked me for bringing the young people to sing for him.

"It was an interesting term of service, and I was able to use the very principles and methods we were taught in your Seminary class. With this course for a background I had the necessary confidence to use such opportunities for the proclamation of the message.

Nigeria, Africa.

"ESTHER MAE ROSE."

THREE KILLERS.—Dr. Richard Hoffman of New York, quoted in *Pathfinder*, speaking as a physician and psychiatrist of forty years experience, says that the three greatest "killers" today are the calendar, the telephone and the clock. In other words, the tyranny of apprehension, the tyranny of interruption, and the tyranny of appointments.—*The Gospel Minister*.

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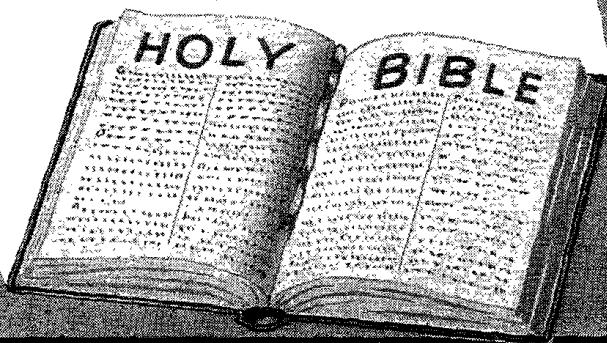
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QUESTIONS *on Bible Truth*

Is it true that Sunday in the New Testament is called the "first of the sabbaths"?

No! This is not the case. The expression "first day of the week," occurring eight times in the New Testament, is translated from the Greek expression *mian sabbaton*, or slight variations of this, or in one case *proten sabbaton*. This phrase is made up of two elements. The word *mian* is a Greek word for "one," and in this form is a feminine accusative. The other element, the Greek word *sabbaton*, means "sabbath," and is a neuter noun, and in the eight cases referred to is a neuter genitive. Obviously the word *mian*, or "one," cannot refer to the word "sabbath" because *mian* is feminine and "sabbath" is neuter. Therefore the phrase cannot mean "the one or first sabbath of the sabbaths."

Now the Greek word for "day," *hemera*, is a feminine word, and this is clearly what is to be thought as the expression following *mian*, meaning "one" or "first." It is therefore quite correct and literal to translate this Greek expression "the first day of the week."

All Greek scholars who on any sound basis can be called scholars, because of their proved knowledge of New Testament Greek, agree in translating the expression this way. But why translate the word *sabbaton* as "week"? This is an established practice, and was the idea understood by those speaking the Greek in the days of the apostles. Let us look at Luke 18:12. You will find this verse saying in the King James' Version, quoting the Pharisee, "I fast twice in the week." The Greek has it, *Nesteuo dis tou sabbaton*, which in strict literalness reads, "I fast twice of the sabbath." There is absolutely

no reader of the Bible, whether or not he be a linguist, who believes that this man was claiming to fast two times during the one single sabbath. Rather, everyone recognizes that he meant that he fasted twice during the period of time marked off by successive sabbaths. This period of time is a week. Hence the phrase is translated correctly, "I fast twice in the week." The New Testament usage referred to occurs a number of times in the writings of Greek and Latin Christians. Referring only to the period up to A.D. 400, we find the following writers using the expression "first," "second," "third," et cetera of the sabbaths, very clearly meaning first, second, third, et cetera day of the week. Lack of space forbids quoting, but we give the following citations:

The *Didache*, or *Teaching of the Apostles* (about A.D. 150), chapter 8.

The *Constitution of the Holy Apostles* (about A.D. 300), book 5, chapter 19.

Gregory of Nyssa's *Oratio II* (about A.D. 390).

Tertullian, *On Fasting* (about A.D. 225), chapter 14.

Augustin, *Epistle to Casulanus* (about A.D. 420), chapter 3, paragraph 10, and *Narration on Psalm 80*, paragraph 2.

John Cassian, *Institutes* (about A.D. 400), book 4, chapter 19. Other references could also be gleaned from the church councils.

There is no question but that the expression *mian sabbaton* is correctly translated in the English "the first day of the week." There is also no question as to the fact that the Bible gives the first day of the week no special honor of any kind. None of the Bible writers knew of any special religious significance for the first day of the week.

FRANK H. YOST.

CONSIDERATION FOR OTHERS

❏ IN compiling some statistics which Gladstone, as Chancellor of the British Exchequer, was to make, a Treasury Office clerk made an error that vitally affected the entire situation. The newspapers immediately exposed the fallacy. Gladstone was made to appear ridiculous before the entire nation. He sent for the clerk responsible for the mistake. The man, expecting instant dismissal, began at once to apologize, but Gladstone stopped him:

"You have been dealing for years with the bewildering intricacies of the national accounts, and you have done your work with such conscientious exactness that this is your first mistake. It was because of your splendid record that I did not trouble to verify your calculations. I have sent for you to compliment you on your record and to set your mind at ease."—ARCHER WALLACE in *Maritime Baptist*.



MUSIC

In Worship and Evangelism

Hymn Lovers' Magazine

THIS new and attractive forty-page magazine, unique in its field, has recently come to our attention. Printed bimonthly in Los Angeles, California, with Grace Ramont as editor, and such well-known names as Herbert G. Tovey, George S. Schuler, and Phil Kerr among the contributing editors, it seems to be filling a real need as a service to the musicians of evangelical Protestantism.

The objectives of the magazine are best set forth in the words of the editor:

- "1. To publish new hymns and gospel songs of inspiration and merit.
- "2. To discover the undiscovered among hymn writers.
- "3. To raise the musical standard of modern gospel songs."

Editor Grace Ramont says also: "This is not a commercial enterprise. It is a ministry to which we believe we have been called. No one receives any pay for his or her effort."

Each issue contains about a dozen new musical numbers—hymns, choruses, gospel songs, solos, duets, quartets, choir selections, and instrumental numbers, some of which would be suitable for a prelude, postlude, or offertory.

Recent issues have carried such articles as "Music in the Moody Memorial Church," "Music for Children," "Attention Organists," "A Church-wide Music Program," and such features as Musical Jottings, Song Stories, Person-

ality Sketches, Questions and Answers, Successful Hymn Writers of the Past, and other interesting features.

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NEWS *From Current Journals*

PRAYER MEETINGS ATTRACTING LARGE ATTENDANCE.—Baylor University, Texas Baptist institution located at Waco, Dallas, Houston, and San Antonio, has long claimed to be the largest Baptist school in the world. It now adds the claim that its students on the main campus at Waco conduct "the world's largest prayer meeting." The reference is to the nondenominational Baylor Religious Hour, held every Wednesday evening during the school year. Its leadership, program and support come entirely from students, and there is an average attendance of about 2,000. . . . This hour-long service, . . . has the largest voluntary attendance of any meeting on the Baylor campus except football.—*Christian Century*, October 4.

HUGUENOTS, WALDENSIANS ERECT CROSS ON BORDER.—On July 30 several hundred Italian Waldensians and French Huguenots climbed up to the Alpine crest which is the frontier between their two countries. The Italians bore on their backs a great square timber; the French, another. Together the two timbers were to form a cross. While it was still stretched on the ground, its four arms served

as a table from which four pastors served communion to the assembly. At the close of the worship hour the towering cross was lifted up—a symbol of the 16 years of quiet ecumenical work accomplished by pastors and youth of this border region. On the oft contested French-Italian border there is now at least one point marked by an enduring sign of forgiveness and reconciliation.—*Christian Century*, September 20.

THERE ARE OVER FORTY HEATHEN TEMPLES under the Stars and Stripes, burning incense to foreign divinities.—*Prophecy Monthly*.

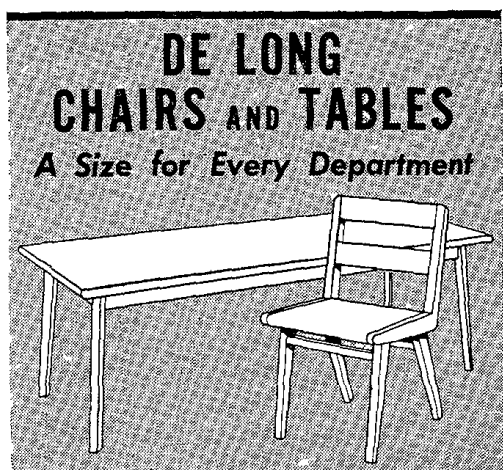
MISSION MANUAL.—Dr. W. E. Paul, noted mission worker of Minneapolis, has published a book called "Rescue Mission Manual" in which he discusses various phases of rescue mission work, personal work, prison work, and evangelism.—*Pentecostal Herald*.

THEOLOGICAL STUDENTS TRAIN AT HOSPITALS.—The Council for Clinical Training, which in the past 25 years has trained some 1,200 theological students and ministers in dealing with "problem personalities," this summer sponsored studies in 23 general and medical hospitals throughout the United States, Religious News Service reports. In the centers, 150 students from 51 theological seminaries were enrolled. Their program of study included clinics, seminars, discussions of personal living problems and study of counseling techniques. Classes continued for 12-week periods.—*Christian Century*, October 4.

FIFTY.—A missionary from Africa was asked how many natives in his district had been brought to the knowledge of Christ as Saviour. He replied, "Fifty." "And how many of these are preachers?" "Fifty," was again his answer.—*Christian Digest*.

CHINA.—Many of the nearly 2,000 Protestant missionaries still working in Communist-occupied territory are encountered in financial difficulties. In some areas Communists have classed mission hospitals as "business enterprises" and levied heavy tax on them. Some have been closed or taken over by the local governments. In other areas Communist authorities have taken a more lenient attitude, even helping hospitals obtain drugs and supplies of rice.—*Moody Monthly*.

BUS COMPANY GIVES FREE RIDES TO CHURCH.—For a three-month trial period beginning July 30, at Jacksonville, Fla., a bus company is offering free rides to anyone on his way to church or Sunday school, Religious News Service reports. The president of the company decided to initiate the program after a trip to Washington during which he discussed the "critical world situation" with congressmen. "The church is the backbone of the nation, and if the churches fall by the wayside we are finished," he said.—*Christian Century*, September 20.



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PERIODICAL CIRCULATION.—According to Professor Fred Eastman, at Chicago Theological Seminary, Catholic publications have a circulation of 6,283,773; Protestant, of 5,426,209.—*Watchman-Examiner*, October 12.

WOMEN MINISTERS.—The American Association of Women Ministers, an interdenominational group, held its annual assembly at Iowa Wesleyan College, Mt. Pleasant, Iowa, August 8-10. Rev. Clara V. Gibbs, Methodist, of Kalamazoo, Mich., is president. More than 12 denominations, 44 states, and several foreign countries are represented in the membership.—*Watchman-Examiner*, October 12.

HOOVER PRESENTS AWARD TO JESUIT, "OUR CHAPLAIN."—According to a news item in *The Tablet*, official weekly of the Roman Catholic archdiocese of Brooklyn, the F. B. I. Service Award Key, emblematic of the appreciation of the Federal Bureau of Investigation, was formally presented to the Rev. Robert S. Lloyd, S.J., Oct. 2 by J. Edgar Hoover, director of the F.B.I.

Mr. Hoover personally made the presentation, and referred to Father Lloyd as "our chaplain of the F.B.I."—*Churchman*, November 1.

SOCIAL SECURITY.—As many as 100,000 lay workers employed by religious organizations and institutions will be eligible for Federal Social Security coverage beginning January 1 under the bill recently signed by President Truman. Under the original Social Security program enacted in 1936, all employees of non-profit organizations and institutions were excluded from coverage. Non-profit institutions were defined as those enjoying tax exemption under Section 101 of the U.S. Internal Revenue Code. This included churches, colleges, hospitals, and all charitable organizations. This exclusion has now been repealed, except that ordained ministers of the gospel and members of religious orders will continue to be excluded. All other employees of religious institutions are eligible for coverage, provided 2 steps are taken. First, the church body employing lay workers must indicate to the Federal Security Administration its willingness to pay taxes and make wage reports on those of its employees desiring coverage. Second, all eligible employees must be polled and two thirds must express a desire to participate.—*Watchman-Examiner*, September 14.

GUTENBERG BIBLE EXHIBIT.—The 500th anniversary of the invention of printing by John Gutenberg was commemorated during the months of November and December by an exhibit at the Zion Research Library, 120 Seaver Street, Brookline, Mass., of an original leaf from a Gutenberg Bible.—*Zions Herald*, November 8.

JAPAN.—More than 90,000 Japanese students are enrolled in Christian schools, colleges, and universities of Japan.—*Watchman-Examiner*, November 9.

LUTHERAN STATISTICS.—Statistics for 1949 of Lutheran church bodies of the United States and Canada reveal that there are 14,020 ministers, 15,577 organized congregations, 4,153,559 members, 13,755 Sunday schools, 191,942 teachers, and 1,756,821 pupils. Property values of the churches total \$691,200,493, and to operate these it costs \$131,926,838.—*Watchman-Examiner*, November 9.

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THE 20,000TH DP brought to the United States by Church World Service, the Protestant interdenominational relief agency, arrived September 12, on the U.S. Army transport *General Hersey*. During June, July, and August approximately 2,000 DP's a month have arrived, making 26% of the total arrivals by boat CWS cases. . . .

It is estimated that there are some 25,000 Protestant DP cases still in need of visas, in addition to these cases already in the "pipe-line." An appeal has been sent to the various denominations cooperating with Church World Service for more sponsorships and greater financial assistance to meet the heavy burden just ahead.—*Watchman-Examiner*, September 28.

BEER FOR KOREA.—Just before Congress went home Representative John Dingell (Mich.) dropped a bill into the legislative hopper directing the Secretary of Defense by law to provide a daily ration of beer to our fighting men in Korea and elsewhere "whenever and wherever the health and welfare of our fighting men require it."

Mr. Dingell said that somewhere along the line "some narrow and bigoted" source had issued an order depriving our fighting men from their daily ration of that "wholesome food drink" known as beer. If the order is not promptly rescinded, he continued, "battle casualties will go up. . . . Everybody knows that people in Korea drink tea, not water, because water for obvious reasons is unfit for human consumption."

He pointed out that a 12-ounce bottle of beer contains 160 food calories, is essentially an extract or broth of cereal grains treated to render their carbohydrates soluble.

One question: if beer can be transported to Korea why not water?—*Christian Advocate*, October 26.

METHODIST CHURCH MEMBERSHIP in the United States totaled 8,903,579 on October 1st, according to figures compiled by the Rev. Albert C. Hoover, director of the statistical office of the denomination. The figure includes 24,255 ministerial members, as reported in 1949.

The total membership figure represents a gain of 111,010 over the 8,792,569 reported for 1949. Only item in the tabulation to show a decrease was infant baptisms, which dropped from 195,145 last year to 192,023 in 1950—a loss of 3,122.—*Zions Herald*, October 18.

FREEDOM IS SPIRITUAL.—A resolution denouncing "the denial of religious liberty, or the various obstacles placed in its path, in certain countries with a Roman Catholic majority" was adopted by delegates from 19 Protestant churches in Belgium, Spain, France, Italy and Switzerland who met late last month at Torre Pellice, Italy. Some 80 delegates and official observers attended the congress, sponsored by the department of inter-church aid of the World Council of Churches.

The resolution stressed that the question of religious freedom is not merely a question of legal guarantees, but one of spiritual attitude, convention and public morality. It pointed out that the Roman Catholics' attitude on religious liberty differs from place to place and country to country. Countries named were Spain, Italy and Portugal. It asked the Catholic church to define its attitude with respect to the article of religious freedom in the UN's Universal Declaration of Human Rights.—*Christian Advocate*, October 26.

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GREEK CONCENTRATION CAMPS.—"The International Organization of Journalists notes with indignation that five years since the end of the war against fascism there still exist in Greece concentration camps which in no way differ from those of Dachau, Oswiecim, Buchenwald and Maidanek."

Thus began a telegram sent by the IOJ General Secretariat to the Greek Premier and Minister for Affairs of the Press General Plastiras.

"On behalf of all progressive journalists of the world we protest against the suppression of the most fundamental human rights in Greece. We demand the immediate abolition of the concentration camp on Makronissos, a general amnesty for persecuted Greeks and the immediate release of all the journalists imprisoned under the most horrible conditions in the Makronissos concentration camp."—*Churchman*, September 15.

GOODWILL INDUSTRIES OF AMERICA, Methodist-founded agency serving the handicapped in 101 cities, has moved its executive offices from Milwaukee to Washington, D.C.

The program of rehabilitation conducted by Goodwill employs thousands of people and pays millions of dollars annually in self-help wages. To return the handicapped person to a normal place in society, Goodwill stresses the inspiration of religion along with guidance, occupational training, and useful employment.

The new offices of the executive secretary are at

THE MINISTRY

1222 New Hampshire Ave., NW, Washington, D.C.
—*Zions Herald*, October 18.

SEVENTH-DAY ADVENTISTS last year received the largest annual contribution of their history—\$44,745,570—third largest Protestant budget in the world. Church members contributed \$27,078,860 of this in tithe, and \$10,184,845 was given for foreign missions and \$7,481,855 came from local offerings. Last year's contribution represented a per capita donation of \$62.45 from each of the 716,538 Seventh-Day Adventists around the world.—*Watchman-Examiner*, September 21.

BABYLON is to be literally rebuilt. Its site is now the crossroads of the world. The rebuilt Babylon will become a center for future world government and commerce.—*Bible News Flashes*.

THE BRITISH BROADCASTING COMPANY has decided to eliminate drink propaganda from its programs, and drink is no longer to be mentioned in its broadcasts.—*Alliance News Summary*.

GERMAN THEOLOGY STUDENTS.—A total of 7,490 theology students are enrolled at universities and seminaries in the (Western) German Federal Republic, according to current statistics. Of this number, 3,914 are Roman Catholic and 3,576 are Protestants. Among them are 614 women.—*Watchman-Examiner*, September 21.

LUTHERAN CHURCHES of the United States and Canada reported a total membership of 6,133,627 persons in 1949, an increase of 182,892 members, or 3.07% over the previous year, according to the annual statistical summary compiled by the Division of Public Relations of the National Lutheran Council. American Lutheranism passed the 5,000,000 mark in members in 1941, when a membership

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of 5,052,321 was reported, and in the following 8-year period, through 1949, it recorded a gain of 1,081,306 members, or better than 21% to pass the 6,000,000 mark.—*Watchman-Examiner*, September 21.

IN EAST GERMANY the communist government outlawed the Jehovah's Witnesses sect and jailed more than 1,500 Witnesses.—*Pathfinder*.

AMERICAN CITIES.—According to the Census Bureau, we now have in the United States 106 cities of over 100,000 population, an increase of 15 since the 1940 census. Most of the 15 cities to have gone over the 100,000 figure are in the South, 3 of them in Texas.—*Watchman-Examiner*, September 21.

PEARL HARBOR ATTACKER SAVED.—Mitsou Fuchita, former captain in the Japanese navy, who was commanding officer of the 360 planes that attacked Pearl Harbor on December 7, 1941, has recently accepted Christ. He became vitally interested in Christianity about a year ago while reading the tract, "I Was a Prisoner of Japan," by Jacob DeShazer. Wherever he goes he gives a clear testimony for Christ.—*Missionary Worker*.

PYRAMIDOLOGISTS have set the time for Christ's coming at 1953.—*American Holiness Journal*.

MILES OF MISERY.—As of April 1, 1950, there were 43,345 places in California where alcoholic beverages are retailed. If they were placed side by side, they would line the highway from San Francisco through Oakland, Manteca, Modesto, Fresno, Bakersfield, Glendale, Los Angeles and Compton to Long Beach, a total of 433 miles.—*Liberator*, October.

112-YEAR-OLD SCHOOL OF THEOLOGY.—Of the entering class of 94 students in Boston University's 112-year-old School of Theology, the youngest is 20 years old, the oldest is 57, and 19 are offspring of minister-fathers. . . . Thirteen women students, most of them working for their master's degrees in religious education, are also enrolled at the 112-year-old school.—*Zions Herald*, November 8.


MORE CATHOLIC PUBLICITY.—It was interesting to note that Grant F. Olson, foreign representative of Shaeffer's was given audience with the Pope and presented him with a desk-set of "two solid gold pens mounted in similar holders set in a base of Jet Crystal—with name-plate: "To His Holiness, Pope Pius XII, Holy Year, 1950." The dispatch from Castel Gandolfo, the Pope's summer residence, continued, "the combined gift of 3200 employees—top artisans labored carefully—every bit executed by hand."

That sounds imposing until you take the news item apart. What number of the 3200 employees knew that that particular pen and pencil set was to go to the Roman Catholic Pope? Honestly now—wasn't the only special work upon the gift that which fashioned the name-plate, and fastened it to the crystal base—the work of a very few? Any dealer who carries a complete Shaeffer line has just such a gold set on display—minus the name-plate. It looks like a pretty far-fetched effort to tie-in some American labor with the Roman Church.

"Holy Year 1950." Behind that is a bit of history that is little known, namely, that since the year 1300, Holy Year was to be once a century. But each

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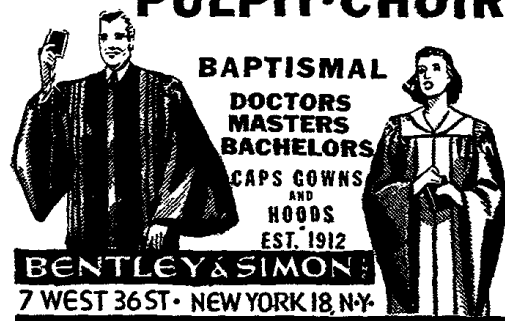
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hundred years was not often enough for the big publicity feature that it is, and for the financial returns therefrom. So, it was shortened to be 50; then 33; and now each 25th year is "Holy Year."—*Zions Herald*, November 8.

POPE'S WINE STILL TESTED.—The wine used by the Pope when he celebrates Pontifical mass is still tested for poison by the altar boys who drink some of it before it is poured into the chalice from which the Pope drinks it. The Catholic "Register," which reported this as seen by Holy Year pilgrims when Pope Pius XII celebrated public mass in St. Peter's on Easter Sunday relates that this practice dates back to the days when there was real danger that the Pope might be poisoned by his enemies by the wine used by him at mass.—*Converted Catholic*, October.

TORONTO LIFTS BAN.—A 40-year-old ban on religious meetings in Toronto parks—imposed because of strife between some sects long ago—has been lifted by the City Council. The bylaw was repealed on the advice of the parks committee, which pointed out that now that Sunday sports are allowed in the parks, it would be out of order to shut them to religious gatherings. To make sure that no subversive groups take advantage of the provision, Mayor McCallum said that the Parks Commissioner would pass on all applications for permits. The council also decided to open all its meetings hereafter with the Lord's Prayer.—*Watchman-Examiner*, November 9.

THE ARCHANGEL MICHAEL was named by Pope Pius XII last May 9 as the patron saint of policemen.—*Converted Catholic*, October.

HANDWRITTEN BIBLE.—The world's largest handwritten Bible was displayed at the Chicago Fair of 1950 under the auspices of the Chicago Bible Society. The Bible, each verse of which was penned by a different person, weighs 187 pounds, and three imported goat skins were required for binding. It contains 1,111 pages 21 x 27 inches in size, and was written by 31,102 persons representing every state in the Union and 15 foreign countries. It is the King James Version.—*Converted Catholic*, October.

JAPAN'S POPULATION increased by more than 5,000 a day during the year 1949, and reached a total of more than 83,000,000 last December, according to statistics published by General MacArthur's headquarters last May 2.—*Converted Catholic*, October.

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WOMEN PASTORS.—The National Synod of the Reformed Church of France, meeting in June at Nîmes, called for resumed activity by its Commission on Women in the Ministry and urged that pastoral work be "undertaken by women and girls who feel called to devote their lives to Christian service."—*Presbyterian Tribune*, September.

SEVENTH DAY ADVENTISTS CONVENE.—When the Seventh Day Adventists held their 46th World Conference at San Francisco, Calif., recently, over 21,000 attended. The proceedings were held in three auditoriums—those of the Opera House, the Fox Theater and the Civic Auditorium.

The Home Missionary Department reported the solicitation of \$14,572,022.09, which was a gain of \$4,689,241 over the previous quadrennium. The Committee on Membership reported a gain of 24.3 per cent, and a total of 1,235 new missionaries sent overseas, which was in excess of the number sent out in any previous four-year period by the church. During the past four years, there were 32,000 baptisms in Southern Europe, alone.—*American Protest*, October.

PRIESTS IN RURAL TOWNS.—According to a survey by the National Catholic Rural Life Conference, 296 priests have been assigned since 1948 to towns and rural communities in America of 500 to 10,000 population. Monsignor Ligutti, director of the Conference, said 80% of the Roman Catholic population lives in cities of 100,000 or more.—*Converted Catholic*, October.

ONLY GENTLEMEN DRINK CALVERT WHISKEY.—"We have discovered that in America, of families not on relief, four out of five have no members of the family who drink. Of families on relief, four out of five have members of the family who drink."—ROGER BABSON.

SOVIET TEXTBOOK CORRECTED.—The sentence, "Jesus never lived," was part of the latest editions of a Soviet-written history textbook which is compulsory in the schools of the German Democratic Republic. But the sentence has been deleted as the result of the churches having taken the matter up with governmental authorities.—*Presbyterian Tribune*, September.

MRS. HENRY FORD, widow of the late automobile magnate, has given the Episcopal diocese of

Michigan approximately \$1,000,000 for the erection and maintenance of a church.—*Watchman-Examiner*, September 28.

URGES RELIGION IN TELEVISION.—Religion now faces pioneering adventure in the new field of television, but the televised pulpit will find it hard to compete with the prize fight and the football game.

That warning was voiced here by Dr. Ralph W. Sockman, minister of Christ Church (Methodist), New York, who is well known as a radio preacher. He spoke at a symposium in which eight speakers discussed various phases of the work of the Federal Council of Churches during its 42-year-history.

In television, Dr. Sockman said, "religious programs will have to make more use of drama and action, preaching will have to be more concrete and interesting in content, more colorful in illustration, more generally picturesque in presentation."

"Religious forces," he stressed, "must seek to lift the level of televised programs rather than lower their programs to popular taste."

Declaring that radio is "a global instrument and we must seek to use it for a global gospel," Dr. Sockman called for a religious message concerned with world co-operation as well as with community interests and personal counseling.—*Zions Herald*, Dec. 13, 1950.

AMERICAN BAPTISTS have a right to be proud of the Baptist chaplains in the armed forces. Our chaplains hold such key positions as headquarters chaplain for General MacArthur; headquarters chaplain, Corps X in Korea; and headquarters chaplain, First Marine Division in Korea. Five out of 17 chaplains in the First Marine Division are American Baptists.—*Watchman-Examiner*, Dec. 7, 1950.

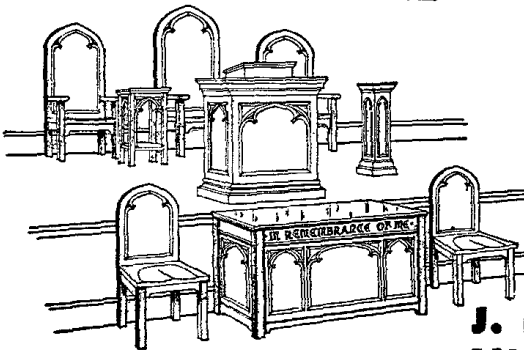
SUNDAY SCHOOL ENROLLMENT.—In 1948-49, for the first time in several years, the rate of increase in Sunday school enrollment—7.03 per cent—surpassed the rate of increase of both church membership and general population. This fact is revealed by figures compiled by the I.C.R.E.'s department of education and research and released here Nov. 11. During the same period church mem-

bership increased 5.8 per cent (according to the *Christian Herald* figures) and the general population 3.6 per cent (U.S. Bureau of Census estimates). There are now 26,438,848 pupils enrolled in 243,454 U.S. Sunday schools, as compared with 24,588,112 in 232,672 schools in 1947-48.—*Christian Century*, Dec. 20, 1950.

NEW TYPE OF MINISTER.—There will soon be two types of ministers in the East German Protestant churches. As in the past, there will be pastors who have had four years of academic study at universities and church colleges and two years of training in preaching seminars and assistant pastorships. But there will also be ministers of a new type, the requirements for which were laid down early this year by the regional churches of Saxony and what used to be Prussia. The "preacher" candidate must be between 21 and 40 years of age and must have done some church work. After six months of practical training in an Inner Mission institution, he is eligible for a year's course in a special school, at the end of which he must pass an examination. Thereafter he must undergo six additional months of practical training under an experienced pastor and take a second year's course in the school. After two more years' service as an assistant, the preacher may be ordained. Provision is being made for frequent refresher courses which ordained preachers must attend from time to time.—*Christian Century*, Nov. 15, 1950.

RETIRED MINISTERS.—The lot of old and retired ministers is a hard one. It is not only a question of meager pensions but of somewhere to live. Most ministers live all their working lives in manse, vicarages and parsonages. When retirement comes they are faced with the problem of putting all their savings into buying a small house or apartment. The Anglicans are adapting a group of large mansions, and the Congregationalists have bought a house big enough for 30 retired ministers and their wives. The Methodists have just erected an apartment block with 30 self-contained apartments to let unfurnished at three dollars a week.—*Christian Century*, Oct. 25, 1950.

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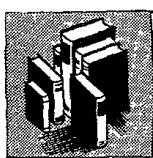
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Why should there have been any minimizing of the law by Jesus? There are no reasons why He should have destroyed it, and many reasons why He should not. He was the author of the law. His incarnation did not begin His relation to the law. Before He became flesh, He was in the Triune Godhead in creation. "The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." (John 1:2-3.) He was the "I Am" who "was before Abraham," and He was the "I Am" who sent Moses to deliver Israel. He was in the Triune Godhead in the smoking cloud-wraps of Sinai with Moses. He gave Moses the law. The law was the word of God. He is the author of the law. To have destroyed the law would have been to destroy His own work. He was like a builder who first laid a foundation and then came back to build on it. . . .

Moral Law No Temporary Expedient

With His coming the ceremonial law was supplanted, for He fulfilled all of its types. The moral law, however, was not given as a temporary expedient, good for only one nation or dispensation and of no value for others. It must not be thought of as the arbitrary restrictions of a harsh autocrat, but as the gracious instructions of a loving Father guiding away from the places of danger and pointing to the way that is right. The law is God's love showing men the pathway to victory. It consists of eternal guiding principles and precepts properly to relate man to God and his fellow men in all ages to the end of time. It was intended to last

as long as man's need of guidance should last and as long as God's love should reach out to meet that need. It was not given to one nation only, but to the race. Nor was it given for one period of history, but for all time. To confine the guidance of the law to one nation and one period would be to shrivel God to a provincial, partial, narrow, temporal being. For Jesus to deny His followers the tutorship which had proved good for Israel would be for Him to begin a dispensation of grace by withdrawing a provision of His love—by doing less, in one regard, for Christians than He had done for Israel. He would not do less, but more! He would not destroy, but fulfill. He would establish the law by vitalizing it with the love of His cross and the power of His resurrection presence.

Christ's Attitude

This attitude which Christ had toward the law must be the attitude of Christians toward the law. To them, it must not be a thing of the past, but of the present and of all future ages. It must not be thought of as a dead document, but as a living, vital, beautiful provision of God's love for their welfare. Not a strict judge to condemn their faults must it be considered, but as a tender "schoolmaster" to help man avoid sin and to lead him to do the will of God. Christ honored the law by proclaiming its permanence. He vitalized it by announcing His purpose to fulfill it. He strengthened it by declaring its requirements for His followers stricter than it had been for the Jews. He glorified it by using it as the basis for His teachings. Christians are to accept it as His will for their lives; and practice its deeper requirements in their hearts. They are to do it because of the impelling appeal of their love for Him, and not because of their fear for Him. Thus following in His train they will find that He is their power for keeping the law.

Christians cannot have Christ's attitude toward the law without keeping it. They cannot follow Him who was perfect in morals and pay no attention to His moral principles. The fears for the continuance of the law held by the strict Jews were calmed. If some of His hearers anticipated a dispensation of loose living in which they were to be free from the strict guidance of the law, their hopes were banished. The law is to be kept, in its minutest detail. Not "one jot or tittle" shall be eliminated. Its requirements are as permanent as heaven and earth, and so long as they stand, Christ's followers must observe the law as His will for their lives. Man's needs for guidance are permanent

and always the same. God's requirements for man's observance of these provisions are permanent and unchanging.

Christ's observance of the law must go deeper than Jewish observance had gone. . . .

Some excuse themselves by saying that the law is not operative in the dispensation of grace. But Jesus, in this passage, says that it is not done away because of grace. Instead, He says that the righteousness of those under grace must exceed that of the scribes and Pharisees under the law alone. This does not mean that they are not to observe the formal law as the scribes and Pharisees did. It means that they are to do this, but vastly more than this.

Law observance is a criterion of a Christian's worth as a Christian.

Modern Christians who seek to justify a loose attitude toward God's law by the claim that it belongs to a past age should take careful note of Christ's very plain words here. He expects, not simply an equal observance to that of the Jews but one which exceeds that of the Jews. It must exceed it both in quantity and in quality. It must be of the heart as well as of the hand. It must be a vital, active observance and not simply a passive one. He used the word "do" instead of "keep." The Christian's program must consist of an active program of righteous endeavor instead of a passive program of formalism as had been the case with the Jews. It must be a passion to please Christ instead of a desire to keep a code.

While the law is not the Christian's religion, it is a schoolmaster to show them the will of Him who is his religion. At the conclusion of the chapter, He summed up all the law for the Christian when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) Thus He held high the Christian's standard for keeping the law high. It was perfection. He could require no less and be perfect Himself.—Extracts from *At the Master's Feet*, pages 64-71. (Used by permission, subheadings supplied.)

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"INTELLIGENCE is like a river . . . the deeper it is, the less noise it makes!"

THE MAN IN THE BOOK

¶ BILLY DAWSON, a noted, though eccentric preacher, was once discoursing on the text: "Through this man is preached unto you the forgiveness of sins." When he had given out the verse he dropped down behind the pulpit, so that nothing could be seen of him—only his voice could be heard saying, "Not this man in the pulpit; he is out of sight; but the Man in the Book!"

At the Master's Feet, H. H. Hargrove, Broadman Press, Nashville, 1944, 211 pages, \$1.50.

Dr. Hargrove, of Brownwood, Texas, is an active minister in local, State, and national circles of the Southern Baptist convention. His pastorates have been in Mississippi, Colorado, and Texas. He is now pastoring near the large Baptist Baylor University in Waco. His book limits itself to the consideration of some spiritual principles enunciated in the sermon on the mount. There are nine chapters in all, dealing with our personal spiritual relationships to God.

The first three chapters are "Christ's Portrait of a Christian," "Christ's Program for a Christian," "The Christian and the Law." These begin a pointed analysis of the teachings and example of Jesus with relation to the law of God. They stress the inner meanings of Christ's statements and are rich and deep in spiritual thought. Chapter three alone is worth the price of the entire volume, but each chapter leads to evaluations far beyond the letter of the law. Dr. Hargrove has reached a depth of thought and spiritual insight both rare and invaluable. In my opinion, every Seventh-day Adventist minister should read this book again and again. Should he find some point of theological difference, it will be quickly passed by and forgotten in the spiritual brilliance of the entire volume.

Here is a modern treatise that says in up-to-the-minute language all that a Seventh-day Adventist writer could and would say in support of our stand on Christ's relationship to the law of God. Chapter three, quoted in part on page 44 in this issue of *THE MINISTRY*, adds to the massive evidences already extant in support of our position on the law in the new dispensation.

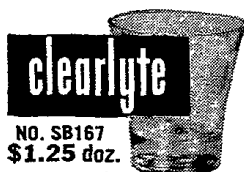
Pastor Hargrove writes as a man who has the deeper spiritual meanings in his own experience. Aside from the book's value as testimony on the eternity of the law, it provides rare spiritual food for the reader. I believe that the spiritual power of the whole will more than reward him who reads.

RAYMOND H. LIBBY.

Personality in Action, James S. Knox, Alice Horner, and Ruth Ray, Knox Business Book Co., Oak Park, Illinois, 1940, 404 pages, \$2.95.

This book was written primarily for young men and women aspiring to become successful in the business world, but every worker would profit by reading its well-written instruction. Although the book is not written by denominational authors, its chapters on "Dress and Appearance," "Health," and "Qualities That Build Personality and Charm" are most helpful to all evangelistic workers. This book was previously selected for the reading course of another department (publishing), but it could profitably become a must for every one desiring to become a more efficient salesman of the gospel of Christ.

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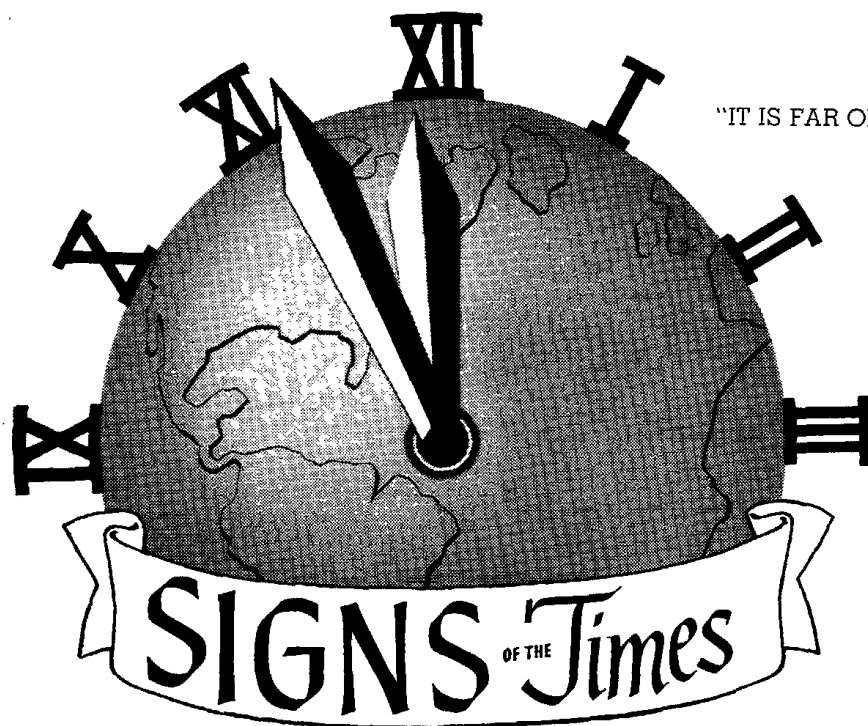
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"IT IS FAR ON IN THE NIGHT."
Romans 13:12, Moffatt.

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POINTERS TO PROGRESS

To Succeed--Organize

I CAN hire men to do everything but two things: *think* and *do things in the order of their importance.*" So spoke Henry L. Doherty, the great industrialist.

We often hear an expression something like this: "That man is cut out to be a salesman." Investigation will invariably disclose that the individual referred to did a lot of cutting himself to ensure his success. He cut out waste of time and energy and other discovered hindrances along the route to accomplishment. Perhaps he discovered that it is better to work on a tight schedule four and a half days a week and get somewhere, than to work all the time and never get anywhere.

A day put aside to prepare a program of well-directed efforts for the week is time profitably spent. One of the most successful insurance salesmen in the States made this significant statement: "Whatever success I've had in this business has been due to the fact that I refuse to allow anything or anybody to interfere with the schedule of the week which I devote every Friday to preparing."

Organization is vital to a successful program in life. All about us in nature and in the heavens above, the great God constantly reminds His creatures that organization is a part of a divine plan. To the extent that we carry out an organized program in our work, we will succeed.

Mary Roberts Rinehart, one of the highest-paid writers in America, said: "I always thought I could learn to write if I just had the time, but I had three small sons and my husband to look after, . . . also my mother, who for several years was a helpless invalid. Then, during a financial panic, we lost everything. I was driven frantic by debts. I made up my mind that I was going to earn some money by writing, so I made up a schedule, planning every hour for the week in advance. Certain periods during the day and in the evening after I got the children off to bed while Dr. Rinehart was out making calls, I set aside for writing." Mrs. Rinehart's life took on new zest as she followed out this program.

Time is not something that can be killed. When we kill time we kill our own chances for successful accomplishment. "Few men live to old age," said Benjamin Franklin, "and fewer still ever become successful who are not early risers." There is only one way to have our dreams come true, and that is to wake up.

C. A. EDWARDS,

Publishing Secretary, Northern Union.

Ministers' Wives at Study

A CLASS in Bible work methods for ministers' and workers' wives is being conducted at the Theological Seminary here at Takoma Park by Miss Kleuser of the Ministerial Association. We are observing an increasing interest in this study. While their husbands are occupied with advanced education, these companions in service are applying themselves to becoming more efficient in the skills of personal evangelism. With evening classes arranged to fit into the family program, these shepherdesses look forward to their studies as a high point of the weekly schedule. The fellowship of this study contact lends inspiration and variety to the wife and mother who is usually tied to home duties. Well balanced, the program considers the mental and spiritual improvement of the wife one evening a week while the husband may be studying at home and perhaps keeping watch over the little ones in the family.

Our world headquarters is an exceedingly interesting and busy place, and many less important study or social interests might readily eclipse a better preparation for the Bible work, but these noble women have well chosen the better part. They expect to return to their parish and parsonage duties with a lifted vision for the soul needs of their communities.

Workers' wives the world around do well to guard against becoming mentally rusty and getting out of touch with the work. All may not be able to attend such special classes, but a carefully planned reading program will bring about an ever increasing interest in the work of God. It would be excellent if every wife read the Ministerial Reading Course each year, as well as some of the fine books that are reviewed in the columns of THE MINISTRY.

R. A. A.