

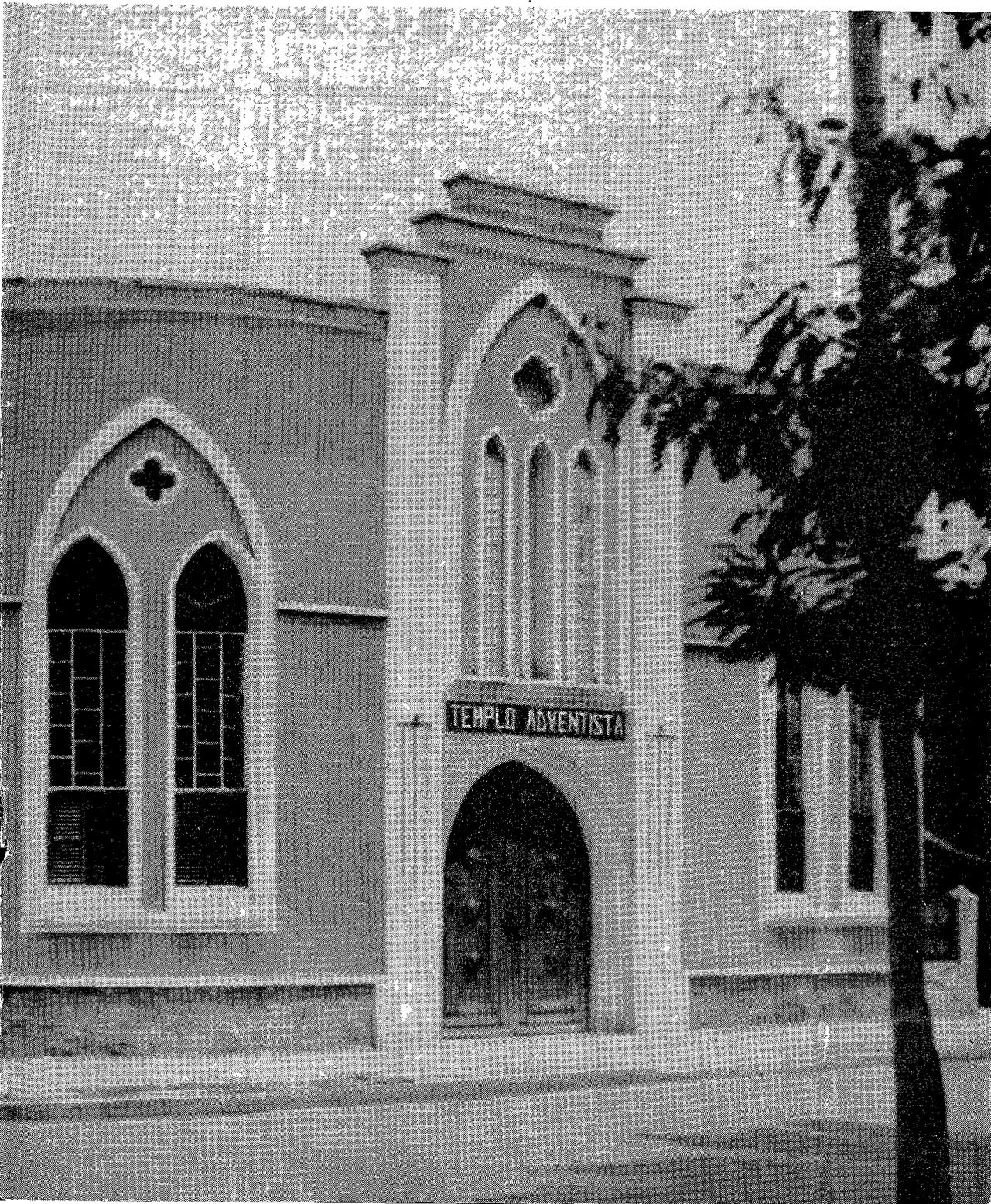
# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVI, No. 4

OVERSEAS EVANGELISM SPECIAL

APRIL, 1953



## *Contrasted Lives*

CHARLES ROSS WEDG

Jesus and Alexander died at thirty-three.  
One lived and died for self; one died for you and me.  
The Greek died on a throne; the Jew died on a cross;  
One's life a triumph seemed; the other but a loss.  
One led vast armies forth; the other walked alone.  
One shed a whole world's blood; the other gave His own.  
One won the world in life and lost it all in death;  
The other lost His life to win the whole world's faith.



Jesus and Alexander died at thirty-three.  
The Greek made all men slaves; the Jew made all men  
free;  
One built a throne on blood; the other built on love.  
The one was born of earth; the other from above.  
The one won all this earth, to lose all earth and heaven;  
The other gave up all, that all to Him be given.  
The Greek forever died; the Jew forever lives.  
He loses all who gets; he wins all things who gives.

# THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the  
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Editor:  
ROY ALLAN ANDERSON

Associate Editors:  
WILLIAM H. BRANSON, LOUIS K. DICKSON,  
LOUISE C. KLEUSER, GEORGE E. VANDEMAN  
ROBERT M. WHITSETT

Office Editor; Advertising and Circulation Manager:  
BEN GLANZER



## Cover—Bucaramanga Church, Colombia

THE first contacts of the Advent message in Bucaramanga were made in 1921 by John Holder and E. M. Trummer, valiant colporteurs and pastors. Modesto Mayorga and Moisés Valdés, charter members of the church in Barranquilla, Colombia, visited Bucaramanga in 1924, where they met with L. V. Cleaves, who gave them instruction in the art of canvassing.

In 1928 Charles Christiansen and his wife settled in Bucaramanga as self-supporting missionaries. They sold books and took subscriptions to *El Centinela* (the Spanish *Watchman*). When they returned in 1932 to the United States, they left a number of interested friends. In that same year H. E. Baasch, the first president of the Colombia-Venezuela Union, held a two-week effort and organized the first Sabbath school. A number of colporteurs continued scattering the precious seed of the Advent message.

In June, 1932, Elder Trummer and his family returned to make Bucaramanga their home. With the good help of Pedro P. Saray, an active lay preacher from Barranquilla, the group of believers began to grow. On December 31, 1932, a church was organized with only twelve members. Year after year the church has been growing, until at present it has a membership of 362.

The beautiful and well-appointed temple, situated in one of the better parts of the city, was dedicated on January 25, 1947, while Vicente Moreno was the pastor. The enemy has tried on occasions to damage the building with angry mobs, stones, and bombs, but the Divine Protector has wonderfully manifested Himself. Other evangelistic efforts followed Elder Baasch's initial one, conducted by William E. Baxter, Jr., Vicente Moreno, Gabriel Castro, and in 1952 by the present pastor.

It may be said that the active lay preachers are the strength of this progressive church. They care for fifteen nearby groups and are at present conducting ten evangelistic efforts in different places in the city. On June 28, 1952, 740 persons were present at a special service. In spite of restrictions and attacks, it will be necessary to erect other churches to care for the growing interests that the Advent message has awakened in this capital of the suffering and bleeding Department (State) of South Santander, Colombia.

TIRSO ESCANDON, *Pastor.*



VOLUME XXVI NUMBER 4

### AT A GLANCE

<b>FEATURES</b> .....	4
The Missionary Calling—Shall I Accept the Call to Mission Service?—A Successful Missionary	
<b>NEWS AND ANNOUNCEMENTS</b> .....	9
<b>EVANGELISM</b> .....	11, 26
City Evangelism in the Orient—Obtaining Sabbath Concessions—Mobile Evangelistic Unit in Great Britain—Applying Our Work of Education to Evangelism (Part II)—Electric Map Shows Spread of Message—Evangelistic Newspaper in New Zealand—Stressing Our World Missions—Parade of Heathen Power—"August Evangelism"	
<b>HEALTH EVANGELISM</b> .....	24
Mobile Health Evangelism—Fomentations Healed the Shoulder and Opened the Heart	
<b>PASTOR</b> .....	29
Adoniram Judson	
<b>PULPIT</b> .....	33
The Overemphasis of Arrangement	
<b>SHEPHERDESS</b> .....	36
Beginning of Dorcas Work Among East African Churches	
<b>MUSIC</b> .....	39
The Message of Music (Part II)	
<b>BIBLE INSTRUCTOR</b> .....	42
Ireland Is Seeking Truth	
<b>RESEARCH</b> .....	44
Day's Beginning—Habakkuk 2:2 (Research Notebook Jottings)	
<b>BOOKS</b> .....	45
<b>NEWS</b> .....	47
<b>POEMS</b> .....	2, 8, 20, 22, 31, 52

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



# The Missionary Calling

J. I. ROBISON

*General Conference Associate Secretary*



**T**HE purpose of Christian missions is to make men disciples of our Lord and Saviour Jesus Christ, and it is this purpose that should be kept uppermost in the sending out of Christian missionaries. Discipleship means not

only being saved from everlasting death but also being saved here and now from sin and self and Satan. Here and now we are to live a life of faith in God, faith that gives peace, faith that gives courage to do His will, and faith that makes obedience to Him the only possible way of life. The Christian is called away from the life of self-seeking to a life of service for others. He is called to stand up for truth and righteousness in the earth even when this involves danger and loss. He is confident in God even in the day of trouble. To develop such Christians is the object of missionary endeavor.

When our Lord came to this sin-cursed world of ignorant and perverse mankind, He laid aside His glory, emptied Himself of all that marked Him as belonging to another world, divested Himself of whatever might give Him superiority in the eyes of men, and took the human form and the status of a servant. He even accepted the humiliation of the cross, dying as a condemned criminal. The apostle Paul, after stating these amazing facts, exhorts, "Let this mind be in you, which was also in Christ Jesus." The foreign missionary, above all other Christians, is required to have this mind. He should renounce the presumption of superiority while recognizing the difference between himself and the people to whom he is sent.

## *Viewpoint of Nationals*

The missionary should seek to know, understand, and sympathize with the viewpoint of the nationals, for as long as he thinks as he did "back home," there will be a chasm between him and the people, and he will inevitably give offense to those whom he goes out to win. He must also lay aside all disposition to play the part of lord and master over the national workers with whom he is called to labor. This may

appear as a self-evident condition of Christian missionary work, yet it is a well-known fact that one of the frequent causes of trouble in missionary operations is the assumption by the missionary of the attitudes and prerogatives of the "boss." This he should never be. As a true shepherd he will be a leader and guide but never an overlord. If the missionary would develop his national workers to bear responsibilities and be true leaders in an indigenous church, he must respect their judgment and recognize that their intimate knowledge of the people and the country will be a great asset to him in his work. He will therefore give scope to the mind of the nationals and renounce every show of superiority or determination to have his own way. He should remember the example of our Lord and become the servant of all.

It would be worth while for both the new and the tried missionary to find out how some of the shrewder national leaders regard their foreign missionaries. It will be found that they have formed a very accurate estimation of the character of every missionary and probably have a better evaluation of his true worth than even the home board or mission field committee. If he has a tendency to dictate and dominate, they know that he will be incapable of being of much help to the native church. If he is proud and puts on airs in his dress or manner or assumes hierarchal prerogatives, they have little respect for him as a man and little confidence in him as a leader. But if as a missionary he can serve with the humility of the Master, showing forth the love of Christ that constrained our Lord to give His life in foreign service, then the discerning native Christians will accord him reverence and honor and follow his leadership. He will gain more by humility than any other way.

## *Value of Experience*

The young missionary especially should recognize his limitations and the value of better understanding of his task that will come with experience. Too often the new recruit knows it all and is too ready to ex-

press his critical opinions wherever he can get a hearing, and often with unfortunate results. He should, therefore, during his first year or two in service, remind himself often that he is but a learner in mission service, and exercise a humble and teachable spirit. Even after some years of experience the successful missionary will shun all pretensions to omniscience and infallibility before his fellow workers. He will not try to force everyone and everything to his way of thinking, but will exercise a large tolerance and cultivate a spirit of cooperation and mutual respect for the rights and opinions of others.

The successful missionary will, therefore, as a wise shepherd, recognize that his success will be in proportion to his knowledge of the ways of the sheep, also of the state of

the pastures and waters of the territory, and the habits of those who might be a menace to his flock. He will recognize that he who goes forth to win souls in a foreign field will require a knowledge of many things besides his Bible. He should understand the modes of thought and the customs and habits of the people to whom he goes. His work involves not only preaching the gospel and teaching the Christian way of life but also understanding the many forces that react against the Christian church in a hostile community. He will, therefore, inform himself of these things through the reading of all the books and other literature he can find dealing with his work, his field, and his calling. Only thus can he fulfill the commission, "Go ye therefore, and make disciples of all nations."

## Shall I Accept the Call to Mission Service?

V. T. ARMSTRONG

*President, Far Eastern Division*



**T**HE mission program of the remnant church is a mighty challenge to the entire organization. The success of the church abroad is vitally dependent upon the sympathy, cooperation, and devotion of the church at

home. The cords can be lengthened into new fields only as stakes are strengthened at the home base.

Calls for more and more missionaries are continually sent in to the headquarters. There are new fields to open. There are vacancies to be filled, for many reasons could be given why missionaries return to their homelands—such as health, or educational needs of children in the mission family; and even missionaries grow old and must retire from active service.

For many reasons a continual flow of men and women must be recruited to answer these mission calls for evangelists, teachers, administrators, stenographers, departmental secretaries, doctors, nurses, institutional managers, builders, et cetera. And if the call blank could speak, it would say something like this: "Send us workers young enough to acquire a foreign language, yet old enough to have had experience; progressive, determined, but tactful; devoted,

enthusiastic, but of balanced judgment; strong physically, sound mentally, ambitious, industrious, and educated." And it is wonderful to see how the young people of this denomination who are coming from our churches and training schools, from conferences and institutions, measure up to the qualifications listed on the call blanks.

When the call is received to go to the mission field, it is only to be expected that questions will come to the mind of the appointee, and these questions deserve an answer.

One question is often asked, especially in these days of uncertainty and unrest: Is it safe to leave my homeland and become a "foreigner" in a strange land? This is a good question, for conditions are disturbing in many places. Wars both actual and pending are filling the news and attracting attention. Accidents by land and sea and air are common. Banditry, lawlessness, and a breakdown of law and order are prevalent. All these make this a dangerous time for all. There are no safety zones in any country, either at home or abroad. More people are killed by accidents than on battlefields, according to statistics. There is only one safe place, and that place is just where God has called us to labor for Him. There we can claim His protecting care and be as-

sured that no harm can come unless He permits it. Therefore, if you are called to labor outside your homeland, determine whether that is where God wants you, and then trust yourself to His protection.

Of course, questions about living conditions, climate, prices, available foods, household furniture, equipment, salaries, living quarters, furloughs, term of service, and many more, are all in the list of questions. Through the years since the first Seventh-day Adventist missionary was sent out, much study and consideration has been given to the mission program, until today the most liberal and comprehensive policies have been adopted to guide the appointee and the controlling committees in meeting all these details. Although missionaries sometimes have to meet difficult and inconvenient living conditions, more and more is being done to minimize these problems satisfactorily.

One couple who had just received a call to foreign service came to me for counsel. They said, "We have a call to go to the mission field. We are well situated in the conference here in the homeland. We have bought a home, we enjoy our friends and are happy in our work. Should we go? Some tell us that if we do, we may have to come home after a term of service because of health or for other good reasons, and then we will be out of touch with things at home and perhaps out of date, and there will be no place in the work in the homeland for us." This too is a good question. My answer was to refer them to the *Yearbook*. You may wish to do the same as they did. Start reading the first page of the directory. Go through the list until you have finished all the General Conference Committee members and general departments. Check those who have had foreign mission service, and you may be surprised at the large percentage in this list who have at some time served in mission fields.

No person who is successful in the mission field will be a misfit at home. Mission work will call for judgment, perseverance, economy, tact, resourcefulness, faith, devotion, hard work, and sacrifice. With the growing development of these qualities, no one can get out of touch with this message or out of date.

It was noticeable that the scores of missionaries who had to return home because of the outbreak of the second world war were in demand. So true was this that it

became difficult to secure the release of many of them from work in the homeland when fields opened again and their services were needed back in the mission field.

Will I have to make a greater sacrifice in the mission field than in the work at home? To this question I would answer Yes. Your wage may be less, although mission committees endeavor to pay a wage based on the living costs of the country in which you labor. You will have to forgo many of the comforts you might have at home. Usually living standards in practical comforts are higher at home than in mission lands. Many common conveniences of your homeland may not be available in your new field of labor.

In order to reach the people for whom you labor, you may have to live where conditions are insanitary, stop in homes or hotels that are unlike anything you have ever experienced before. It may be you will have to sacrifice comfort, money interests, ambitions, family ties, associations, and other things held very dear. You may have to eat food not according to your taste, and make changes in sleeping, traveling, and hours of labor. Yes, there will be sacrifices to make. But ask someone who has spent years in mission lands if it has been too much of a sacrifice, and he will likely look astonished and tell you that for everything he gave up, he received a hundredfold in rich experiences, new friends, a deeper Christian experience, a stronger faith, a greater love for the lost. Where can you find a missionary who would trade his mission experiences for anything in this world?

Others question whether their children, who live in a mission environment until they are ready for college, will have an equal chance to succeed in comparison with the children of workers living in the homeland.

Some time ago a survey was made that gave astonishing results. Eighty mission families reported 283 children. At the time of the survey 273 were still living. One was killed in war; six died by accident, and three by ordinary causes. Practically all the children received their early education in the lands where their parents labored and were ready for college when they left the field.

What became of these boys and girls? Eighty-six received from one to three college degrees. Sixteen are in mission service, thirteen were doing graduate university work.

Five more were ready to go to the mission field and twelve more planned to go when they completed their education. Twenty-two are teaching, nineteen entered professional work, and nineteen had gone into business. Quoting from this survey, which was made some years ago by another church organization:

"In the noble army of students working their way through school, the child of missionary parents has been conspicuous, persistent and resourceful. This simple inquiry, though its modest scope does not

justify any sweeping statements, points plainly to the conclusion that to be doubly advantaged in the race of life, first, the candidate should be born in a minister's home; and second, the parents should be among those who are accepted for foreign mission service."

May the great mission program continue to draw the best this denomination has to give—young men and women whose hearts are for God and whose lives are dedicated to the finishing of the task committed to the remnant church.

## A Successful Missionary

F. G. CLIFFORD

*Division and Ministerial Association Secretary, Southern Africa*



FROM among the number of workers who are sent to the foreign mission field a considerable portion succeed in their endeavor to become successful workers. A smaller proportion fail to reach efficiency, and a still smaller number make an utter failure of their mission.

Since the investment by the missionary board in each missionary family is a heavy one, and every failure is not only a liability to the mission cause but an extremely bad advertisement for the mission enterprise, the question can profitably be discussed, What are the qualities that make for success in the life of a missionary?

### *Consecration*

First, the missionary-to-be must be a spiritual person. He must feel the call to service. He must sense the need of those who know not the gospel, and those among whom he hopes to labor. He must have laid himself upon the altar of service, and have felt the infilling of divine power that comes in answer to a full surrender to the call of God. Without this essential spiritual call the missionary may become merely a traveler, a sight-seer, an educator, an anthropologist, or a student of native customs and a resident of a foreign land.

### *Adaptability*

Second, the missionary must be adaptable—adaptable in a physical sense in that he is able to make himself feel at home in un-

familiar surroundings, to appreciate and relish unfamiliar foods, to tolerate and even appreciate strange and new customs. This matter of adaptability goes far deeper than many realize. The prospective missionary, as he journeys to his new field, needs to make a constant, continuous, and lasting effort to forget the ways and manners and methods of his homeland, insofar as they might make his new environment contrast unfavorably. He must resolutely determine to absorb and practice all the useful and helpful customs and ways and manners that he will find in his new surroundings. It is well to enter a new field as a learner, his dignity and superiority represented only by his knowledge of the gospel and way of salvation.

A failure to have this attitude of thought and outlook not only stamps him as a foreigner to those he is endeavoring to help but also builds up in his own mind a resistance to the land and people that will militate against successful service and result in utter failure as a missionary.

It is not only in the initiation period that the missionary must be adaptable. This trait must continue as long as he is in service. Too many of us as missionaries forget that primitive peoples are on the march. Rapid changes in outlook and development are taking place all around us. We must stand ready to adapt our methods and plans of operation and service to meet the changing ways and conditions that prevail. The missionary's mind must ever be as a new bottle, lest the new wine that is being pressed shall burst the old bottles and the

## BEYOND THE BORDER

R. J. BORROWDALE

Beyond the border lie lands unentered,  
With many millions we must not shun!  
A thousand places we have not ventured,  
His coming hindered! Our work not done!

Beyond the border, God's other children;  
Christ gave His lifeblood for every one.  
Why are we waiting to go as bidden?  
Earth's day is waning to set of sun.

Beyond the border His voice is calling;  
"These precious jewels! They must be won!  
Arise, My people, the night is falling,  
They must be gathered ere day is done!"

usefulness of even men of long service be thus curtailed.

The successful missionary never feels that he knows the only way or the best way of accomplishing a certain task. The way things are done "at home" is not necessarily the best way to do them in the land of his adoption. The ability to choose the best from the home field and combine it with the best in the new field, is a great asset and a great factor in successful service.

This quality of adaptability not only must be mental and spiritual, but must enter into the practical field of daily living. There will not be the conveniences for working that one has in the homeland. Tools and appliances will be scarce, and sometimes almost nonexistent. The ability to devise ways and means of work under these circumstances, to fashion tools and necessary appliances until better ones can be obtained, to utilize whatever may be at hand for the accomplishment of an objective, is an invaluable asset to the missionary. He must also train the people for whom he labors, both in practical methods of labor and in bearing responsibility in spiritual endeavors, so that they can eventually take their places in bearing the burden of the work. This ability to train others is a mark of leadership.

### *Devotion*

Third, the missionary must be devoted to his task. He will find a thousand things to dampen his ardor and sap his faith. There will be many temptations to turn aside from his objective and seek an easier task.

He must resolutely set his mind to find his joy in his work, the preaching and teaching of the gospel, realizing that the missionary's calling is holy and elevated, with abundant satisfaction and reward to those who have dedicated their lives to the saving of the lost.

### *Unselfishness*

Fourth, the missionary must be unselfish. Surrounded by selfishness, he must set an example of selflessness. He will be tempted to engage in money-making, but he must resist this temptation in all its varied forms. This is not his calling. There is nothing that destroys the influence of the missionary more quickly than yielding to the temptation to trade. He may read and hear of his fellow workers in the homeland who are enjoying higher salaries and a higher standard of living, of advantages that accrue to family and children; but he will be willing to serve where advantages are given rather than obtained, gladly laying up his treasures in heaven and looking to a future reward.

Some fail because they feel they are not appreciated. They receive little thanks or appreciation from those for whom they labor. The antidote for this is the unselfish spirit of willingness to spend and be spent without thought of compensation, content to serve until the Master appears. Let the mind dwell on Moses, in his experience with the children of Israel; on Noah, preaching to the antediluvians for 120 years, unappreciated and mocked; on Christ, who came unto His own and they received Him not.

### *The Human Touch*

The missionary must be human. In saying this I do not mean that he must yield to the frailties of the flesh, but that he should not cherish any sense of overlordship when dealing with primitive people. He should remember that they also are men, souls for whom Christ died, and that they are precious in His sight. All their tears and deprivations are remembered by Him, as also is the kindness of those who have to deal with them. The missionary may be tempted to pattern his treatment of the people after the attitude of the trader and government officials of his own race and color, but to do so will mean failure in his work and ultimate disaster for the cause of God. While the missionary will not make himself common or cheap, he will at all

## London Evangelistic Kit

PLEASE send all orders for the London Evangelistic Kit to—

British Union Conference of S.D.A.  
Stanborough Park  
Watford, Herts., England

or to the General Conference Ministerial Association, Washington 12, D.C.

By the time this notice appears in print the kit will be fully made up and should be ready for prompt shipment from London. From the way orders have been coming we have reason to believe that the supply will be quickly exhausted. If you are genuinely interested in having a kit, please order immediately to save disappointment. Here is an excellent opportunity to study at first hand the workings of a large city campaign, and the special opening approach on astronomy that was used to create such unusual interest in London.

The price for the kit is \$5.00, and all funds received will apply on the London campaign budget. For further details please see page 23 of THE MINISTRY for February, 1953. B. G.

times be kindly, courteous, and sympathetic in dealing with all classes of the people among whom he is living. The harsh word, the unfair act, are not easily forgotten by primitive people, and they are written in God's book.

I have been amazed at the unfeeling way in which some missionaries treat their brethren who, by accident of birth and circumstances, are more primitive than they. The gospel of Christ must be written plainly by the missionary in human characters. Every word, every act, must be a verse of Scripture to those who may not be able to read the written Word of God, for are we not called upon to be in Christ's stead, beseeching men to be reconciled to God?

### Economy

The missionary must be economical. The homeland may have a higher standard of living. The salary may have been such as to enable him to indulge all his desires for family convenience and comfort. The institution where he may have labored may have been up to date and well equipped, but in the mission field the worker must learn to spend less, to set an example of living within his means, and to prevent discouragement in his own heart and that of his family, by refusing to entertain longings and desires for things he cannot afford.

These qualifications that I have listed are not unattainable. Many of our missionaries have them. Many more can have them by surrender, by determination, and by study. They should be cherished by every prospective missionary. It would be far better not to respond to a call to the mission field than to spend a few unhappy years while the brethren are filled with perplexity as to what they should do to enable the missionary to make a success of his work, or to prevent him from doing too much damage to the field.

**BE PRACTICAL** DR. W. T. GRENFELL tells us in his autobiography that he was converted through Moody's common sense. Moody had asked a minister to lead in prayer at a great meeting. This good man began a long "oratorical effort." Young Grenfell was bored and seized his hat to escape, when Moody cried out, "Let us sing a hymn while our brother finishes his prayer."

Grenfell was delighted at the remark. He remained and was won for Christ.

## World Bible Survey

WRITERS on religion in the secular press and editors of religious publications are being asked to assist in a nonsectarian survey of the influence of the Bible. Responses to simple questions in a circular letter will be woven into a larger study of the influence of the Bible in world affairs now being prepared by Dr. Roland Hall Sharp, journalist and religious researcher, in a worldwide flying journey of exploration now in its sixth month.

Results of Dr. Sharp's survey will appear in a book, *On Wings of the Word*, to be published by Duell, Sloan and Pearce, New York, in collaboration with Little, Brown & Company, Boston, in the spring of 1954. Publication in other languages and in other countries is a possibility. The American Bible Society, the United Bible Societies with headquarters in London, the National Council of Churches of Christ in the U.S.A., and hundreds of denominational or interdenominational groups are supplying information and actively assisting in the project, Dr. Sharp said. The worldwide survey is being sponsored by Pan American World Airways in association with the Religious Research Society, a non-profit corporation, of 643 North Pine Avenue, Chicago, Illinois.

The questions to which readers are invited to reply, either in English or in their mother tongue if that is not English, are as follows:

1. What does the Bible mean to you?
2. What has the Bible done for you in daily life?
3. Is the Bible being read in your home? If so, by whom: grandparents? parents? children?
4. Are members of your family taking part in Bible study or discussion groups at church?
5. Do schools in your city have Bible classes? If so, please comment on their effectiveness.

6. What do you think can best bring the blessings of the Bible to universal humanity?

7. To young people: Are you learning to enjoy the Bible, to understand and use it? Where do you learn most about it—in church, Sunday school, home, or school?

Readers should address their replies directly to the author at the following address:

Dr. Roland Hall Sharp  
41 East Sixtieth Street  
New York 22, N.Y.  
U.S.A.

---

## CARE Packages for Korea

TOTAL relief aid contributed through both governmental and private voluntary agencies is tragically inadequate for the enormous need in the stricken land of Korea, where 2,500,000 refugees wait in vain for a chance to return to their old homes; where 3,500,000 war sufferers who have lost their houses, or their limbs, or the husbands and sons who were their mainstay, wonder whether the future holds any hope for them; where an additional 4,000,000 people have been plunged into wretched poverty.

The superintendent of the Taegu City Children's Home is a woman who loves children, though she has none of her own. She has more than sixty youngsters at the home. Yet every morning she goes

to the orphanage gate and listens for a baby's cry, for often in the night some poor mother leaves her infant on the steps. She said to me, "I cannot close the gate on these little ones, and somehow I have always found a way to provide for them."

Korea waits to see whether the gate to our hearts will be opened. We can answer the plea, if we will. Said my friend of the Taegu home: "I could not take the babies in if it were not for the CARE packages I have received so often." The food, the blankets, the fabrics for warm clothes that the people of America send in CARE packages, will open the doors of life and affection for the little Korean children who cry out there in the cold.

DR. CHARLES R. JOY,  
Mission Chief of CARE,  
20 Broad Street, New York, N.Y.

## OUR FIRM FOUNDATION

"We just cannot wait till these books are off the press," was a remark frequently heard at that great spiritual feast, the 1952 Bible Conference. Volumes I and II of **OUR FIRM FOUNDATION** are now in print and will be shipped to you the moment you enroll in the 1953 Ministerial Book Club. See the January **MINISTRY** for details and write your Book and Bible House immediately. See pages 23 and 49.

## Develop Self-help in JUNIORS



## Junior Camp's AHEAD!

*Build dependable Juniors. Encourage self-dependence.  
Spiritual activities develop spiritual leaders.*

**LIFE AND HEALTH** will help your Juniors attend camp. Here is our Junior camp offer: Any Junior boy or girl who sells 20 subscriptions to **LIFE AND HEALTH** at \$2.75, or 220 single copies at 25 cents, and turns the full price in to the Book and Bible House, will be credited with \$27.50 for his or her camp expenses, and extra spending money.

**Act Today!**

Ask your conference MV secretary or publishing department secretary for further information and supplies.





# E VANGELISM *Winning Men for God*

## City Evangelism in the Orient

FORDYCE W. DETAMORE

*Far Eastern Division Evangelist*

[EDITORIAL NOTE.—These thoughts from Elder Fordyce Detamore set forth some vital principles. No evangelistic work is easy, but greater results would come from our work if some features he has enunciated could be incorporated in planning for the campaign. He and Elder Raymond Turner, his song leader, have been having outstanding success in Indonesia. Their baptisms for 1952 have totaled about one thousand.—R. A. A.]

**W**E LAY a great deal of stress on the importance of personal visitation in our meetings. The singing evangelist and I both carry a heavy weekly load, visiting backsliders and developing the interest.

### *The Pastor*

One cannot count on the church pastor's carrying a heavy regular weekly load, for it does not work out that way. Pastors have a broken and irregular program and just cannot be counted on for regular weekly zone visiting. We have learned to be satisfied if the average pastor is able to carry the baptismal class and care for the follow-up work in the homes in helping candidates prepare for baptism after they have taken their stand.

### *The Assisting Workers*

These are usually ministers or Bible instructors, though at times the fields have supplied so few helpers that we have had to take on part-time lay workers. (Some of these have developed into successful workers later employed by the conference or mission on a full-time basis.)

How do we estimate the number of workers needed in a campaign? We find it works out to a limit of fifty names for each worker in the Sunday night requests for free literature. If the usual number of names taken in on Sunday nights is four hundred, that would mean a need of eight full-time workers to assist in visiting. This represents a maximum load, especially where the zone workers have no automobile. Each week new names come in from all zones, until each worker will have from two to four hundred names.

We divide the city into a number of zones equaling the number of workers assisting in the visiting. The same worker visits weekly in his own zone, and so the interested ones learn to expect his visits and will look forward to his answering their many questions each week.

As real interests develop, the visitation workers report (on a mimeographed form) in the weekly workers' meeting. Facts regarding new interests and backsliders are also noticed. These people are then visited by either the song leader or the evangelist. Eventually both of us visit them, often many times. At the workers' meeting the following week we report back on our visit, so that the zone workers will know what we learned. Then the names of those interested come up for review each week thereafter.

When Sabbath afternoon calls for surrender begin to be made, the zone worker strives to get his most interested people out to these special meetings. During the evangelist's call for surrender the zone worker will try to help these people to decide. If one takes his stand but then fails to appear at the baptismal class, it is the zone worker's immediate and important duty to visit that individual and try to help him take part in the very next baptism. A delay at this point often means spiritual mortality.

This brings us to one of the most distressing problems we face in almost every city: the conference's calling the zone visitors away from the evangelistic campaign from one to six weeks before the campaign closes. This might be called the "unpardonable sin" in evangelism! No one else can now come in and pick up another person's zone interests. In a campaign that we recently concluded *not one worker* who began the campaign was with us at its close! One, and the only one the local mission supplied, left a list of 350 names, he being called back to his field seven weeks before the end of the campaign. This was right at the most important stage of drawing in the net. Almost every promising interest in his zone faded away. One cannot but wonder who will be held accountable for those

souls. It would mean a great deal if all workers could remain two weeks after the campaign closes to help in binding off for the baptisms. The field would certainly gain by increased results, and the workers would observe and participate in the most important work of binding off the interest, and this calls for expert handling and much hard work.

Here is another problem: some fields send in their poorest help. True, they are more foot-loose, but is this wise planning? The aim of these campaigns is not solely to get a certain number of converts but also to train stronger evangelistic workers. Should we not, then, try to send in at least three or four of our *best* workers for the duration of the campaign?

We have had the joy of seeing some rather average workers salvaged by connecting them with a series of evangelistic meetings, for they caught the enthusiasm of the campaign and received a new vision that lifted them out of stunted, mediocre methods. But the majority of the staff should not be made up of this type.

Right now we desperately need the help of two or three foreign brethren in these large city campaigns in the Orient. Often we must deal with large numbers that our indigenous workers are not able to care for properly. Because of the lack of experienced help we have seen the dissipating of some of our best interests in these great cities—doctors, bankers, religious leaders, professors, et cetera—and what a waste to the denomination to lose so many of these promising types, largely because we make no provision for enough of the right kind of personal workers to help in these better homes! My heart has been heavy as I have seen *scores* of this type slip from our hold just because of the lack of experienced visitors.

### *Training Evangelistic Workers*

Our training program for our associated workers comprises the following:

1. Attendance at and observation of the actual conduct of a city campaign.
2. Actual visitation in the homes in a given zone, the visitors following the progressive steps outlined in the weekly workers' meetings.
3. The workers' meeting, where weekly instruction is given in following up the interest and in leading up to decisions in the calls for surrender.
4. Observation of methods used in helping people to a surrender and acceptance of the entire message. Helping them "over the line."
5. The weekly methods class, which includes thirteen two-hour periods of instruction and discussion as well as voice development and

practice speaking. These classes study almost every phase of a minister's work and problems, embracing the conduct of prayer meeting, the Lord's Supper, the anointing service, weddings, youth work, Sabbath school and home missionary work—all from the viewpoint of evangelism; district methods, campaigns, church order, radio work, evangelistic methods, elections problems, family problems in the churches, watching for visitors, visiting the sick and the dying, et cetera. These classes are practical and do not deal with theory alone.

### *Results*

One might wish that, with an adequate budget and a group of trained workers, he could guarantee a field a given number of converts, but this is impossible. In one town with sufficient able help and a good budget the baptisms reached only thirty-five. In the very next series the baptisms reached 216. The average in America was about 110 per campaign. Too often the results were far below that. Our hearts ache when a campaign fails to produce as it should, but we cannot offer an explanation that would lead to a remedy.

What hurts especially out here in the mission field, where funds are so difficult to get, is this, that although it costs far more here to move our evangelistic company than at home, yet the results per campaign so far (now in our seventh in the Orient) have netted not more than about 60 per cent of the baptisms we would expect in an equivalent campaign in America. This sometimes gives us a feeling of frustration. In each campaign we try to work harder and pray more earnestly, and yet we must admit we feel that the mission fields have a right to expect greater results for their tremendous investment.

### *Follow-up Evangelism*

Though we endeavor to get as many as possible of the interested people to take their stand before we leave a city, yet there remains an immense amount of follow-up work to be done in fostering the remaining interests and in encouraging the new believers. We believe that more careful attention needs to be given to the matter of leaving behind one or two workers to assist the pastor in this all-important work.

### *Do Our Converts Endure?*

Some among us occasionally feel that in an evangelistic series people are brought into the church too soon. Yet when we are in a city for only five or six months results are expected *before* we leave. So we must plan a number of baptisms in the latter half of the series. This would be expected.

We believe in holding firmly to the standards our denomination has set. Although we put forth every effort to establish the new believers solidly, there are always some losses. I have no statistics, but if some should challenge that after a time perhaps even a third have fallen away, I could offer no defense. If one baptizes twelve and eight remain faithful, the proportion is the same as when 100 are baptized and 33 become backsliders, but the latter appears a much worse picture. We must pray that those who decide for Christ will prove faithful, and that God will make us as workers more consecrated and successful as light bearers for Him in these great cities of the world during the remaining hours of probation.

## Obtaining Sabbath Concessions

C. A. W. RITCHIE

*The Voice of Prophecy Bible School, Poona, India*

**D**URING my thirty years of missionary endeavor the Lord has not once failed in the matter of helping our faithful members to obtain a Sabbath concession. Perhaps I could mention about thirty different occasions when there have been reasons for rejoicing because of very remarkable evidences of divine intervention.

Earnest prayer, a willingness to be faithful in tithe paying, and a determination to keep holy all the hours of the Sabbath have always been the prerequisites in the contract, and in every case the necessity of a willingness to lose one's job or to take the consequences if a *No* answer were permitted by the Lord, was first of all made very clear to the new convert facing the problem of Sabbath work.

A young man accepted the message as the result of a short evangelistic effort and follow-up Bible studies in his home. On a Wednesday morning he mentioned to the pastor that he had definitely decided to keep the Sabbath holy, and this decision was sealed by a prayer of consecration. When the pastor called early on Sabbath morning to help him learn the way to the little church, he was very much surprised to find the new convert getting ready to go to work. The following conversation took place:

PASTOR: "Have you changed your mind since we met on Wednesday?"

YOUNG MAN: "No sir, I am taking my Bible in my pocket, and I will be spending the whole day in reading the blessed Book."

PASTOR: "Then why do you have to go to your office to do that? Could you not do that just as well at home?"

An awkward pause ensued; the young man looked out of the window into space, while the pastor prayed. The battle was soon won. The young man turned around, and facing his new pastor, said, "I am ready to accompany you to church, pastor; please lead the way."

From that day on, all the preaching, all the prayers of the church, all their special friendliness, were directed to just one thing—influencing that young man to step over the line. And they were not in vain.

Very early the next Wednesday morning the pastor called again, just in passing by (?), and greeted his youthful friend with an open Bible in his hand, saying, "I just wanted to draw your attention to this second part of the fourth commandment. See, it says here, 'Thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant.' Could it be that last Sabbath while you were at church your menservants were working for you? I am not sure, so I thought I would inquire."

YOUNG MAN: "O.K., pastor, the Bible is right, and they will not be working for me on Sabbath any more. I do not know just how I will be able to arrange it, but if you will pray for me, I am sure that with the Lord's help there will be some just way of solving the problem."

Thursday and Friday passed, but the problem remained unsolved. However, all his men were finally granted special leave with full pay for the Sabbath, and the second part of the fourth commandment was obeyed. Two more weeks went by, and both Sabbaths were respected as the first one had been. They were days of earnest supplication and prayer for both pastor and convert. Then the windows of heaven opened and God's solution was communicated. It was neither by vision nor by dream, but by the suggestion of a little child: "Why not let the men work overtime for a few days, and then the money they earn will be equal to a Saturday's wage?"

That was the Lord's response to the prayers of patience and faith, and it worked excellently. In a year and a half not a hitch occurred for even a day. Forty-five men had to<sup>o</sup> at least acknowledge the Sabbath, and thousands of others, both laborers and high-ranking officials, came to learn just why this young man and his helpers had to work overtime from Monday to Friday, and why they did not come near the place on Saturday.

But what about the concession? Where does that come in? Well, it would take a book to tell all the details, but suffice it to say that when God won the young man's heart, He also planned for him to get the concession. On the

Thursday morning after that visit (on Wednesday) by the pastor with an open Bible in his hand, the young man went to his superintendent and said, "Good morning, sir. I have come to ask you a favor."

SUPERINTENDENT: "All right. What is it?"

YOUNG MAN: "I will not be able to come to work on Saturdays, as I have something very important to do at that time. Will you kindly permit me to so arrange my work as to do a good job and keep it up to a high standard?"

SUPERINTENDENT: "Certainly, but what about the favor?"

YOUNG MAN: "Well, sir, it is like this: my men will not be able to attend work here either on Saturdays, but as I have just promised, we will maintain a very high standard in spite of that."

SUPERINTENDENT: "Very well, my boy, and I will do all that I can to help you."

That surly Englishman, who appeared to all others to be so austere, never broke his promise. But the story does not end here. Satan had not taken a vacation, for several officers were moved upon to whisper different things to the superintendent, with the result that three months later he sent for the young man and said, "You mentioned to me a few months ago that you would not be able to attend to work on Saturdays, but you did not tell me that you had become a Seventh-day Adventist and that you were keeping the Sabbath."

YOUNG MAN: "That's quite true, sir, and I do not recall that you asked me for any reason for my wanting to make that change at that time. Sir, surely you have not had any reason to com-

plain about my work during the past three months. It has been up to time and up to standard, and I am sure you do not plan to make any change now. May I ask, sir, why you so kindly granted me the favor that I asked for?"

SUPERINTENDENT: "Well, I knew that you were doing all you could to support your family since your father's death, and knowing that you were running a small factory of your own, I thought that you needed the time and the services of your men to keep that going, and so consented to your request. I have no objection to the present plan continuing. Everything seems to be going well, and I am pleased with your fine work."

YOUNG MAN (with tears in his eyes): "Thank you, sir."

That was a real Sabbath concession!

## Mobile Evangelistic Unit in Great Britain

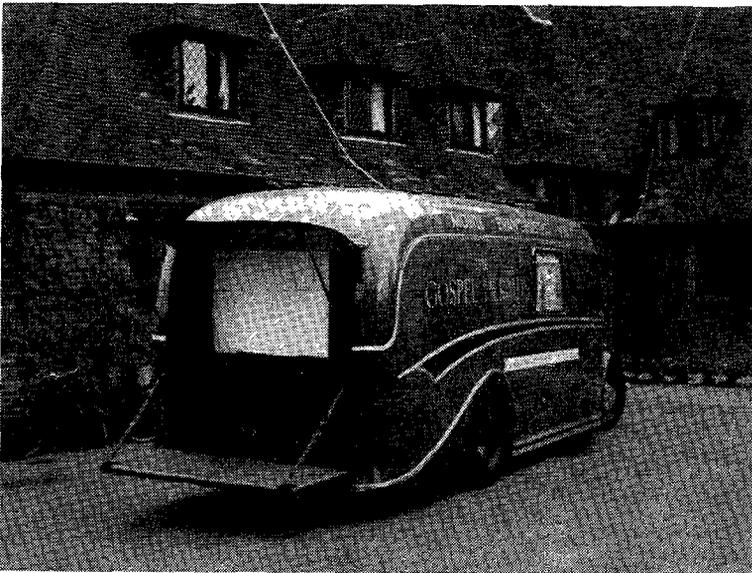
W. W. ARMSTRONG  
*President, British Union Conference*

A NEW evangelistic plan has been put into operation here in the British Union. For some years we have been considering the construction of a mobile evangelistic unit that would operate especially in the smaller towns and villages of the rural areas. Lack of funds has prevented our carrying out this project until recently, when a generous donation of £1,500 was made by one of our members.

We are pleased to say that on September 9, 1951, we were able to dedicate this unit, and since that time it has been going from city to city where evangelistic campaigns are in progress.

The unit is equipped with living quarters for two, with all modern facilities. It also has an amplifying system, and a talkie-film projection unit.

The way in which the unit has been used up to the present is as follows. It is parked in some convenient spot, and a talkie film is run. At a convenient mo-



Mobile evangelistic unit used in the British Union.



Back of mobile unit, closed.

ment in the running of the film, the sound track is cut out and a voice advertising the local campaign meetings is heard. In this way our evangelistic services are advertised in an interesting way.

We are planning to send this unit into one of the larger rural areas of Great Britain as soon as the spring comes. The unit, which will be connected with Voice of Prophecy spearhead campaigns in the small towns and villages, will cover a limited circuit, so that the same places can be visited several times. We believe this method will help us to evangelize areas which up to the present have had little attention, apart from that of the faithful colporteur. As money becomes available we hope to obtain more such units.

We give herewith pictures of this unit, and also one of a Bible van that operated in Wales about the year 1906. The contrast between these two units surely emphasizes the fact that we live in an age of mechanical development. It is our earnest prayer that full advantage may be taken of the increased facilities we have today for the proclamation of the good news.

Thinking that details of the specifications of this unit might be of value to the readers of THE MINISTRY, we are appending these.

#### Mobile Unit

*Origin*—"Bedford," 27 hp. 29-seater bus.

*Dimensions*—26' x 8' x 8' external.

*Modifications*—Seats all removed. Fitted with enclosed kitchenette and toilet facilities extending 8' 4" x 3' 6" behind driving seat. Remaining room this side occupied by double-tier bunk-settee combination. On the other side, rearward from passenger door, are a wardrobe, two chairs, and a cupboard having a table top.

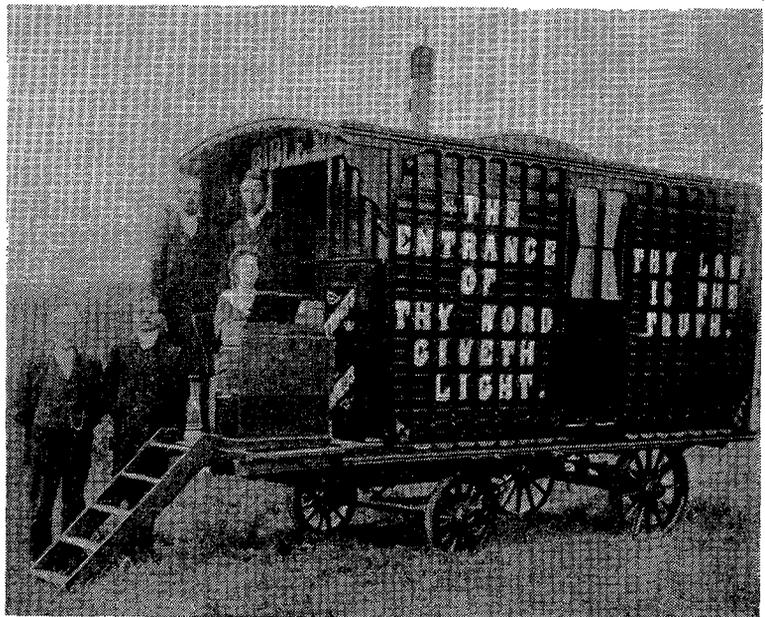
*The projection screen* is of Perspex, sand-blasted on one side to produce a translucent surface. Size, 3' x 4'. This is exposed to view of the audience by opening the rear of the bus, so modified as to form a platform with canopy.

*The projector* is of French design and origin, Guildarc being the trade name. This is of the 16-mm. sound type, and as the name suggests has an arc lamp (of approx. 1 kw.) for light.

*The power generator* is fitted on rubber mounts to the under left side of the vehicle. This consists of a two-cylinder horizontally opposed petrol engine built to an alternator as a unit.

*Image reversal* is effected by means of a small surface silvered mirror.

*Public-address amplifier* is of naval design. Mounted beneath the instrument panel. P.O. approximately 12 w.



Bible van used in Wales, about 1906.

## Applying Our Work of Education to Evangelism

MAURICE TIECHE

*Secretary, Education and Radio Departments  
Franco-Belgian Union Conference*

### PART II

LAST month we introduced briefly our five-minute weekly broadcast of the Voice of Hope. In this we omit all religious expressions, and we assure our listeners that nothing will be introduced that will shock anyone; moreover, that they can feel free to write to us.

The mail we receive is not only abundant but extremely interesting. First of all—about 50 per cent of our listeners discern the spirit of the gospel through our religious neutrality. They mention it in their letters and do not hesitate to talk to us about God. Many tell us that they feel our broadcasts contain the principles of the gospel. Most letters express very warm thanks, and ask for copies of the scripts of all our broadcasts. The majority of our listeners also say that they have been listening regularly for a long time. Many say that they listen to the broadcasts in a group and that they give publicity to the programs; hence, their friends hear them also. (When our brethren and sisters go out for their missionary campaigns—the Ingathering, for instance—as soon as they mention the Voice of Hope, the majority of people give more willingly.) These letters naturally come mainly from France, but we have also received letters from several French colonies and eight other countries: Belgium, Switzerland, England, Holland, Germany, Italy, Austria, and Lebanon.

Here are several excerpts from these letters:

"For a long time I have been taking great interest in your . . . too brief radio broadcast on Sunday. How many times I have had the impression of hearing expressed by that Voice of Hope, which can do so much good in this off-balance world, exactly what I was thinking and feeling myself!

"I should like to have a description as complete as possible of the movement that the Voice of Hope has created in this direction. Does this movement rest (as I believe) on a religious and Protestant basis? In this case, which? You seem to have good will for all, with so much depth and no superficiality, that it intrigues me a little and attracts me enormously.

"I should like to have you inform me whether it is possible to contact a qualified person of high moral value (that goes without saying) of your organization, who can bring moral aid, comfort, and judicious counsels in certain very

particular cases, very sad also at times, and of very exceptional types.

"Please accept, Monsieur, with all my thanks, the expression of my entire sympathy with all the good that is being done by the Voice of Hope, which, for many, doubtless, seems rather the Voice of Heaven."—MADAME DE S. R., *Paris*.

"I am an old retired pastor. Therefore you will not be surprised that I should be particularly prepared to sympathize fully with you in the excellent work that God has put it into your heart to undertake. For several months I have wanted to write you to congratulate and thank you. What an excellent means of family education you have found! All the subjects you treat are exceedingly practical and all are of the highest importance. The friendly manner, full of charm and grace, with which you present them must open to you many hearts and win them to the holy causes which you defend.

"Permit me to congratulate you for your admirable unselfishness. You put yourself at the disposition of all those who desire your counsel, you offer without charge the scripts of your broadcasts and the course on family education. The word of the Master, 'Freely ye have received, freely give,' has not fallen in vain into your heart. . . .

"I believe you belong to the Adventist Church. If many of its members are animated by your spirit, I am happy to greet them as true brothers in Christ whom I would like to know personally."—MONSIEUR B., *Uzès*.

"Dear Sir, What I like so much is that you speak the true, full, and simple language of the gospel without the words used by churches, which no longer attract people but alienate them."—MADMOISELLE G., *Saint-Yrieix*.

We always reply, at least by sending the script of one or more broadcasts, or a mimeographed form letter answering a specific question. Sometimes we are obliged to reply with rather long personal letters. But we are sustained in this often arduous task by the conviction that it is missionary work that gains for us everywhere numerous and faithful friends and that prepares the ground for the teaching of Biblical truth.

### Interviews With Listeners

The letters from our listeners also contain requests for interviews, especially those from listeners in the Paris area who wish to come to our offices to receive our counsel. We welcome them with pleasure. Thus an average of two afternoons a week is spent in receiving these persons. In the cities where we have created the Family Education Centers we organize the same

kind of consultation service, which we call psychopedagogical consultations. Needless to say, all these interviews create contacts permitting the gradual introduction of the great truths of the Word of God.

### *The Course on Family Education*

We offer our listeners a correspondence course on family education. This consists of twenty lessons. Each lesson is illustrated and treats one of the aspects of family life and the training of children. Up to the present we have done no advertising for this course aside from the broadcasts themselves, because we do not have the necessary personnel to care for it. However, in eleven months since we first offered this course we have received 1,250 enrollments. The sending of the lessons naturally brings about an important correspondence, which creates bonds of sympathy as well as opportunities to raise questions pertaining to spiritual life.

### *Results*

A man in Paris requested an interview and came to see us with his wife and his nine-year-old son. The parents complained that the child rebelled against his mother. At first our interview revealed nothing abnormal. Then, not in the presence of the child, we had a completely frank conversation with the parents. The mother explained that since the father was rather weak in character, she had found it necessary to be especially firm. The child, questioned in turn and alone, related that his mother often whipped him in a rather cruel manner. In the course of a later conversation I showed the father the necessity of being more manly, and the mother, the need of being more maternal while remaining calm and firm. To the child I explained that the visit of that day would certainly produce its fruits if he himself was willing to put forth an effort to be more submissive and respectful.

Some days later, at the conclusion of a lecture I had just given, those parents approached me. The mother said with much joy and gratitude: "Sir, my child is completely transformed!" The father, bowing toward me, added mischievously: "And the mamma too!"

That father, now informed that we belong to the Adventist movement, asked the hour of our Sabbath services. He has since given us several substantial gifts. We pray that this family will eventually take their stand for the truth.

I must mention the case of a girl seventeen years of age who is the youngest student we have had in the correspondence course on family education. Having received from the mother

of this girl cordial letters of gratitude, I paid a visit to that family while in their region. I had let them know the time of my arrival and suggested that if the family knew of other listeners of the Voice of Hope, they might invite them. Upon my arrival I was surprised to find there eleven adults and four children. We spent an unforgettable hour together. Four of the adults came from a neighboring city, and it is already possible to see from this first contact the beginning of a work that may be developed in two small cities where we do not yet have a single church member.

The case of a listener in Paris is no less interesting. After having requested an interview, she came to see us with her small boy, less than seven years old. She explained that this child was extremely nervous, and asked what she should do. We proceeded to test the child's intelligence according to Terman's method, and found that his mental age was more than two years and two months ahead of his chronological age. His I.Q. actually placed him in the category of a genius. We then learned that he went to school with boys aged nine, which made us understand the cause of his nervousness. He was intelligent enough to follow that class, but his body was still too weak to support that intellectual work. His nervous system was suffering from it. We gave the mother counsel to have the child rest more. This contact opened the way for religious discussions with her, and one of our Bible instructors is now visiting her regularly.

We could continue to cite many similar cases. Certain periodicals ask our permission to publish one or another of our broadcasts, which we willingly grant with the condition that our identity be clearly indicated.

People also write me to request public lectures. I recently addressed 150 professors of home economics in Paris on the intellectual and moral role of the woman in the home. On another occasion I spoke before the Theosophical Society on the spiritual life of the small child, it being well understood that my presence in that place did not imply any adherence whatsoever on my part to the teachings of theosophy.

Every six months we publish the broadcasts for that period in the form of a little volume that our colporteurs sell with great success.

Our educational broadcasts bring help also to our ministers. On the invitation of the committee, one of our young workers moved recently to the city of Le Havre, the great port of commerce with North America. The difficult financial circumstances had obliged the commit-

*(Continued on page 20)*

## Electric Map Shows Spread of Message

J. F. COLTHEART

*Evangelist, North New Zealand Conference*

READERS of THE MINISTRY may be interested in an electric map I made about three years ago, which we have used with good effect twice this year in our present evangelistic campaign. The illustration gives some idea of what it looks like when used on a theater stage.

The map is about 12 by 7 feet and contains approximately five hundred torch bulbs soldered in brass eyelets. These are wired in series of eight or ten and then run from the mains through a 20-volt transformer that an electrician friend kindly made for me. A little board contains six switches, to which are wired the lights of each of the six continents. This board hangs under my desk or close to the map, so that I can turn on the lights of each continent separately. When I describe how the work began in America, I pull the switch that lights the North American continent. At the same time slides of our work in North America are shown on the screen. The same idea follows with each of the other continents.

White lights on the map represent organizational centers, blue lights show the publishing houses, red lights, the hospitals, and green lights pick out some of the colleges. The effect is very beautiful and awe-inspiring, to say the least.

I have seen many people greatly impressed by the worldwide extent of our work after seeing this device in operation. I notice too that whenever we use it, our own Adventist folk go out

of the theater that night with their heads held a little higher, and their comments go something like this: "What hath God wrought!" or, "Jesus must surely be coming soon!"

It cost about £20 in our currency (without the transformer) plus many hours of work, but to anyone who might contemplate making something like this, I can thoroughly recommend the effort as worth while.

## Evangelistic Newspaper in New Zealand

J. F. COLTHEART

*Evangelist, North New Zealand Conference*

FOR several years I have been eager to use an evangelistic newspaper in connection with my campaigns in different towns, but have never been able to get a reasonable quotation for the job until this year. Having been much impressed by an article of this nature that appeared in the October, 1945, MINISTRY, I have patterned my efforts somewhat on that idea.

It was a four-page paper, each page 17 x 11½, and was distributed to every house in the town each fortnight. The issues were begun on the Friday before the second Sunday night and carried on until after the Sabbath had been presented several times.

Throughout the paper a goodly number of cuts were used to make it interesting and readable. The front page, as the illustrations show, was given over to an article about the forthcoming Sunday night meeting. Naturally only enough was said to provoke an interest in the coming meeting. This page also contained special news that would interest every person in the town. For example, when Samoan Chief Sauni Kuresa (said to be the only man in the world to play on two cornets at one time) was coming to Masterton to play for the meeting, that made news worth telling the town; so a picture and a write-up appeared in the issue before his arrival. When the Bible Quiz Kids were due to appear, and when the Masterton Book and Bible Shop (run in conjunction with our campaign here) sold



Electric Map Used by J. F. Coltheart

all its Bibles out within a few days of opening, those happenings made the front page. When I used a huge electric map containing more than five hundred tiny bulbs to illustrate the way Adventists have spread the gospel of the kingdom all over the world, a photograph of the map and an article appeared on the front page of the next issue.

Page two contained the editorial, a section for the boys and girls, Famous Hymns and Their Stories, by our song leader, Lewis A. Lansdown; ads for the week-night meetings; and a section called Here and There, containing short news items, often including the work of Seventh-day Adventists, et cetera.

The next page contained a write-up of the previous Sunday night, with some main points of truth, incomplete enough to encourage people to come to the meetings. It also stressed the visual aids and equipment that had been appreciated by all who were at that meeting. Reports of other meetings were included on this page, as was also the Bible study conducted by John R. Richardson, a member of our evangelistic team.

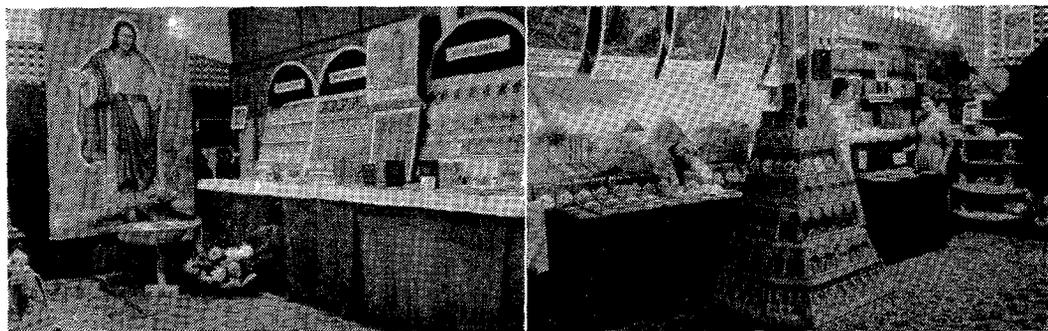
The back page included Coltheart Answers Bible Questions, news notes, items written by my wife, who is a registered nurse, about the marvels of the human body, and a large advertisement for the following Sunday night meeting, et cetera.

We found that our little venture was well appreciated by the town. Our church folk too were much interested in it, for they felt that instead of just distributing handbills they were giving out something that contained the message. We believe that God has used this humble effort to help us to "break through" in this place that has been noted for years as being very hard and conservative. Our opening did not seem so



Outside and inside pages of four-page evangelistic newspaper used in New Zealand by Evangelist J. F. Coltheart.

encouraging as it might have been, but since then things have continually improved, owing in part, no doubt, to the paper. The campaign has been running for eighteen weeks now and we already have seventeen new folks at church, with hopes for more.



The two accompanying pictures show the interior of the Evangelistic Book and Bible Shop that was used for fourteen weeks in connection with the Masterton, New Zealand, evangelistic effort. It was in the middle of the main street and just opposite the theater where the meetings were conducted. Thus, as well as making available to people a fine range of Bibles, Crisis books, promise boxes, et cetera, it also served as a good downtown office and rendezvous for meeting interested folk.

---

## Stressing Our World Missions

NEAL C. WILSON  
*President, Nile Mission*

---

## PREACH CHRIST, O MEN

GRACE NOLL CROWELL

Preach Christ, O men—His blood, His saving power!  
Never the need was greater in an hour  
Than in this hour! Cry out His blessed name.  
O preachers, teachers, set the world aflame  
For Christ, that those who walk earth's darkened  
roads  
May feel His hand beneath their heavy loads,  
May come to know Him as their Saviour, Friend,  
Who will walk with them until the journey's end.

Preach Christ, O men! Their hunger is so great!  
The days are swift—there is no time to wait.  
You hold the bread of life within your hands,  
And the living water for their thirst. The lands  
Of earth cry out for what you have to give:  
The living Christ—preach Him, that they may live.

*Used by permission of the author.*

---

## Applying Our Work of Education to Evangelism

*(Continued from page 17)*

tee to warn our young brother that no credit could be extended to him to rent a hall and do any advertising with a view to giving public lectures. That young brother then wrote to me asking whether the Voice of Hope did not have the necessary means to give one educational lecture only. Arrangements were made, and one hundred persons attended. On leaving the hall, many asked when the next lecture would be given. We therefore thought it wise to give a second lecture about two months later. That time there were 150 present. The result is that our young minister now has more work than he can do in visiting these persons and giving them Bible studies.

### *Our Plans*

God has abundantly blessed this particular form of work. When we glance back, we see that He has guided by putting into our hands this simple but powerful means to help in the finishing of His work—the Family Education Center. We should like to give broader scope to this kind of work. But to expand will mean expense, and we do not have the means or personnel. We should like to create in Paris itself and in other cities in the provinces new Family Education Centers to which we could perhaps give the name "Groups of Friends of the Voice of Hope." We are convinced that this would result in the raising up of new churches in our territory and in other territories of the French language.

*[End of Series]*

PAUL, the mighty preacher, was very conscious of the fact that all people and all places could not be approached in the same way. Hence he declares, "I am made all things to all men, that I might by all means save some." How often we limp along just the way we have been doing, little realizing that if we employed one more *means*, we might win another to the Saviour!

One of the greatest evidences of the power of the gospel and the convicting presence of the Holy Spirit is the rapid fulfillment of the great commission. This people, under the guidance of God, is marching on to victory. Nothing can halt this glorious message. Today we operate in about two hundred countries and more than seven hundred languages, and tomorrow will see another added. We should hold our heads high. We have *nothing* of which to be ashamed, but everything to encourage us. Why, then, do we not capitalize on this fact and proclaim to our evangelistic audiences the triumphs of the third angel's message in mission lands? This *means* will offend no one, but will cheer and attract many who might never be reached in any other way.

In our public meetings this has been and can be an overwhelming factor in the breaking down of prejudice, and certainly a contributing factor in the winning of souls. It seems that we ought to use this means much more effectively than has hitherto been witnessed. Too many men and women today have the mistaken idea that missions are at a standstill; that the progress and power of the cross in foreign countries has come to an abrupt end. O that God would stir us with a message for such people!

In one of our large city campaigns in the eastern section of the United States, the feature of missions proved a very real *means* of presenting the fullness of the gospel to all the world. From time to time an evening was dedicated to this purpose. Besides breaking down barriers of prejudice, this feature beautifully illustrated to the public the mighty hand of God in saving a lost world. This gripping manner of presenting the glorious truth of the cross nearly always appeals to young people.

In planning for such meetings in connection with a regular evangelistic series, it may be helpful to bear in mind a few ideas that will surely add punch and color to the program. Naturally, the more real the setting, the greater the inter-

est. Try therefore to utilize some of the following: native costumes, curios, or trinkets; demonstration of native customs or habits; a sample of the native language; slides or motion pictures; and above all, arm yourself with some good stories of conversion. Endeavor to dress up your platform with various national flags (usually procurable from the American Legion), palms, flowers, slogans, a large map or globe of the world, attractive lighting, and other things that may come to your mind. Keep the scene moving by having as many participate as possible without congesting your stage, yet be certain that things do not get out of hand. Do not neglect to have at least one full rehearsal before the actual meeting.

Although our evangelism aims to inform the public on the imminent return of Christ to the world, yet our larger evangelistic efforts are a great training school for younger workers. When in our evangelism these are brought to the front by taking part in such a missions feature program, the evangelist is helping himself and his coworkers in this appropriate by-product of evangelism. Workers learn by doing. Evangelists who make the best and most lasting contributions to the cause are those who find ways and means to advertise these personal workers in their public meetings, thus giving them a needed building up so that they will find speedy entrance into the homes of the people attending the meetings.

---

The Sioux Indians had a prayer: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."—*Democracy in Action*.

## Parade of Heathen Power

R. L. ODOM

THE United States Information Service released a news bulletin on September 16, 1952, that contained this interesting item:

"SAIGON—More than 50,000 persons participated Sunday in a ceremony honoring the arrival of a 2,000-year-old holy relic regarded as a *bone fragment of Buddha*. It is being sent from Colombo, Ceylon, to Tokyo for the second world conference of Buddhists which convenes September 25."

This report brings to mind the following prediction made by the servant of the Lord many years ago:

"As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world; and this delineation has already begun to be fulfilled. By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history."—*Testimonies to Ministers*, pp. 117, 118.

Note particularly that this "external parade of heathen power" in the city of Saigon occurred on Sunday. It is not difficult to understand how the heathen nations will fall in line in fulfilling this other prediction:

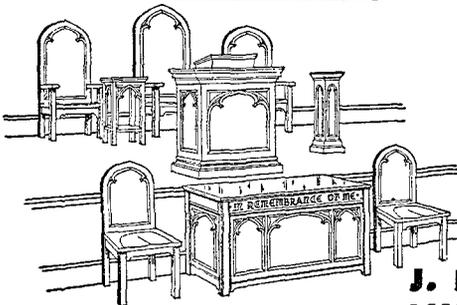
"As America, the land of religious liberty,

**PEWS, PULPIT  
AND CHANCEL  
FURNITURE**

OF

*Distinction*

COMMUNION TABLES  
PULPITS • CHAIRS  
ALTARS • LECTERNS



Gothic, Romanesque, Colonial,  
and Early American designs to  
harmonize with every edifice.

Send for illustrated Catalog  
Furniture for America's Churches  
Since 1897

**J. P. REDINGTON & CO.**  
DEPT. 30 • SCRANTON 2, PENNA.

shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power, with the facilities within their reach, to extend the message of warning."—*Testimonies*, vol. 6, p. 18.

A great stirring is taking place in the heathen lands of the Far East. *The people of the Orient are now in a mood for a great religious revival.* The leaders of the old heathen systems discern that a great vacuum has been created in the religious atmosphere of this part of the world as a result of World War II. And lest either Christianity or Communism further exploit this situation, both Moslem and Buddhist leaders are seeking to bring about an organized revival among their followers. A similar move may follow in India, and even in China when the political situation there is changed. Men acquainted with the old religious systems of the East well know that when their followers are stirred to activity and zeal by external parades of power, aided by exhibitions of spiritistic phenomena, fanaticism will not hesitate to do violence to the people who keep the commandments of God and the faith of Jesus.

Truly, now is the time for the church to work as never before in the heathen lands of the Orient. God's people need "to do all in their power, with the facilities within their reach, to extend the message of warning." Let us do this now with the workers, medical institutions, schools, and printing plants we have already set up. While more and better facilities are needed, let us not wait for them but *begin now* in these lands the greatest campaign of evangelism possible by the use of both the printed and the spoken word.

## Mutual Love

MARY SHIELDS

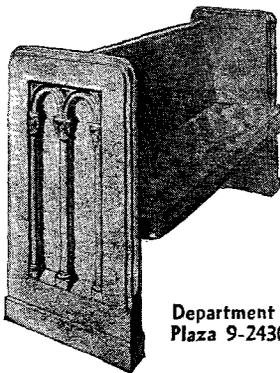
Beloved God, adored by angel host,  
In whom are riches, pure, unsearchable,  
With Thee the marks of sacrifice still dwell,  
Inflicted by Thine enemies below.

Within Thy Father's house of shining domes  
Resounds a heav'nly chime of symphony,  
While overflowing love prepares a place  
For me to dwell midst purest marbled halls.  
A matchless grace poured forth by Thee,  
O Loveliest in all the universe,  
Is wooing all my heart to live with Thee,  
Where ceaseless joy and peace for me extend,  
And pure unselfish serving shall fulfill  
The law—Thy holy, joyful law of life.

I search for words to tell my love to Thee,  
O Friend with fragrance like a garden rose,  
But only fail the more I seek, my Love,  
For words alone love's grace cannot impart.  
How then may I bestow my love on Thee,  
Thou Lily pure with Sharon-scented heart?

Thy coming soon—how blest the thought  
to me  
To dwell forever with Thy presence near;  
A richer glory none could ever share,  
O Dweller in the land of rainbow hue!

I yearn to see again Thy passion face,  
Where glory beams and blends with holy light,  
But now in all my waiting time I long  
To love with deeds from tender heart within.  
A sacred task in this I find, kind Lord,  
O stay me with Thy love and keep me Thine.



Department M  
Plaza 9-2430

## PEWS

Pulpits - Communion Tables - Chairs - Flower Stands

Pedestals - Chairs of all kinds and Tables

Write us for designs and prices

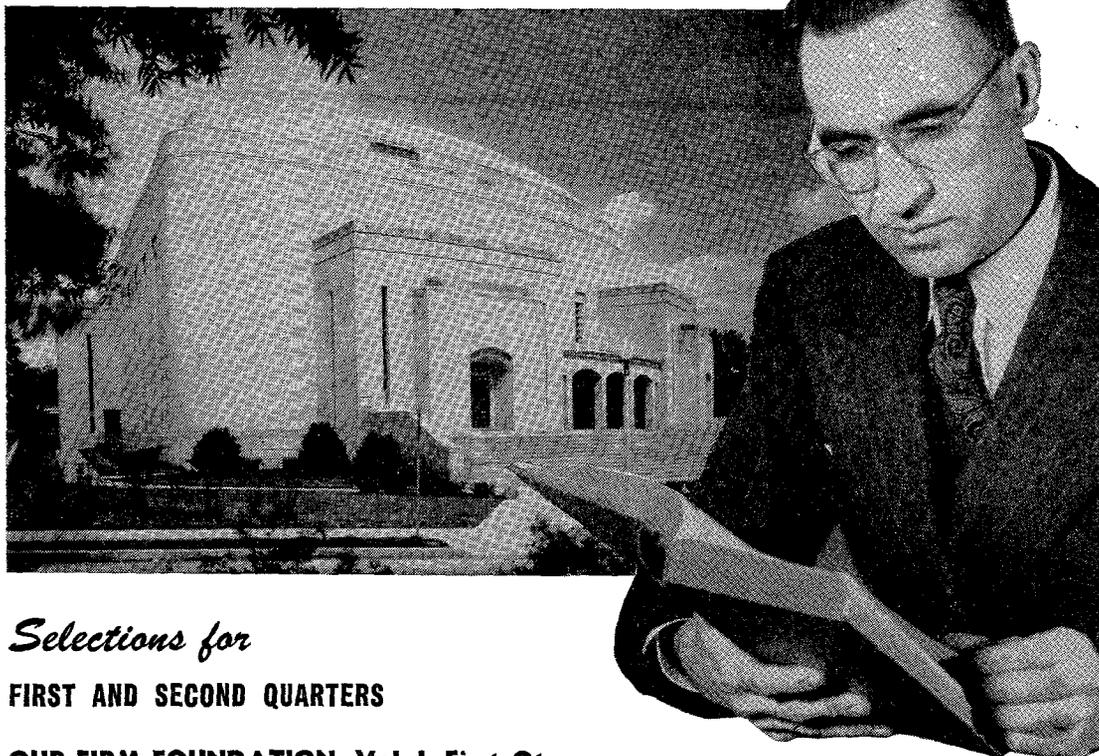
**HUNTINGTON SEATING COMPANY**

**480 LEXINGTON AVENUE**

**NEW YORK 17, N.Y.**

# 1953 MINISTERIAL BOOK CLUB

THE REPORT OF THE SEVENTH-DAY  
ADVENTIST 1952 BIBLE CONFERENCE



## *Selections for*

FIRST AND SECOND QUARTERS

**OUR FIRM FOUNDATION, Vol. I, First Qtr.**

**OUR FIRM FOUNDATION, Vol. II, Second Qtr.**

Price **\$6.50**  
each,

Not all could attend the Bible Conference in September, 1952, but every Seventh-day Adventist worker can gain the blessings and benefits of that great spiritual feast. The presentations at the conference are being combined into a two-volume report that will give to every reader the uplift and spiritual stimulus which came to those who attended. These volumes, under the title *Our Firm Foundation*, are the Book Club selections of the Ministerial Association for the first two quarters of 1953. No worker who expects to keep abreast of the doctrinal thinking of the church, as we gird ourselves for the finishing of the work, can afford to be without these history-making volumes. The organization of the material, the ideas presented, and the methods set forth will influence our evangelism, our pastoral work, and our teaching ministry for all time to come. From now on these will be *must* volumes in every worker's library.

These books, *Our Firm Foundation, Volumes I and II*, will prove to be a Seminary refresher course in the great doctrines of the Bible.

- They will build a more confident and aggressive evangelism.
- They will inspire a more efficient pastoral ministry.
- They will produce a clearer Biblical exegesis for the preparation of all future workers.

Be on the alert for the announcement of the selections to follow.

*Ministerial Association, General Conference of Seventh-day Adventists*

Prices 10% Higher in Canada  
(See coupon on page 49)

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**



# HEALTH EVANGELISM

## Mobile Health Evangelism

M. W. FOWLER, M.D.

*Director, Kanye Mission Hospital*

**A**LTHOUGH I have not used a mobile unit for evangelistic work, I have used such a unit for some medical educational work among natives, and I have had opportunity to observe two different mobile cinema units in action. I would like to tell you about them.

None of the units I have seen had sleeping accommodations built into the unit. However, that does not mean it cannot be done. Even where there is a long run between showings, as we might have here in Africa, the operators relied on the hospitality of the community for accommodations. One unit was operated by the Tea Growers Association, and went from one estate to another providing entertainment and tea propaganda. The other unit was operated by the Nyasaland Government, and in addition to entertainment provided films suggesting better housing and better living. My own experience consisted of going to some of our other missions close at hand, and also to some of the nearby states, where we would give a health talk, present a health picture, and perhaps show a local scene in motion pictures, such as a wedding.

All units I have seen used American equipment, as it seems best able to stand up to hard usage. Even the government-owned unit was using American equipment. This means that American style 110-volt current would have to be used. One unit had an American lighting plant, and the other used a British style, and a transformer. This latter would waste a lot of energy on transforming and also make the unit much bulkier. I used an American war surplus 2½ kw. lighting plant, A.C., and a new 16-mm., 1,000-watt sound projector. Although many of the pictures might be silent, one should invest only in a sound projector, for many silent pictures can be used, but sound films can be run only on sound projectors, owing to the sound film's having sprocket holes on only one side.

Since I used my equipment only occasionally, I did not have it permanently mounted, but used a three-quarter-ton pickup truck to carry

the unit about. As long as I kept the canopy open I had no trouble with the air-cooled generator, but if I left the canvas sides down, there was not sufficient circulation of air, and the generator overheated and would finally stall. The government unit had several natives along for helpers, and had the equipment mounted on a three-ton flat-bed truck. It was not covered, except by a tarpaulin when the evening program was concluded. A large screen was mounted on the truck, and the power was run by a long heavy cable to the projector. The Tea Growers unit was mounted permanently in a panel truck, about 1½ ton, but I believe their English lighting plant was water cooled; thus it was not so important whether it had a large air space around it. I did not see it in actual operation, but I believe the projector could be removed from the back of the truck if desired.

To anyone interested in developing a mobile unit for use in the mission field I would recommend:

1. Projector—Ampro premier 20, sound 16-mm. unit, cost retail about \$540.00  
Alternate—Bell and Howell, sound, 16-mm. unit. 600.00
2. Lighting plant—probably a 2,500 watt, 110 volt A.C., 60 cycle 300.00
3. Vehicle—½ ton, either panel truck or pickup, depending upon the danger of theft, et cetera, in an open vehicle, and the amount of rain and moisture. If a closed vehicle is used, adequate ventilation for the generator must be provided.

Although the electrical requirements of the projector and sound unit would be only about 1,250 watts, the 2,500-watt unit gives ample provision for other units to be used at the same time, such as a few light bulbs. The generators usually drop in output after they get a little old, or need overhauling, and this would give plenty of leeway for mechanical weakness.

I found it difficult to get films that could be

understood by the uneducated African and still meet the standards of our gospel meetings. There was too great danger of the films becoming an entertainment instead of an appropriate part of an evangelistic meeting. The health films put out by the Department of Inter-American Affairs (U.S. State Department) and produced by Disney Studios were successful from a health education viewpoint. The evangelism had to be carried on by speakers in between films.

## Fomentations Healed the Shoulder and Opened the Heart

J. D. HENRIKSEN, M.D.  
*Medical Secretary, West Nordic Union*

**D**URING my visit last June to the northern part of Norway, where I attended the conference session, I became acquainted with a fine young minister, Alfred Lie, who was ordained at the meeting. In the discussion of the medical missionary resolution he told an interesting story. Later I interviewed him to secure more details about the experience he had while working two years earlier in Hammerfest, well known as the northernmost town of the world.

A man and his wife attended some of our evangelistic meetings. Later the evangelist, Brother Lie, missed them at the meetings, but learned that they lived out in the mountains and had difficulty in coming to town for his meetings. He succeeded in learning their address, and one day went to their lonely home. He was happy to find both of them at home and not too busy to have a conversation. Now he learned that both of them, because of their hard work, had been taken ill with rheumatic pains of the arms and shoulders, and the whole situation looked depressing.

He who never before had given physical treatments took his courage in both hands and asked them whether they would like to have him help them by giving them fomentations and massage right there in the home. He was allowed to do so, and after five treatments the woman's pains disappeared. The evangelist continued visiting the home to treat the husband. At every visit he took time to give a Bible study, and God blessed both the work of his hands and his message. After a while the husband and wife accepted the truth, were baptized, and became faithful members of the church.

Other patients were also treated, with good results, and when they asked how much they should pay, Brother Lie invited them to contribute to the building of our new clinic for

physical medicine in Tromsø. A poor fisherman, who had been successfully treated for a "frozen shoulder," freely gave fifty kroner to this enterprise.

As I parted from this young evangelist, he promised with a convincing smile to continue practicing medical evangelism and thus open hearts for our message.

Our ministers should be encouraged to use this method, since there are many places where simple physical therapy is very much needed, and at the same time hard to find. About this work the Spirit of prophecy says:

"The Lord will give you success in this work, for the gospel is the power of God unto salvation, when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body, and Christlike work for the soul, is the true interpretation of the gospel."—*A Call to Medical Evangelism and Health Education*, p. 7.



Alfred Lie

### Could God Trust You?

SUPPOSE, just suppose, God poured out His Spirit in your next campaign, and five hundred people in one day surrendered to the message. Or, suppose He entrusted you with the gift of healing, and as you prayed for men dying from otherwise incurable cancer, a number arose from their beds and were found to be bodily sound again. Could you guarantee that you would not begin to swagger a little, and to wear an affected expression of almost painful piety expressing subconscious pride anxious for publicity? Or could you guarantee that your wife would not, with pitying condescension, sympathize ingratiatingly with the wives of other workers who did not have "the divine power entrusted to her husband"? No doubt the time will come again when through the "foolishness of preaching" large numbers will accept the message. Likewise the time is overdue when God's men should have again the gift of healing. However, these divine gifts will only be manifested among men God can trust. Let us be humble men, recognizing that "of ourselves we can do nothing" and that "our sufficiency is of God."—*The Evangelists' Exchange* (Australia), May, 1951.

# "August Evangelism"

J. O. G.

President, West African Union Mission



MV's are a big help in evangelistic efforts.

THE term "August evangelism" is one that is well known in West Africa. However, we do not confine our evangelism to any one month. Evangelism is something that must be carried on throughout the twelve months of the year. Naturally, those who are employed as evangelists take a leading part. August, however, is one month when we endeavor to have an all-out evangelistic crusade. At this time every layman, every institutional worker, every schoolteacher, and all other workers join hand in hand for this evangelistic crusade.

This plan was instituted several years ago by Pastor J. Clifford, who was for many years the superintendent of our work in the Gold Coast Mission. Following him as leader of the Gold Coast Mission, I found it to be an excellent plan, and I am happy to say that now the plan is being carried out, with some adaptations, in most of our fields in the West African Union.

### *Planning the Campaign*

In the Gold Coast Mission, as is the case in most other missions, the entire field is divided into fairly large districts. Each district leader has under his direction some evangelists and usually a number of mission school teachers. Many of the latter carry heavy evangelistic responsibilities and look after one or more churches in addition to their teaching. The district leader calls his workers together and lays plans for conducting as many efforts during the month of August as can possibly be cared for and followed up. Efforts are not held in areas in which it would

be impossible to provide a worker to follow up the interest after the converts have taken their stand, even though such areas may appear very promising. The district leaders are urged, therefore, to hold the efforts (1) in places where we have churches that have possibly never been strongly established or have become weak; (2) in a new area, possibly near a school, where the responsibility of fostering the interest of the new company could be assigned to one of our teachers; (3) near the station of an evangelistic worker, or in a remote area where there is promise of a new interest, and where an evangelist can be transferred from a strong company or organized church to the new area to follow up the interest. The important point is that definite plans be made before the effort is started for adequate follow-up.



Baptismal scene, West African Union Mission.

# gelism"

IBSON

can Union Mission



*Courtesy of Information Services, Gold Coast Government*

**The Asantehene, one of the most powerful chiefs in the Gold Coast. Note the golden bracelets, rings, and anklets.**

Proper precampaign planning must be carried out. The chief of the town or village must be visited and his friendship won. A survey needs to be made as to the approximate number of English literate folk in the area and also of the approximate number of vernacular readers, in order that English and vernacular literature will be available for those who can benefit by it. In village campaigns, precampaign printed advertising is not necessary. The advertising can be done by the chief, as described later. In more highly civilized villages and towns, however, posters and circulars may be a practical means of advertising the meetings.

At the time when the actual campaign is to begin, the workers and laymen are on the spot

and have probably done considerable visiting with the village folk before the meetings actually begin. Advertising in the native village is simple. After you have made friends with the chief you relate your plans to him and ask him whether he would be so kind as to beat gong-gong just prior to the set time for the meeting. This is done in several ways. It may be done by having the town crier go through the town announcing the meetings. Many times it is done by use of the native talking drums, and again it may be given by having a lad beat on a piece of railroad iron, an old brake drum, or other iron that will give a good ring when it is beaten with a smaller piece of iron. At any rate, it is given so it can be heard throughout the village, and it is a "presidential" invitation to everyone in the village to come out to the regular meeting place for the village.

It is also well, if a singing band is available, to have this group go from street to street and compound to compound, singing hymns of praise and inviting people to come to the meetings. It is a very fine gesture to send the singing band to escort the chief and his retinue of sub-chiefs out to the meeting place. This adds a little extra prestige to the chief and will stand your work in good stead in days to come. By this method in the ordinary "bush village" you can get practically 100 per cent of the villagers to attend the first meeting. In more highly civilized towns and villages the gong-gong does not bring out everyone, but the singing band, visiting the compounds and inviting the people to the meet-



*Courtesy of Information Services, Gold Coast Government*

**A fetish priest performing heathen rites at a religious festival.**

ing, will do a great deal to assure you a good crowd. Once the series of meetings is started, it is up to the leader and his workers to continue with the singing band from time to time, with announcements and personal invitations, and above all with a well-presented evangelistic sermon, to keep up the attendance.

### *The Series of Meetings*

As these evangelistic crusades are put on by our laymen, whose time is limited, and by teachers, who have only four weeks' vacation between the two terms of school, they of necessity must be concentrated, spearhead-type meetings. When I first heard of this kind of evangelism I was not very much impressed, but after being on the spot and directing the activities myself for two years, I found that this is an excellent method to win the Africans to Christ. In order to get the most out of the three or four weeks' effort it is important that the meetings be held five nights a week, if possible. Since many of the people are heathen, it is important that the series of studies begin with simple explanations of God, the Creator and Upholder of all. Everything must be made simple and illustrations from the Africans' life must be used in order that the people may understand. While they are heathen people, yet they do know of a Supreme Being and worship Him, they say, through the fetish and juju sacrifices to their gods.

God and the Bible must be interwoven constantly in all the meetings in order that the new converts will be led (1) to believe and worship God, (2) to believe the Scriptures to be the Word of God. The prophecies do a great deal to achieve these two results. It can readily be seen that not all the subjects that would ordinarily be covered in an evangelistic effort can be compassed in this short effort. Several fundamental truths, however, can be included, and if the people know of God and know and believe in God and the Bible, if they learn of Jesus Christ and accept Him as their personal Saviour, and gain a knowledge of some of the main doctrines, they have come a long way toward becoming good Adventists later. Calls for decision are made from time to time.

If during the course of the meetings a European can drop in, even if he does no more than arise at the beginning of the meeting and request the villagers to listen to this worker who is connected with the mission, it will do a great deal to strengthen the hands of the African leader and his associates. The other Africans are eager to know whether this message the African preacher is proclaiming is just some African theory of his and not connected with an over-

seas church. Once the European has made his appearance and identified himself with the African worker, the latter's hands are greatly strengthened; and if the overseas worker actually takes the evening meeting, and then makes an appeal for the villagers to surrender their hearts to Christ, many usually take their stand.

It is interesting to see how they indicate their decision. When the appeal is made, and the Spirit of God works upon their hearts, and they are asked to come forward, you will see them coming one by one. They are asked to go to the evangelist. He will have a piece of paper and a pen or pencil, and if they are literate, the converts will sign their names. If they cannot write, they will come forward and touch the pen or pencil that the evangelist is holding and thus indicate their decision and give the evangelist authority to sign their names. From then on they will very seldom abandon the meetings, and in many cases they will not even attend a service of another mission society. They feel they have "put their name on the dotted line" and have agreed that they want to follow Jesus and to be taught the truths found in the Bible.

### *Binding Off the Effort*

At the close of the meetings the evangelist will have quite a group of names of those who have come forward and thus "given their names." These are enrolled in what we call a hearers' class. They are given a card saying they are a member of the Seventh-day Adventist mission in the hearers' class. After the meeting is closed the laymen and teachers go back to their posts and the evangelists and teachers who are chosen to follow up the interest will hold a baptismal class once or twice a week. (We are using for the hearers a series of studies prepared by the Southern African Division that includes about forty lessons.) This course may last a few months or up to one year. After they have completed this series of studies, have accepted all the doctrines presented, are paying their tithe, have put away extra wives, if they have them, and are living lives in conformity to the Bible, they are then advanced to the baptismal class. The period of time of this class is usually one year for people coming out of heathenism.

We are hoping that this year in the West African Union during our "August evangelism" campaign three thousand to four thousand people will surrender their lives to Christ and begin studying toward baptism. But what is this among forty million people who know not Christ? Remember "August evangelism" in West Africa in your prayers. The field is white to harvest, but the laborers are few.



# PASTOR *Shepherding the Flock*

## Adoniram Judson

RAYMOND E. BALCOMB

ONE hundred and two years ago last April 12th Adoniram Judson laid down his life "scarcely three days out of sight of the mountains of Burma." It was the end of a career described thus in *The Encyclopedia of Religion*: "Judson, Adoniram: (1788-1850)—Pioneer Baptist missionary. . . . Translator of Bible into Burmese and author of Burmese dictionary. . . . Body buried at sea." These lines give a brief hint of a life that was rich in adventure, in experience and faith.

Adoniram Judson, Sr., the father of the most illustrious of the Judsons, was a Congregational minister in Malden, Mass., reared when the great awakening of New England, based upon the warm and personalizing breath Jonathan Edwards had breathed into Calvinism, was in full flower. Two years after his marriage to Miss Abigail Brown, their first child was born and given the Biblical name of his father, Adoniram.

The elder Adoniram was a stern man of absolutely inflexible integrity; his household was ruled with patriarchal firmness. But he was not unloved by his family. Once when the father was absent on a journey, Mrs. Judson conceived the idea of teaching her son to read, in order that she might give her husband an agreeable surprise on his return. Although Adoniram was only three years old, he saluted his father's return by reading to him a chapter from the Bible!

The family moved from Malden to Wenham, Mass., the town where Judson went to grammar school. Even before going to school, the boy used to gather his playmates together to play church, he officiating as the minister. The hymn he gave out more often than any other began with the words, "Go preach my gospel, saith the Lord."

His was a restless, inquiring mind. After being duly instructed that the earth revolves around the sun, it became a serious question in his mind as to whether or not the sun moved at all. His little sister was confident that it did; she

could see it, couldn't she? But he distrusted the simple testimony of his senses and talked about positive proof. Not long after he was missed for several hours, his uneasy father finally going in search for him. He found him in a field flat on his back, his hat with a circular hole cut in its crown over his face, and his swollen eyes almost blinded from prolonged exposure to intense light and heat. But he was satisfied that the sun did move. His schoolmates nicknamed him "Virgil" because of his proficiency in the classics. The family moved to Braintree, and two years later to Plymouth. In another two years he entered Rhode Island College, later to be known as Brown University. At nineteen he graduated as class valedictorian.

### *Conversion*

He had become something of a sceptic under the tutelage of a friend a year ahead of him in school. A year of school teaching proved to be too quiet for him, so he set out for Albany and a ride on the newly invented Fulton steamboat. Arriving in New York, he joined a traveling stock company which protected its proceeds by cheating landlords and everyone else at every opportunity. He left them—but not from any moral scruples—intending to journey westward.

The next night, stopping at a country inn, he was put in a room next to a dying man. The landlord apologized and said he hoped he wouldn't be disturbed. Judson assured him it would cause him no bother; but it did. He spent a restless night punctuated by groans from the adjoining room. And the thought persistently pressed itself upon him—was the stranger ready to die? Then he would try to shrug it off—how his late companions of the theatre would scoff at him! And how his intellectual and witty college friends would laugh if they knew! When morning came, he inquired for his fellow-lodger, only to learn that, as expected, he had died. Did the landlord know who he was, by any chance? "Oh, yes, a young man from Rhode Island College," and he named Judson's friend by name!

Reprinted from *Zions Herald*, May 21, 1952, by permission of author and publisher.

Stunned, Judson turned his horse toward Plymouth and home; within a month he had enrolled in the Theological Institution at Andover. He was admitted only by special favor, as he was neither a professor of religion nor a candidate for the ministry. He didn't join the Third Congregational Church of Plymouth until the following May.

His two-year course half completed, a sermon preached by Dr. Buchanan fell into his hands. It was entitled, "The Star In The East," and dealt with the progress of Christianity in India. It provided the spark to ignite the tinder of his soul; one day during a solitary walk in the woods, meditating and praying on the subject rather dejectedly, the words of the Gospel came to him with compelling force, "Go into all the world and preach the gospel to every creature." He resolved to become a missionary to the heathen.

Four of his seminary friends were like-minded. Advised by their elders to submit their suggestion to the Congregational Association of Massachusetts, they did so, and the American Board of Commissioners for Foreign Missions, the mother of American missionary societies, was the direct result. Another direct result of this meeting was the acquaintanceship of Judson with a Miss Ann Hasseltine.

The first official act of the Board was to send Judson to England to discuss the possibility of cooperation with the London Missionary Society. His ship was captured by a French privateer enroute. The young man with the rosy face, small physique, brown eyes, brown hair, a deep voice and practically no money was thrown into the hold with the common seamen. In that dim light he amused himself by translating his Hebrew Bible into Latin. Landed and imprisoned in France, he was rescued by a fellow-American and hidden until passage for England could be found.

### *Bound for the Mission Field*

The English brothers wisely felt that Americans should conduct their own missions, and Judson returned to America and his betrothed sweetheart. Ann Hasseltine was to become the first American woman to leave her native land as a missionary. They were married on the fifth of February, 1812; the next day Judson was ordained, and two weeks later they were not only launched upon the seas of matrimony, but also the broad Atlantic bound for Calcutta, under auspices of the American Board.

It was a four month journey around the Cape of Good Hope, and in the course of it Judson changed his denominational latitude and longi-

tude as well as his geographical. Expecting that controversy might arise with Baptist missionaries, he set out to arm himself from the New Testament to defend the Congregational practice of child-baptism. His honest mind was reluctantly forced to admit the correctness of the two basic Baptist tenets: "that faith should always precede baptism, and that baptism is immersion." Many an hour did he and Ann talk about it; she always maintaining, as he began to waver, that whatever he did, she would never become a Baptist. But she did. Later she was to write to a friend, "We are confirmed Baptists, not because we wished to be, but because truth compelled us to be."

Their position was somewhat ambiguous. Honor compelled them to sever their connection with the Board that had undertaken their support as Congregationalists. But no American Baptist Society was in existence to which to turn. Arrival in India only complicated matters; England not being on friendly terms with America, the East India Co. told them they could not stay in India. A vessel was sailing for Rangoon, Burma. Rather than return home they booked passage on it.

Burma was an independent country ruled by a native king. Thence they repaired, after being baptized by immersion by an English missionary. Still they were without any financial support, and it was two years before delegates convened in the First Baptist Church of Philadelphia to organize "The General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions." In gathering and rallying to the support of Adoniram Judson, the Baptists awoke to self-consciousness and denominational strength.

### *Laboring Under Difficulties*

The Judsons settled in Rangoon in the house of a former English missionary who had entered the government service, and began learning the language. They did not propose to install Christianity as a state religion; they set out to win the Burmese one by one to the Gospel of Christ. Judson did not believe that Christianity should follow in the wake of Western civilization. He did not intend to spend his time in teaching the arts and sciences, in raising the standard of living, in establishing schools. He proposed to preach the word of God to the adult mind. His indispensable ally was the familiarity of the Burmese with literature. Buddhism is a religion of holy scriptures, and as soon as Judson had learned to express himself, he began publishing tracts for distribution. But the oral proclamation of the gospel from a *zayat* or chapel by the side

of the road to whoever would listen was his chief means. He embarked on a process of spiritual button-holing.

The language was not easy. After two years' work, he could say that he had learned more French in two months. The tropical climate was debilitating. A son was born and died at the age of seven months. It was four full years before he could write home, "I have this day been visited by the first inquirer after religion that I have seen in Burma." And two years more passed before he baptized his first convert. Persecution followed in the wake of this event, and the work of the mission came to a standstill. An appeal to the king was denied. Only the pleading of his three converts kept him in Rangoon. For the work of nearly ten years, there were only 18 converts to count.

Royal favor shone on them at last, however, and they moved to Ava, the capital, with high hopes. Scarcely had they arrived than war broke out between England and Burma; suspicion fell at once upon all foreigners; Judson was arrested, fettered, and thrown into the death-prison; his wife was left alone.

After eleven months of imprisonment, the prisoners were stripped of all clothing except shirt and pants, bound together by twos, and under the mid-day sun marched eight and a half miles to Oung-pen-la, another prison, for execution. Mrs. Judson followed, though more dead than alive herself. Only the death of the government official who had ordered their execution saved their lives.

It was six months before relief came, in the form of an order returning Judson to Ava to serve as an interpreter in negotiations with the British. This done, he was recommitted. The British, however, insisted on his release. Reluctantly he was handed over to them.

Although offered a salary of three thousand dollars a year by the British to remain as their interpreter, he turned to his work unhesitatingly, resolving to know nothing but "Jesus Christ and Him crucified." His little mission had been completely broken up by the war. Hope returned with their health, even though only four Christians of the eighteen were to be found. Since to stay in Rangoon was impossible—it not being under the control of England, and he being in disfavor with the native king—these four and the few supplies of the mission were transplanted to Amherst. The English, having difficulties in negotiation, finally prevailed on him to act as their interpreter on the condition that a clause be inserted into the treaty of peace demanding religious freedom for all of Burma.

---

## WORKERS FOR CHRIST

A. A. ESTER

Workers for Christ, 'tis earth's most solemn hour!  
We need to feel His Spirit's mighty power.  
We need to see anew how Jesus died;  
We need to know why He was crucified.  
We need to touch His wounded, bleeding side;  
We need to feel that precious blood applied.  
When we have caught a vision of Christ's cross,  
We'll make no mention of our puny loss.  
Then, when we've sought forgiveness once again,  
We'll hasten out to save our fellow men.  
The past's success or failure let's forget,

And praise God for the chances we have yet.  
We have the keys that ope the gates of God;  
How can we dare to hide them 'neath the sod?  
How can we sit in church and sing that song  
When we well know time cannot linger long?  
How dare refuse at such a time to go  
And tell the world what God has let us know?  
Workers for Christ, 'tis earth's most solemn hour!  
Let's seek the promised Pentecostal shower,  
Then haste to do the work that must be done  
Before the setting of yon sinking sun!

---

He returned to Ava, leaving Ann to establish the mission. He never saw her again; stricken with fever, weakened by the years of harrowing uncertainty she had just undergone, her body no longer could respond to her will. She died without a non-Burmese voice to speak to her. Three months later came the news of his father's death. The mission at Amherst was a complete failure. At the age of thirty-nine, heart-broken, health-shattered, his family buried—one in Rangoon, two in Amherst, he held himself in readiness to follow them.

There were associates in Maulmain, but he did not seek their company. He built a bamboo hermitage in the jungle and there spent many an hour; he had a grave dug and "would sit by the verge of it and look into it, imagining how each feature and limb would appear . . . years after he had lain there." He set out to crucify the flesh by monastic quietism, and wrote of the "inveterate habits" he had "contracted through a long course of religious sinning." He took to living for days at a time in his hermitage. He adopted a self-imposed set of rules for living, the last of which reads "Endeavor to rejoice in every loss and suffering incurred for Christ's sake . . . remembering that . . . like death, they are great gain." He turned over all his personal property, amounting to about \$6,000 dollars, to the Mission Board, and renounced as worldly the honorary doctorate conferred upon him in his absence by his alma mater.

### *Translating the Bible*

But sickness, sorrow, and solitude could not master him. He never completely ceased his missionary labors, and gradually became more and more engrossed in them once more. The new mission at Maulmain—exposed to robbers on its river-side and tigers on its jungle-side, needed all his efforts. Soon he had a chapel on one of the dirtiest, noisiest streets in town, where he would meet and talk with such as would be attracted to him. And he turned his time more fully to the task of translating the whole Bible into Burmese. Previously he had only done selected portions—a Gospel, a few psalms, and so forth. Now he set out upon the whole task. Cheering news came from Rangoon, where one of the early converts, long lost sight of, was carrying on the work himself. Encouraged, Judson set out to carry his message to the heart of native Burma—Prome. But the prejudice against the foreigner was too great; he was driven out. Absent from America for 18 years, never a ship sailed for England or America but that he wished to board it.

Instead, he took up the task the death of one of his associates, George Boardman, had left unfinished: missionary tours among the Karens, the least civilized and most heartily despised people of Burma. Three tours he made, and found in Boardman's widow a kindred spirit. He was forty-six when he married Sarah; in eleven years, there were eight children.

Thorough as had been his work on his Bible translation—every word from the Hebrew or Greek direct to the Burmese—he spent seven years in revising it, keeping up his preaching of course, every day. Disease fastened on his chest, entailing the loss of his voice and accompanied by intense pain. He regarded his work as completed. Mrs. Judson's health began rapidly to fail also.

#### *Burmese Dictionary*

The Missionary Board was urging on him another task, however, the compilation of a Burmese dictionary. He alone had the intimate knowledge required, and since his voice forbade preaching he reluctantly took up his last great effort in his twenty-eighth year without rest or respite of effort in Burma.

Four years later, a return to America became imperative in order to preserve Mrs. Judson's life. Taking the three elder children, they embarked for London. But it was too late: Mrs.

Judson grew steadily worse, and died while the ship was in harbor at St. Helena.

America was a foreign land to Judson now; but his name was a household word. His pulmonary difficulty prevented his speaking above a whisper so that he had to speak, as it were, to the great audiences through an interpreter. Many times he disappointed public assemblies by failing to relate his own adventures, preaching instead the story of the cross.

During a visit in Philadelphia, he met a Miss Emily Chubbuck, who had achieved a wide reputation as a writer of light literature. She had been disciplined in the hard school of poverty; at the age of eleven she had worked in a woolen factory for one dollar and twenty-five cents a week. Mr. Judson, given one of her books to while away a tedious delay, read it and recognized her talent. "I should be glad to know her," he remarked. "The lady who writes so well ought to write better. It's a pity that such fine talents should be employed on such subjects." He was hoping to have her write a memoir of Sarah Judson. Six months later, the two were united in a marriage pleasing neither the literary nor the religious world. The one thought the brilliant writer was throwing herself away on an old missionary, the other thought the great cause was compromised by the marriage of its founder to a writer of fiction. Both were wrong. Within six weeks, they were bound for Burma.

One familiar face was missing—little Charlie had died in his absence. The dictionary demanded attention. But Judson's eye was still on the unreaped fields of native Burma. So it was once again to Rangoon. Things went badly. Once more he was turned back.

One night, while sharing with Mrs. Judson the care of one of the children who had been taken suddenly ill, Judson caught a severe cold. A terrible cough and fever followed, then dysentery and a congestive fever. A long sea voyage was all the doctor could suggest.

The ocean had never before failed to invigorate him. He was carried on board the French barque, the "Aristide Marie"; but his life ebbed away, as unfortunate delays held up her sailing. Four days and nights of intense agony preceded his last hour, when his pains left him.

"At eight o'clock in the evening the crew assembled, the larboard port was opened, and in perfect silence, broken only by the voice of the captain, all that was mortal of Dr. Judson was committed to the deep."

**HAVE YOU JOINED THE 1953 MINISTERIAL BOOK CLUB?**



# PULPIT *Pointers for Preachers*

## The Overemphasis of Arrangement

KARL PANSEGRAU

*Minister, Berlin Conference*

SOMETIMES thoroughly unsatisfying meetings take place. The Advent believers or the gospel workers, as they are called together, need a new quickening, an awakening, a reformation. The announced topics are promising, but the promises are not fulfilled. One hour passes along after another, and the meetings draw to a close. The brethren and sisters have gained little—as they came, so they go. Many of them are sad about it. What could have been the cause?

The speakers were above average, they were capable people. They had thoroughly studied their topics and knew well how to outline them. They also spoke distinctly and with appropriate bodily gestures and animation. They held to their allotted time, and they cited quotations from famous men and newspaper clippings.

In spirit I saw them at their preparation. Did they first of all consecrate themselves to God? Did they pray without ceasing? They had an important topic and needed to work it out correctly. They had learned how it is done. So under the heading to the left came a big Latin I, as a sign for the Introduction. Then came the first main heading, A. It contained four subheads, Roman numerals I, II, III, IV. The subheads were divided into Arabic numerals 1, 2, 3, 4. These Arabic numerals were again divided into a, b, c, d, and some of these letters were once more divided, this time with parentheses, (1), (2), et cetera. All that cost much diligence and thought.

### *The Building*

One speaker formed his discourse like a building. First the construction plan must be ready, then the building materials, a good foundation, the walls and the different stories, finally the roof. So he, like an experienced builder, erected his building. Then he led us through it. Those present looked at everything with

interest, yet did not seem entirely pleased with it. Certainly it was an imposing building, and nothing was lacking. But after we had looked at everything, we did not feel at all comfortable. The fact is, it was a *prison*.

Like the inmates of a prison, they were locked up there, each thought in its cell. The thoughts were wearing prison garb, and each cell was numbered. For windows, air and light, therefore, there was no great need. There was nothing there, either, that did not fit into the picture. In front of each window were bars and shutters. Thus not much light could come in.

The visitors were happy when the tour of inspection was over. There had been nothing that could have inspired them, nothing that might have gripped them inwardly. On such an occasion, on the sidewalk outside afterward a gray-haired preacher told a younger co-worker of the complaint of an old Christian in another communion. "Formerly," he said, "we had wooden chapels and golden preachers. But now we have 'golden' chapels and wooden preachers."

As essential as arrangement is, it must still never become a prison. The Spirit must not be bound. Iron doors and barred windows keep away freedom, sun, light. A talk is not something written. The hearers do not want to read but to listen. You can read a thing several times, but one wants to grasp a talk immediately, for he wishes to hear it only once. It must be simple but living, vital, going directly to the heart. It must be good, reasonable food for the soul, must taste good and be nourishing.

In our chicken yard I always notice the reaction to proper food. Whenever I am hammering bones to small bits on the stone, I must be very careful that I do not also smash the beaks of the hens, for they greedily press around. The otherwise shy creatures forget everything besides food. That they must have, and they take advantage of the opportunity.

He who brings a message that really contains proper food will find great interest. The hens

Translated from *Aller Diener*, German-language Ministerial Association publication of the Central European Division.

pay little attention to the kind of stone or the shape of the hammer—they see only the pulverized pieces of bone. The proper food is the present truth. The Bible is its source. The Spirit of prophecy, however, illuminates these truths. Therefore we must take out of the Bible grace for grace. The Bible is far from exhausted. Has it so little to say to us that we must bring forth so much that we have sought elsewhere? He who lacks material should study a book of the Spirit of prophecy, and many truths of the Scriptures will be illuminated anew for him. We must preach the Bible.

### *The Skeleton*

Another speaker during his preparation thought of the skeleton in a room of the seminary he had attended. He had, of course, learned it thus: A good arrangement, an exhaustive articulation, is the main thing. There stood the skeleton in the cupboard, well put together. The single bones and even the small bones were clearly to be distinguished. "That is an excellent model," thought the brother; "that is also simple. The whole thing together is the topic. Head, body, and limbs are the single parts with their subdivisions."

The topic had been given him. The separate parts also were found. It was not too difficult to find their subdivisions. But it cost much diligence and many efforts to find the single bones and then bring them together at the right place. Finally the skeleton stood before him. Were they in every case the right bones? With many of them it was already difficult to determine what they had originally been, for they were very dry and some were also somewhat moldy!

So the man came to the meeting with his well-assembled skeleton. He put on an earnest face, suitable for such a great topic, and gave his talk, which corresponded to its arrangement. He led us through all the details. At times he doubtless felt a bit uncomfortable that he could not show anything living. Once he tried to awaken life by shaking the skeleton, but the bones only rattled. After a time he shook it harder, and it rattled still more. At the end of his talk he wished to have one great climactic effect. He shook the skeleton mightily—and it fell apart! The rattle had not grown to a storm. Anyone who wanted to could take a bone away with him, but the majority did not so desire. With a solemn face the speaker sat down, and the audience sighed with relief.

### *The Pear Tree*

In my childhood's memories stands a pear tree. Its location was behind our barn on the

way to the field. To me, little fellow that I was, the pear tree seemed like a mighty tree of life. What a tremendous trunk, what strong limbs and branches, what an endless wealth of leaves, blossoms, and fruit! Those were beautiful days when it gave us its fruit. Always there lay some pears ready for me, but since the fruit was desired by many, I had to be very alert. The best fruit seemed to fall at night, but somebody had always arisen early, when it was hardly daylight, and had already gathered it. That was what my older sister told me. And then she said to me, secretly and importantly, "Tonight I will waken you, and then *we* will gather them."

With somewhat fearful expectancy I went to sleep, and sure enough, she awakened me. "Karl, come, the pears!" she whispered into my ear. I followed her, in nightshirt, barefoot, and on tiptoe. Thus we went across the yard in the early dawn and came behind the barn. There stood the dark form of our mighty pear tree. Now we were under it. One could already see the fruit that had fallen during the night—such fine pears! So many of them! We held our nightshirts like an apron at two corners and gathered them full. Hush—hush—back to bed! In the straw under the sheets we hid the pears. Excited and happy, I ate until I fell asleep again. A little later someone wondered why the tree had been so stingy with its fruit that night.

Why should not the sermon be like a pear tree? A pear tree that is ready day and night to give away its fruit; for whose fruit people vie with one another, for which people always have time to spare, which they gladly seek out, which refreshes and strengthens them. But you cannot put that together yourself—you must simply allow it to grow. And you cannot shake it at all, for it is too mighty, but the wind does it. The wind blows where it will (John 3:8), and you hear its sound. But what can the wind do in that other speaker's skeleton? There is no life to bring to fruition as there is with the pear blossoms; there is no fruit to be shaken down.

It is the overestimation of the human spirit, its power of judgment, the overvaluation of its capability to take apart and put together, that makes us poor preachers. Even intelligent people easily succumb to this overvaluation. In their scientific experiments to ascertain what life is, the brilliant scholars always come up to a certain point. They dismember the outer, they dissect the inner. They dissect until the life under their hands dies. But they can never take the single building blocks that they have taken apart and put them back together again into a living being.

We cannot master life, but life masters us. We can kill, but we cannot make alive. We should think that over. It should make us humble. *We* cannot employ the Spirit of God, but *He* wants to use us. The more of *our* cleverness we put into our sermon, the closer we are to death. Certainly our preachers today are cleverer than years ago, but who would say that they are more successful? If a congregation grows larger and larger, it has more power of selection. More smart people come into it. The preachers can be better chosen. We have a plan according to which we work. We must only begin to arrange rightly. He who can do that well is our man. Formerly there are said to have actually been people among us who could not even correctly analyze a text. Just think of the poor sermons that had hardly any outline! It is, of course, astounding how we, then, with such weak and simple forces, continually accomplished relatively great things. At a jubilee celebration in East Prussia Brother D. related that he had up until then baptized 998 souls. He probably possessed little knowledge in the field of rhetoric. I would gladly have seen him baptize his 999th and 1,000th souls, but he died before he could do so.

But the overvaluation of human cleverness does not die out. It is indeed a great challenge when God's Word teaches us: "Lean not unto thine own understanding." Especially to clever heads that is an incomprehensible saying. Is not their own good and intelligent head their hope and support? They do not want to be dependent, their own judgment is sufficient for them. Their own disposition, in the manifold meaning of the word, guides and fills them.

But for us man is not to be the measure of all things. The herald of divine truths believes in the working of the Divine Spirit. Therefore a sermon outline must be neither a prison nor a skeleton. It must be like something living—a stream, a meadow, or a tree. It must be able to grow and change. It must live and move and throb with soul and spirit. Like the tree, it must stand outside in the weather, warmed through by the sun, blown about by storms, bedewed and watered from Heaven.

With a stream, a meadow, a tree, you cannot calculate everything in advance. You must trust in God, who fills the stream, who makes the meadow bloom and the tree grow. A preacher taught by Heaven needs much trust in God; I repeat, *much* trust in God. Your prison may, inch by inch, be computable, the bones of your skeleton may really be genuine and belong where they are, but you yourself do not feel comfortable in your prison, and all your efforts

**BAPTISTRY**  
**Instantaneous Gas Water Heater**  
 450 G.P.H.—20° Rise  
*Also Furnishes Hot Water to Church Kitchen and Rest Rooms*  
 Write for Folders—Special Discount to Churches  
**LITTLE GIANT MFG. CO.**  
 907 - 7th, Dept. No. 16      Orange, Texas

**MR. CHAIRMAN!**  
**FOR CHURCHES AND SUNDAY SCHOOLS**  
**NEARLY EVERYONE BUYS "AMERICAN"**



"American"

**FOLDING CHAIRS**

**3 SEAT STYLES:**

Formed plywood  
 or shaped steel or imitation-leather upholstered

**Over 8 million in use!**

Extra wide shaped seats and deep-formed back panels, for extra comfort! Rugged, reinforced triangular-steel tubing; steel cross-braces. Metal parts are corrosion-resistant Bonderized, followed by two coats of outdoor enamel. No sliding or binding parts. No snagging, cutting or soiling hazards. Light weight—easy to carry and store.

**Write Dept. 166**

**AMERICAN SEATING COMPANY**  
 901 BROADWAY N. W., GRAND RAPIDS 2, MICHIGAN  
 BRANCH OFFICES AND DISTRIBUTORS IN PRINCIPAL CITIES

cannot make the skeleton live. There is nothing more that can be changed, nothing can be made more beautiful, and few are grateful to you. You may seem to yourself, however, to be a clever builder, a capable person.

The meadow is happy *while it grows*, for the bees and butterflies make it fruitful and nourish themselves from it; but the prison shuts out every butterfly and every bee.

The tree is acted upon by the weather. Storm, rain, sunshine, frost, and warmth work upon it, *while it grows*. But a skeleton cannot *become* any more—it *was* already.

The stream continually gives, but it also takes continually. There are little brooks and streams, rivulets and rivers, that flow into it *while it flows on*. Everything living continually changes itself into new forms; but a prison is a box,

*(Continued on page 50)*



# SHEPHERDESS *Her Vital Partnership*

## Beginning of Dorcas Work Among East African Churches

MRS. C. J. HYDE

*Principal's Wife, Bugema Missionary College, Uganda, East Africa*

**T**O BEGIN teaching Dorcas work among the African natives is far from an easy task. The ordinary African mind does not comprehend the meaning of the scripture, "It is more blessed to give than to receive." It is rather better understood in its reverse meaning, "It is more blessed to receive than to give." (Why sit down and work on a garment for hours perhaps, and then in the end have to *give it away* to another! Have you ever heard of such a crazy idea? Oh, yes, the European women can do things like that, but we African women, never!) They just laugh at such madness.

At the East African union training school, known as Bugema Missionary College, my husband conducts a two-year English evangelist course. The students come in from the three East African mission fields of Uganda, Kenya, and Tanganyika; and each of these men brings his wife and family for the two years. They all live in a nice village of cottages built of red brick. From many different tribes they come to this college situated near Kampala, the capital of Uganda. While the men are receiving their training, the women are taught hygiene, child welfare, sewing, knitting, better diet, and Bible. It was with such women that the first Dorcas Society of the East African Union Mission was formed. This is as it should be, because we believe that these women, after having tasted the joys of service for others, will go back to their homes to raise up many such societies in their churches while their husbands do the pastoral and evangelistic service.

The whole of the first year of this course is taken up with preparing the hearts and minds and hands of these women to know and understand and do that for which all Dorcas Societies stand: (a) working for others; (b) giving their time for others; (c) using every opportunity found to show the unselfish spirit, as from Christ Himself. As the first year comes to its close these women do have a somewhat faint idea of what it is all about.

In their daily classes the husbands—the stu-

dent-evangelists—have also been introduced to the Dorcas work and its immense value in the church, not only the value to those in need, but also the spiritual value in practicing the denial of selfish motives. They have learned how vital it is to keep high the spirit of Jesus. They have realized how good it would be to have a society in each church, yes, even in the African churches. Thus at the close of the first year husbands are also prepared so that they can stand with their wives and even encourage them by helping them to know how it should be done. The cooperation of the men is an absolute necessity, as you will all agree. Thus as we open the second year of the evangelist course, both the student-evangelists and their wives are ready for the launching of the plan.

### *A Typical Meeting*

I would like to describe the way we come together for our meetings. As I come down from our little hill on my bicycle I can see the women converging on our small meeting place, each one carrying a baby, a Bible, and the baby's bedroll in a bundle on her head. The first thing they do is to put the babies down on their little mats on the floor to sleep. When one cries it is picked up, fed, and then put down again, and so on all through the meeting. We open our meeting with a Scripture reading. This we have to do in three different languages, and I have had as many as seven different tribes represented. Then there is a season of prayer, followed by the secretary's report. There are some remarks from the leader, followed perhaps by a discussion of plans, and then work begins.

### *First Dorcas Training Class*

The first Dorcas Society in East Africa among the African churches was formed in January, 1949. Someone gave me a used garment, from which we cut out little vests and trimmed them colorfully. Then the District Commissioner's wife, who was a good friend of mine and a good Christian woman, hearing of this new kind of

work among African women, gave me some used garments and also remnants of new material. These were all carefully used and made into garments for children. Each quarter we held a small sale, and before the sale began we gave a prepared program. Of course, all the husbands were invited, as well as others from the neighborhood. We almost had to drag the men to attend this first sale and program. Somehow they must have thought, "This is a women's affair, not a man's place; what do we want here?" However, when the second quarter's special meeting was announced all the men were eager to be present.

The program ran something like this: Scripture reading, prayer, words of encouragement to the women for the work they had done in preparation for the sale. Then my husband, as principal of the training college and teacher of the evangelists, usually gave a good promotion talk. Thus the men began to realize that this work was not just a women's affair but was of importance to every church. Later, when it had gotten into its stride and the Dorcas Society was well supported, instead of Pastor Hyde's giving the promotion talk, I would ask one of the African men to talk. Considering how indifferent to the whole affair they had been at first, it was surprising how good a promotion talk an African would give.

The garments that we make for sale are mainly for children, such as sweaters, vests and other underwear, and dresses. These have a ready sale, and we never have had too many of them. At the time of our quarterly sale we make cash gifts to the poor, also gifts of soap, garments, or sometimes a blanket. To each mother who lives on the mission we present a little shirt and two squares, ready for the imminent arrival of her new baby. There is a special reason why we have planned always to present this little gift before the baby is born. It is against African custom to make any preparation for the coming child. The heathen African feels that to make preparation is to invite trouble, on account of their fear of evil spirits, and this fear is carried over in their hearts, even though not expressed, for some time after they learn Christianity. Sometimes they have the fear but cannot now define what they fear. At first the expectant mother may hesitate to come forward and thus publicly acknowledge her expectancy, but nevertheless she is eager to have the proffered gift; and it is not long before the women of the Dorcas Society are reckoning out which woman is to be the next to receive such a gift. In this way the Dorcas Society has broken down a bad African custom, and has

overcome for them the fear of making outward preparation for the expected child. During our first year we gave away twelve baby sets; and what a joy it was for the Dorcas women to pass out these little gifts of their own work and sacrifice! The men showed their appreciation by clapping their hands. So they began to learn that, after all, "It is more blessed to give than to receive."

Each week I try to get the women to take home some little piece of handwork to complete during the week in their own home and in their own time. At first they looked at me in amazement. "How can we find time at home? It is hard enough to spare the time to come here to the meeting. We have so many children to care for, how can we find time to do this kind of work? Then we have the food gardens too, wood to collect, water to fetch. Do you not know that we are really busy?" "But," I quietly said, "I see you women sometimes sitting talking together for quite long stretches of time. Just try to use some of those minutes to work for others, and you will find that the more you give of your time, the more your time will be mysteri-



The women of the first Dorcas Society in East Africa, 1949.



The women of the second group to pass through the Dorcas training class and form the Dorcas Society of the Bugema church, 1951. (Long dresses, Uganda women; short dresses, Tanganyika and Kenya women.)

ously blessed, and your heart will be blessed with a new kind of happiness. Just try it; it always works, as you will see."

Some of those few women who had taken work home to do came back to the meeting the next week with their faces beaming and eager to show how much they had done, and, believe it or not, as the weeks lengthened into months some of the women even came and asked for work to take home. How my heart rejoiced to see this change! And I know that the angels of heaven rejoiced too. One or two of the women seemed so hard and selfish that I never dared hope they would ever willingly take work home to do for others. They were always so profuse in their excuses. But before the year was finished even these had changed, and they too were taking home work to do. I believe that those women were converted and the Spirit of God gave them new hearts. Thus the Dorcas Society really changes the African's outlook.

Standing on the table at each Dorcas meeting is a round canister with "Dorcas Work" in prominent letters written on one side. Turning it around, you would see a picture of Dorcas work in action. In the top of this tin is a slot to receive coins. This is for the women of the society and any who may visit, to drop in any odd coins that they can spare, or that they feel constrained to give even if they really cannot spare them. At the end of each month this tin is emptied and its contents added to our little fund. It is just another small effort to bring before the eyes of the women week by week the blessedness of giving for others. It usually contains from three to six shillings a month. This is very good, considering that the student-evangelists do not receive wages while they are in training but only a small food allowance.

During the first year of this first Dorcas Society eighty-five garments were prepared, money gifts came to twenty-seven shillings, and clothing given away was valued at 30 shillings. Also twelve baby sets were given away to new arrivals. While these figures are in shillings, yet to the Africans they are like dollars. Two com-

munion table sets were beautifully embroidered, paid for, and presented to two churches by the society. A call for the European Relief Fund was made, and from its meager funds the society donated forty shillings. Thus ended the first year of the first Dorcas Society in East Africa: not a penny in debt, and having done well in serving others and, more especially, in having brought to African hearts the thrill of that wonderful secret, "It is more blessed to give than to receive."

### *Second Dorcas Training Class*

After one year of preparation the women were about ready to receive the Dorcas idea, and in the opening of 1951 I suggested that we launch our new society and that each household make a gift to put funds into the box in order that equipment and materials could be bought. Each household was asked to donate a chicken—not the thinnest and smallest, or the sick one or the old one, but a good one that would sell well, so that the sale of these would give us the cash to begin our work. This is an easy way for the Africans when their hearts are right, and it proved a success. I believe that this could be repeated in every place where new societies are launched in Africa. We worked right through the year, having our weekly meetings and quarterly sales, and this is the report of that year's work and of the second society launched: seventeen baby sets given away, forty shillings in cash given away, fifty shillings' worth of materials in stock, fifty shillings reserve in the bank.

I wish to make it clear that my work is really a *Dorcas training class*, for at the end of the two-year course these women go back with their husbands into the three mission fields of this union mission and begin this work among the churches. They take the Dorcas idea back with them, and some of these women have done very well in raising up thriving societies. They go among many different tribes, their hearts full of a new kind of joy that they wish their other African sisters to share. One or two very good reports have come in, not only from the women themselves, but also from the mission field presidents and from church members, telling of this good work and what a brightness it has brought into the churches. In writing to me about their work the women themselves are brimming over with joy, and their letters tell of the victories among their own womenfolk.

The Dorcas work is well launched, and by the grace of God we look for it to spread and grow and to bless our African churches until the promise found in Isaiah 53 is fulfilled and the churches blaze with the light of God.

## **ADVERTISE**

**YOUR MEETINGS WITH**

# **LETTERS of FIRE!**

Effective new fluorescent colors on window cards, street placards, bumper signs, streamers, banners. From the pioneer quantity producer of S.D.A. publicity posters. If you plan an effort this season, **write us now.**

**HIATT POSTER WORKS, Coalmont, Tenn.**



# MUSIC

*In Worship and Evangelism*

## The Message of Music

GEORGE E. SHANKEL

*Dean, Atlantic Union College*

### PART II

CONGRESSMAN JUDD, returning from a visit to the Pacific shortly after the close of World War II, told an interesting story. In an attempt to land on Okinawa, six American soldiers were captured by the Japanese. Five of them met their death on the way back to the Japanese lines. The remaining one, for some reason unknown to himself, began to whistle, then to sing, the hymn which runs like this:

"We gather together to ask the Lord's blessing;  
He chastens and hastens His will to make known;  
The wicked oppressing now cease from distressing,  
Sing praises to His Name; He forgets not His own."

His Japanese captor immediately recognized the hymn and joined him in the tune. His bayonet dropped, he relaxed, and before long the Japanese officer and the American prisoner knelt together in common prayer for suffering humanity. Then, to add wonder to surprise, the Japanese officer confessed that the only hope for Japan was the Christian message, and that Americans must bring that message to his country. Then handing his gun to the prisoner, he asked him to take him and some of his friends, who thought as he did, back to the American lines. So gathering up half a dozen others, they all marched back to become voluntary prisoners. The Christian hymn had welded them into a fellowship.

Countless times music has proved its power to prevent suicide, murder, or other tragedies! How often has it fortified those on the brink of eternity and comforted the heart aching with sorrow and bereavement!

The Roman Church feared Luther's hymnology as much as his preaching. "The whole people is singing itself into the Lutheran doctrine," complained the pope. Carlyle said of the hymn, "A mighty fortress is our God," "There is something in it like the sound of Alpine avalanches or the first murmur of an earthquake. In its vastness, a higher unison is re-

vealed to us." Luther himself declared that, next to theology, music held the highest place of power. "It is," he said, "a discipline and a mistress of good order and good manners. She makes the people milder and gentler, more moral and more reasonable."

Music soothes the infant in arms and comforts those who stand at the open grave. There is no mood, emotion, or feeling for which there is not appropriate music. Music uplifts the heart. It brings rest to tired souls, calmness to the distracted and exhausted. It stirs the deepest religious emotion, without which there can be no true worship. It carries us out of our paltry, limited, theoretical knowledge about God to an intimate understanding of the beauty of godliness. Through music, deep religious emotion is not only *expressed*, but also *created*. Music therefore speaks a language beyond that which is made articulate in speech. Music is the medium by which men of various creeds and races may understand one another.

A few years ago a great coal strike in Wales threatened almost national disaster in Britain. The situation had become so grave and the Welsh miners had become so threatening that no one in the government cared to intervene. A great colonial statesman visiting in London was asked to address the miners, in an attempt to break the deadlock or to discover some slight ray of a way out. Instead of presenting the desperate national plight and appealing to their patriotism, the statesman asked the miners to sing a song before he began his speech. Thousands of men joined in before the song was over. The musical soul of the Welsh was stirred to the depths. Even as the raging heart of Saul had been soothed by David's sweet minstrelsy, so the Welsh hearts were subdued, and under the magic power of music the tension was broken, and the Welsh miners went back to the pits.

In one reformatory in the Midwest, which houses six thousand inmates, it was learned that not one had ever had music instruction. No

active professional musician has ever been committed to Sing Sing prison. I have often remarked during thirty years in our colleges that we never have difficulty with students who make a serious study of music. Music of the proper kind always refines and elevates and ennoble the character.

Lord Byron spoke of that firm but gentle molding power of music in his lines:

"It softened men of iron mould,  
It gave them virtues not their own.  
No ear so dull, no soul so cold  
That felt not, fired not to the tune  
Till David's lyre grew mightier than his throne."

Plato, in the second book of the laws, found a direct relation between morality and proper music. Plutarch, the great Greek biographer of the first century after Christ, discovered that "the right molding of ingenious manners and civil

conduct lies in a well-grounded musical education."

### Attributes of Music

What are the attributes of music that can produce such profound effects? First of all, music is sensuous—that is, it conveys a sensation, it appeals to the senses. It affects hearing as the flavor of food affects taste. Flavor, however, does not make food nourishing, nor does a merely pleasing sound in music make it profitable. Music that appeals merely to the senses is indeed a poor type of music. Ear-pleasing music may appeal tremendously to the indolent or unintelligent, who are satisfied with the pleasures of the senses and want nothing above or beyond sensuous enjoyment; but mere sensuous enjoyment may degenerate into sensualism, so that music that merely pleases the senses may easily slip one stage lower and be degrading, sensual, and crude. However, when we add intellectual quality to music, there emerges a design and such fitness of parts that forbid, for example, such a thing as secular style in sacred music. Music must appeal to the intellect and challenge the imagination. Good music requires thought and study to appreciate its values.

As a further ingredient, we add to the intellectual the emotional. Anger or fear is indicated by high shrieking sounds, mystery or gloom by low tones; calmness by smooth, flowing sounds; agitation by irregular or spasmodic sounds. Music, then, is capable of infinite emotions, some of them just as wrong and degrading as emotions expressed in spoken words may be wrong, for music is a language.

The sensuous, the intellectual, and the emotional combined raise music to an art with power to lift us into a higher realm of thinking and living. Music of this kind is akin to religion, for religion is also something beyond the mere realm of the senses. It too is intellectual and emotional. To confess a lack of appreciation of music that is above the sensuous is merely to confess a lack of appreciation of the finer things of the mind and spirit. The religion of the sawdust trail is too often akin to the music of the purely sensuous type. It goes to the feet instead of to the head and the heart. Under the sensuous power of much so-called religious music, I have witnessed people carried away into a completely ecstatic or hypnotic condition, very similar to the condition in the orgies of the pagan Greek or Syrian festivals. Any music that relies for its appeal on purely sensuous or emotional grounds may be looked upon with reservation, for does not the Lord say, "Come now, and let us reason together"? Man, who is endowed with intellect, can measure merit only where he is ruled by

## GOWNS

• Pulpit and Choir •  
Headquarters for  
**RELIGIOUS SUPPLIES**



Church Furniture • Altar  
Brass Goods • Vestments  
Hangings • Communion  
Sets • Choir Robes

CATALOG ON REQUEST  
CHURCH GOODS  
SUPPLY COMPANY  
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

### CHURCH BULLETINS

Scriptural — Artistically Designed  
Large Assortment — Self Selection  
Lithographed — Special Days — General Use  
*Be Sure to Get Our Free Catalog and Samples*  
ECCLESIASTICAL ART PRESS  
Louisville 12, Kentucky



*A prayer in Bells...*

## MAAS-ROWE SYMPHONIC-CARILLON

perfect harmony in bells  
finally attained.

*Write for descriptive literature.*

**MAAS-ROWE ELECTROMUSIC  
CORPORATION**

DEPT. 250, LOS ANGELES 39, CALIF.

principle. So, a great piece of music is one in which there is not only sensuous beauty and emotional eloquence, but an observance of the laws of form.

*Place of Music in Worship*

The place of music in worship is a question of direct concern to each of us. Is music merely a time filler, something to drown the conversation while the congregation assembles, or is it a part of worship itself? To some people, music conveys more of religious meaning than even the spoken word. We would not think of entering a service during prayer, because we consider it a part of worship, but we have no hesitancy about entering during the singing of a hymn. When music is considered merely an adjunct to embellish the service rather than an integral part of the service, the result is a lack of unity and coherence in worship. When the music is chosen with no reference to the main theme of worship, it is a sure indication that music is merely subsidiary and not a component part. Until recent centuries church music was equal to Scripture reading in purity, dignity and style, for church music was Scripture set to music. Many of the hymns in our church hymnal are *objective* in that they point us to the greatness, mercy, and love of God. They fix our attention on Him, and thus are worshipful. Much of recent hymnology presents a *subjective* approach. We sing about our feelings, responses, needs, and desires. There is a proper place to present our needs to God, but in worship the chief purpose is to fix our attention on Him.

In many churches the one in charge of the music is now called the minister of music, to distinguish him from the minister of the Word. In true worship all the parts sustain and complement one another. A unified impression is created when all the media of worship blend.

"Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. . . . Singing, as a part of religious service, is as much an act of worship as is prayer."—*Patriarchs and Prophets*, p. 594.

A further comment on the place of music in worship comes to us from *Messages to Young People*, page 294:

"When human beings sing with the spirit and the understanding, heavenly musicians take up the strain and join in the song of thanksgiving. . . . It is not *loud* singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. . . . Let the singing be accompanied with musical instruments skillfully handled."

(Concluded next month)

## FOR MINISTERS AND MISSION APPOINTEES

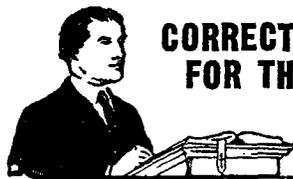
Courses offered by the  
**School of Tropical and Preventive Medicine**  
of the  
**College of Medical Evangelists**

- Health Evangelism for Ministers  
—June 29 to July 9, 1953
- Tropical Hygiene for Missionaries  
—June 29 to July 9, 1953
- Parasitology and Tropical Hygiene for Nurses  
—March 31 to April 28, 1954

For further information and application forms, write

Director  
**School of Tropical and Preventive Medicine**

Loma Linda, California



### CORRECT CLOTHES FOR THE CLERGY

MAIL ORDERS PROMPTLY FILLED

**FEATURING**  
ALL WOOL TOP COATS WITH ZIP-IN LINING

### SUITS

BANKERS AND OXFORD GREY WORSTEDS, BLACK SERGES, GABARDINES, HERRINGBONES

Sizes 34 to 50

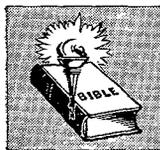
**Alligator RAINWEAR**  
AND LEADING BRANDS OF MEN'S FURNISHINGS

Robes in All Desirable Materials

LESS 10% CLERICAL DISCOUNT

**DAN HITE**

801 N. Capitol St. Washington 2, D.C.  
STERLING 3-2264



# BIBLE INSTRUCTOR

## Ireland Is Seeking Truth

EDITH N. STEPHENS

*Bible Instructor, Eire Mission*

[EDITORIAL NOTE.—Our work in Ireland has not made the same strides it has in some other countries. There are reasons for this, of course. When our workers discover some response for the message, it greatly cheers their hearts. Mrs. Edith Stephens' letter to the Ministerial Association reveals the value of personal work. But this requires much faith and earnest prayer on the part of our workers to lead groping souls into the light. Should you be working in one of these difficult places of the earth, you may take courage from these experiences. It is here that God reveals His power through His faithful servants.—L. C. K.]

**W**HILE waiting for our revised Christian Culture Correspondence lessons, we are advertising the Voice of Prophecy lessons for Protestants, and there are many studying them.

Many of the Catholics who would like to study are afraid of being betrayed by their priests or their families. There is no doubt that in many cases severe persecution would follow their acceptance of the message. They do not at the moment have the courage to step out, but we know that this will come.

A little west of Dublin there was a Protestant woman who operated a small shop. She encouraged one of her Roman Catholic customers to attend church with her. People in the community heard of it and reported her to the priest. Soon she was boycotted and threatened, and finally she was forcefully put out of town. This occurred last fall, and is only one of many similar incidents. However, this does not daunt our courage. The work is going forward, and God is blessing and performing wonderful miracles for us.

I had an interesting experience a few weeks ago that I relate with all humility. I was driving along the highway to a small town called Bray on the coast. After making a turn in the road I noticed a woman and small boy waiting for the bus. I stopped and asked her if she would like to ride into town. She accepted, and was chatting about general topics. Soon she noticed that I was not Irish, but I had noticed that she was Roman Catholic and very poor.

She told me of friends and of her mother, living in Enid, Oklahoma, who used to send them clothes occasionally. Just before I stopped the car she told me she had a little girl in the hospital. I asked the nature of her illness and was told she was suffering from broken hips, although there had not been any accident. The child is five years old and was X-rayed for the first time that week. After questioning I learned that the child had suffered from infancy, and no one seemed to find the trouble. She can manage to walk a short distance, the body swaying backward painfully.

I took her name and address. She was so delighted because I was interested in her little girl. After I had promised to send them clothing we finally parted. I was rather hurried, since I had a Bible study appointment.

Driving back to Dublin later, I could not get that dear child out of my mind, realizing the dreadful suffering she must have endured, when I was suddenly impressed with this thought: This is the time of the latter rain; God is performing miracles. Go back and pray with the mother for the child to be healed. It was too late that day, because I was miles away and had another Bible study in town at 2:30 P.M.

The next morning I was up early, and after much prayer was on my way, but I could not find the house. It was rather an isolated area and the location was not familiar to me. After making several inquiries I had to turn back, since I had another study appointment in Dublin. I decided I would write Mrs. ———, and ask her to meet me on the highway the following Monday morning. She was there with the boy, even though there were heavy rain, wind, and sleet. We climbed the muddy hill to her cottage, which was clean though bare. There was only a concrete floor—no covering. After taking measurements for the clothing I began to talk about the little girl. During our two conversations I had decided that Mrs. ——— was a good woman, devout and sincere in her belief. I told her I was not of the same faith

as she, but that I loved the Lord and believed in His promises. I asked if she believed that if we were to ask God to heal her daughter—to pray to Him only and not to intercede to any saint or the blessed Virgin, but to ask Him only—He would do it if it were for the best. She hesitated, then answered, "Yes, I do." So I asked her to kneel with me.

I prayed earnestly, asking God that if it was His will, the child might be healed so that she could walk again. When she stood up the mother was quite overcome, and seemed unable to let me go. It was still raining when I left. She wanted to accompany me down the road to the car, but I refused. She insisted on coming as far as the next cottage. There, bareheaded in the pouring rain, she kissed me and said, "I wish I could clean your boots."

A few days later was Christmas. I sent toys to the children. A letter acknowledging the gifts told me the doctor had decided not to operate on the girl at that time, but X-rays were being taken each week. Something was interesting them. Oh, that our Lord may be glorified, that these dear ones may see that it is to God alone they must look for help and salvation!

### Victory for a Drug Addict

Other miraculous things are taking place. A young man began to take the Bible course and then stopped. On visiting him I learned that he had become a drug addict, having become so quite innocently. He became very ill and depressed and had to stop work. I encouraged him to visit the health institute. Brother Nix did wonders for him. After his first course of treatment he was still taking a few tablets. I asked him if he really wished to give it up entirely. He assured me he did, but that he realized he could not do it himself, because he had tried and failed.

I asked him if he believed the Lord would give him the victory over the habit if we asked Him. He answered Yes. Then I asked him if he would be willing to study the Bible lessons and follow the Lord if he was given the victory. He said Yes. So we knelt together; I prayed first; then taking his hand, I told the Lord that Eric was now going to ask for His help in his own words, which he did. After our prayer he was weeping.

He was not working at this time, and did not return to work until the following Monday. When he entered the employer's office he was told that he could not start working until he had had a complete physical examination by the company doctor and had had shock treatment. This was a surprise to him, and disturbed

him very much. However, since there was no alternative, he reported for the physical. After examination by the company doctor he was told that he was perfectly well and that shock treatment was unnecessary.

The Lord gave him complete victory over the drug; he has not desired any tablets since our prayer. He is studying our Bible lessons with the young woman he wishes to marry.

How very insignificant I feel when I see the mighty power of God manifested through prayer, yet how thrilling to know that we belong to His family and may expect such blessings!

We rejoice that God has set His hand to finish the work in Eire. Even though at the moment there are not great numbers being baptized, we are finding hungry, thirsty souls. One man said to me last week, "I want to know the truth with a capital T."

These experiences will encourage your hearts as they do ours, for we see the power of the Holy Spirit, and we know we are nearing home.



**clearlyte**  
COMMUNION CUPS

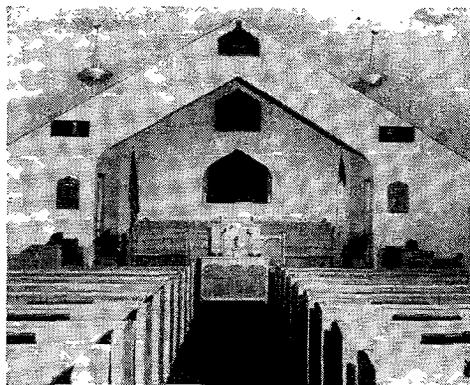
SB 167  
\$1.25 Doz.

*Sudbury*  
BRASS GOODS CO.

Unbreakable... moulded to look like glass. Lightweight, noise free. Economical. Standard height. Order from your dealer.

SPECIAL OFFER  
Mail \$1.00 for trial lot of one dozen sent postpaid.  
55 Sudbury St., Boston 14, Mass.

## CHURCH FURNITURE



The Best of Material and Workmanship

## BASCOM CABINET WORKS

PHONE 81

KEENE, TEXAS

*Designed and Built  
by Seventh-day Adventists*



# RESEARCH *Theology, History, Science*

## Day's Beginning

(A Correction)

SIEGFRIED H. HORN

*Professor of Archeology and History of Antiquity  
S.D.A. Theological Seminary*

THE May, 1952, issue of THE MINISTRY carried a nine-line "filler" under the same title as this correction, a quotation from *Gospel Ministry* of May 17, 1951. Several inquiries have been made about the correctness of the statements made concerning the beginning of days among the various peoples, ancient and modern, that were mentioned in this quotation. By request of the editorial office of THE MINISTRY the following lines have been written.

No attempt is made here to present a study on the beginning of days among all the various ancient and modern nations. Therefore only those peoples are referred to that were cited in the afore-mentioned quotation. In the case of modern nations information was gained—wherever not available otherwise—from the cultural attachés of the respective embassies in Washington, D.C. In the case of ancient nations references are given herewith.

The following peoples begin their day now at midnight, a practice taken over from the Romans: the English, French, Dutch, Germans, modern Greeks, Spanish, Portuguese, Bohemians, Italians, and Americans. Owing to the lack of reliable information, it cannot be ascertained in all cases what these peoples did in ancient times.

The Chinese have always begun the day at sunrise,<sup>1</sup> and the ancient Egyptians began it at dawn,<sup>2</sup> as did the ancient Persians.<sup>3</sup> The Jews began the day at sunset,<sup>4</sup> and so did the ancient Babylonians.<sup>5</sup> The Mohammedans have had the same day-beginning, and the Islamic religious calendar still counts the day from sunset to sunset.<sup>6</sup> In ancient Greece the day was popularly counted from dawn, but for calendrical purposes officially from sunset to sunset.<sup>7</sup> What the ancient Syrians did is not certain, although it is most probable that their day began at sunset, since they had a lunar calendar, similar to the Jewish one.

Astronomers have since the time of Ptolemy (second Christian century) dated the day from

noon to noon, but in recent years have changed over to a midnight beginning of the day.<sup>8</sup>

### REFERENCES

<sup>1</sup> According to Dr. Chen Chih-Mai, of the Chinese Embassy.

<sup>2</sup> R. A. Parker, *The Calendars of Ancient Egypt* (Chicago, 1950), p. 10.

<sup>3</sup> F. K. Ginzel, *Handbuch der mathematischen und technischen Chronologie* (3 vols.; Leipzig, 1906-1914), vol. 1, pp. 95, 287, 288.

<sup>4</sup> See Gen. 1:5, 8, etc.; Lev. 23:32; Mark 1:32. See *Universal Jewish Encyclopedia*, vol. 3, p. 493, art. "Day."

<sup>5</sup> R. A. Parker and W. H. Dubberstein, *Babylonian Chronology 626 B.C.-A.D. 45*, 2d ed. (Chicago, 1946), p. 24; see also S. Langdon, "Philological Notes," *Revue d'Assyriologie*, 28 (1931), 14-16; Nikolaus Schneider, *Die Zeitbestimmung der Wirtschaftsurkunden von Ur III* ("Analecta Orientalia," no. 13 [Rome, 1936]), p. 117.

<sup>6</sup> Ginzel, *op. cit.*, vol. 1, pp. 256, 257.

<sup>7</sup> Herbert Jennings Rose, "Time-Reckoning," in *The Oxford Classical Dictionary* (Oxford, 1949), p. 909.

<sup>8</sup> *The American Ephemeris and Nautical Almanac* (Washington, 1952), p. 605.

### Research Notebook Jottings

#### Habakkuk 2:2

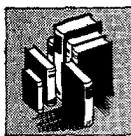
G. M. MAC LAFFERTY  
*District Leader, Hawaii*

TO INTRODUCE a paragraph on the subject of posters, one of our current periodicals uses the caption "That He That Runs May Read." Doubtless this heading was the author's interpretation of Habakkuk 2:2, as that is about the way I have heard it at camp meetings and workers' meetings for a number of years.

The text reads, "Write the vision, and make it plain upon tables, that he may run that readeth it." There is no inference that the reader gets the message while on the run. On the contrary, the message is to be so clear to the student that he will be seized with the urgency of the message and will run to give the warning.

We are to give the trumpet a certain sound that will bring the right kind of action. We must make our message plain—so plain that it will cause people to run for their lives to the ark of safety.

(See also Adam Clarke's Commentary on the text.)



# For Your Library BOOKS . . .

***The Cost of Discipleship*, by Dietrich Bonhoeffer (written in Germany, 1937), translated into English by R. H. Fuller, Macmillan Company, New York, 1949, 189 pages, \$2.50.**

Dietrich Bonhoeffer was a member of the Confessional Council of the Lutheran Church in Germany and one of its most resolute and courageous witnesses under Nazi persecutions. He was often in prison and was finally sentenced on the charge of plotting against Hitler's life. The book is one of deep Christian thinking; Bonhoeffer dug far beneath the surface of theology and struck a vein of rich spiritual thinking. Reinhold Niebuhr testifies to the scholarship and rank of the author within the church as well as to his deep spiritual insight.

The book is divided into three sections: "Grace and Discipleship," "The Sermon on the Mount," and "The Church of Jesus Christ and the Life of Discipleship." Its twenty-two chapters glow with spiritual warmth. Chapter one, entitled "Costly Grace," is a positive blow against the doctrine of a grace that allows of no law, and is worth the cost of the whole volume.

Bonhoeffer's understanding of the binding claims of the Ten Commandments is amazingly clear as covered in chapter seven, "The Righteousness of Christ." His view of righteousness by faith is fundamental and his arguments are excellent. Seventh-day Adventist ministers may well desire this entire chapter in their files. His added chapters on "The Hidden Righteousness" and "Prayer" are meaty. The book is not wordy, but concise and clear, and its chapters are short and full of provocative thought.

RAYMOND H. LIBBY.

***The Craft of Sermon Construction*, by W. E. Sangster, Westminster Press, Philadelphia, Pa., 1951, 208 pages, \$3.00.**

Any book that contains down-to-earth rules for better sermon construction should be welcomed by men who are preachers. This is such a book. It is an excellent source book for ministers, making clear the way to understand sermon make-up, how to construct an effective sermon, and the way to avoid mistakes in delivering sermons. An earlier volume by the same author is *The Art of Sermon Illustration*. The author is a London pastor with thirty years of preaching experience.

CARLYLE B. HAYNES.

***Communion Through Preaching*, Henry Sloan Coffin, Charles Scribner's Sons, New York, 1952, 124 pages, \$2.50.**

This new book *Communion Through Preaching* by the celebrated preacher, writer, and inspirer of preachers, Dr. Henry Sloan Coffin, sets forth the magnificence of preaching in a fresh, distinctive, and arresting manner. None can read this book, bearing in mind his own personal ministerial criticisms, without coming away refreshed and challenged anew. Some of the analogies, phrase-

ology, and probing vocabulary may be new in Seventh-day Adventist circles, but this renders the book particularly challenging to us as ministers.

The author declares that "the main purpose of this book is to render preaching a direct encounter of God with men." With this announced purpose in mind, the reader will readily recognize that Dr. Coffin has eminently achieved his objective. The analogy of the monstrosity to the gospel may startle us at first, but the author's treatment of this approach awakens anew the deepest desires of the true minister to make Jesus Christ live in the lives of men and to step forth as a living Lord from his worship and preaching services—not that worship and preaching can be divorced, but that preaching might indeed make worship true.

The author makes one passing allusion to the accustomed concept of the "Lord's day" being celebrated in honor of the resurrection, but this is no new position with which Seventh-day Adventists are unacquainted. However, considering the author's theological viewpoints, it is most significant that he would write: "The climax of history is the arrival of the city of God. It does not emerge as the development of the trends and happenings in history. The evolutionary theory is not the Biblical interpretation of the course of events. It holds an adventist theory. . . . Christians think of His coming in Jesus. History will conclude in another such Coming. That is our hope."

MELVIN K. ECKENROTH.

***Calvin's Calvinism* translated by Henry Cole, Wm. B. Eerdmans Publishing House, Grand Rapids, Mich., 1950, 350 pages, \$3.50.**

This is a unique book, being a translation of two important treatises by Calvin first published in 1552 and 1558 entitled *The Eternal Predestination of God* and *The Secret Providence of God*. They remained locked in the original language of Calvin's day until they were translated nearly a century ago under the present title. They are the only original writings of the great Reformer devoted "expressly, exclusively, and purposely" to the chief doctrines of "Calvinism." They constitute Calvin's own testimony and real mind concerning the doctrines of God's electing, predestinating, and sovereign grace. They are his own exposition and expression of faith and impressively display the spirit in which he held and taught these doctrines.

CARLYLE B. HAYNES.

***John Calvin, Expository Preacher*, by Leroy Nixon, Wm. B. Eerdmans Publishing House, Grand Rapids, Mich., 1950, 136 pages, \$2.50.**

One of the chief influences upon Protestant thought since Reformation times has been the clear interpretation that John Calvin gave the Scriptures. But Calvin was more than a scholar, more than a reformer, or writer, or theologian, more than a commentator. He was also a great and convincing

---

## Pews—Pulpit Furniture

Fine Quality—Reasonable Prices

Write for designs and prices

Manitowoc Church Furniture Company

Dept. GG, Waukeshaw, Wis.

---

preacher. He looked upon himself first of all as a preacher, although many students of Calvin have ignored or overlooked this. In this volume Leroy Nixon, translator of Calvin's sermons published in the volume *The Deity of Christ*, presents a scholarly and readable account of the master preacher, examining the approach, the subject matter, and the methods used by the Reformer, whose ability, forcefulness, and power as a persuader have seldom been equalled. From these pages there emerges an impressive revelation of a great preaching personality. It has an introduction by Andrew W. Blackwood. CARLYLE B. HAYNES.

*Luther's Progress to the Diet of Worms*, by Ernest Gordon Rupp, Wilcox and Follett Co., Chicago, 1951, 109 pages, \$2.00.

A very readable and scholarly account of Luther's development during the formative period of his life. A real contribution to the field of the history of ideas as well as to that of religion, by the professor of church history of Richmond College, a School of Divinity in the University of London.

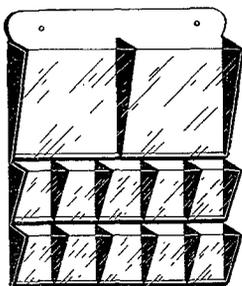
CARLYLE B. HAYNES.

### New Books Received

- John Wesley's Prayers*, Frederick C. Gill, Abingdon-Cokesbury, New York, N.Y., 122 pp. —\$1.50  
*The Small Sects of America*, Elmer T. Clark, Abingdon-Cokesbury, New York, N.Y., 235 pp. ————— 3.00  
*Restoring Worship*, Clarice Bowman, Abingdon-Cokesbury, New York, N.Y., 216 pp. — 2.50  
*Church Work in the City*, Frederick A. Shippey, Abingdon-Cokesbury, New York, N.Y., 255 pp. ————— 4.50  
*Your Home Can Be Christian*, Donald M. Maynard, Abingdon-Cokesbury, New York, N.Y., 160 pp. ————— 2.00  
*A Harmony of Samuel, Kings, and Chronicles*, W. D. Crockett, Baker Book House, Grand Rapids, Mich., 347 pp. ————— 3.50

- The Epistle to the Philippians*, F. B. Meyer, Baker Book House, Grand Rapids, Mich., 261 pp. ————— 2.50  
*Hitchcock's Topical Bible and Cruden's Concordance*, Roswell D. Hitchcock, Baker Book House, Grand Rapids, Mich., 685 and 342 pp. 9.95  
*The Twelve Minor Prophets*, George L. Robinson, Baker Book House, Grand Rapids, Mich., 203 pp. ————— 2.50  
*The Second Epistle to Timothy*, H. C. G. Moule, Baker Book House, Grand Rapids, Mich., 180 pp. ————— 2.25  
*The Efficiency Filing System*, Leslie Robinson Elliott, Broadman Press, Nashville, Tenn., 30 pp. ————— ————  
*This Is God's Hour*, Charles Wellborn, Broadman Press, Nashville, Tenn., 101 pp. ————— 1.75  
*Make Yours a Happy Marriage*, O. A. Geiseman, Concordia Publishing House, St. Louis, Mo., 74 pp. ————— ————  
*Harper's Bible Dictionary*, M. S. and J. L. Miller, Harper and Brothers, New York, N.Y., 851 pp. 7.95  
*Making Your Marriage Succeed*, Theodore F. Adams, Harper and Brothers, New York, N.Y., 156 pp. ————— 2.00  
*Establishing the Converts*, D. R. Sharpe, Judson Press, Philadelphia, Pa., 108 pp. ————— 2.00  
*The Creative Delivery of Sermons*, R. W. Kirkpatrick, Macmillan Company, New York, N.Y., 232 pp. ————— ————  
*How to Run a Meeting*, Edward J. Hegarty, McGraw-Hill Book Co., Inc., New York, N.Y., 222 pp. ————— 3.50  
*The Papacy—A New Appraisal*, John P. McKnight, Rinehart and Co., Ltd., New York, N.Y., 437 pp. ————— 5.00  
*Our English Bible in the Making*, Herbert Gordon May, Westminster Press, Philadelphia, Pa., 154 pp. ————— 2.75  
*Positive Protestantism*, Hugh Thomson Kerr, Jr., Westminster Press, Philadelphia, Pa., 147 pp. ————— 2.50  
*Choir Ideas*, Flora E. Breck, W. A. Wilde Co., Boston, Mass., 142 pp. ————— 2.00  
*Elijah the Tishbite*, F. W. Krummacker, Zondervan Publishing House, Grand Rapids, Mich., 310 pp. ————— 3.95  
*Encyclopaedia of 2585 Illustrations*, Henry Ward Beecher, Zondervan Publishing House, Grand Rapids, Mich., 675 pp. ————— 5.95  
*The Art of Praying and Speaking in Public*, Herbert Lockyer, Zondervan Publishing House, Grand Rapids, Mich., 61 pp. ————— .50  
*The Typology of Scripture*, Patrick Fairbairn, Zondervan Publishing House, Grand Rapids, Mich., 484 pp. ————— 6.95  
*The Bible Hand Book*, Joseph Angus, Zondervan Publishing House, Grand Rapids, Mich., 832 pp. ————— 5.95  
*The Prophet of Hope*, F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 128 pp. ————— 2.50  
*Whyte's Bible Characters*, Vol. I, Whyte's Bible Characters, Vol. II, Alexander Whyte, Zondervan Publishing House, Grand Rapids, Mich., 446 and 480 pp. ————— 12.50

## ARE YOU PREPARED FOR



### Convenient Dispensing of Tracts?

- \* Have you seen the new **QUICK-PIC LITERATURE RACK**? Handiest, most ingenious, for display and dispensing of tracts and all types of leaflet literature.
- \* Crystal-clear Plexiglass compartments for complete view of contents.
- \* Twelve standard sizes, wall and stand types. For complete information send for descriptive folder.

**EDINS SERVICE SPECIALTIES**  
 801-809 Pecan Street, Abilene, Texas



# NEWS *From Current Journals*

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

¶ A "definite change" in the philosophy of the U.S. Supreme Court was shown in its decision last year upholding New York's released-time religious education program, a prominent lawyer said in New York. Charles H. Tuttle, head of a group of attorneys who successfully defended the New York program in a series of court battles, said that "the tide of secularism in this country was stopped when the cold war became hot," and that this apparently affected the high court's view on the state's relation to religion. He told a dinner meeting of the Greater New York Coordinating Committee on Released Time of Jews, Protestants, and Roman Catholics that the Supreme Court decision no longer interpreted the First Amendment as establishing a church-state separation "wall" as previous decisions had done. The majority opinion in the released-time case, Mr. Tuttle said, stated that the First Amendment "does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other."

¶ A new quarterly magazine aiming to encourage the use of Latin as a living language made its debut in Rome. Edited by Msgr. Antonio Bacci, a Vatican official and one of the world's leading Latin scholars, the magazine, entitled *Latinitas*, is produced in the print shop of the Vatican Library.

¶ Establishment of a universal feast of Mary the Queen, corresponding to the feast of Christ the King, was urged by the Mariological Society of America at its annual meeting in Cleveland, Ohio. With this aim in view a committee was created by the society which will prepare a petition to Pope Pius XII asking that the feast of "Mary's universal queenship," already observed in some countries and by some religious orders, be extended to the entire church. In discussion periods and talks the meeting examined the nature of Mary's queenship, its basis in Scripture and tradition, and the developing history of its study by the church.

¶ Formation of interdenominational committees to question candidates for public office on their attitude toward temperance legislation was urged by the Methodist Board of Temperance at its annual meeting in Washington, D.C. Under the proposal, candidates would be quizzed particularly about whether they favored measures to curtail alcoholic beverage advertising on radio and television. Many American churches, said the resolution adopted by the board, are concerned by the extent to which beer and liquor advertising are invading "the very precincts of the home to appeal to youth."

¶ American Lutheran church bodies gave \$3,659,670 to support foreign mission activities on 51 fields in 18 countries during 1952, according to the Lutheran Foreign Missions Conference of America. The major

amount, \$1,107,197, was allocated to India. A total of \$660,808 went to Japan, \$633,685 to Africa, \$400,083 to Latin America, \$308,685 to China, and lesser amounts to other countries. Lutheran mission work in China is now limited to Hong Kong and Formosa. The only mission field opened in 1952 was Uruguay.

¶ There has been a big rush to take a new course being offered at the New Orleans Baptist Theological Seminary. It is a course for prospective military chaplains, established at the request of the students and taught by Dr. James C. Taylor, registrar, himself an active Navy chaplain during World War II.

¶ Three more churches were accepted as members of the World Council of Churches by the Council's Central Committee at its meeting in Lucknow, India. This brings the total number of member churches to 155. The new members are the Church of the Province of West Africa (Anglican), with headquarters at Lagos, Nigeria; the Presbyterian Church of the Gold Coast, with headquarters at Accra, Gold Coast, Africa; and the Russian Orthodox Greek Catholic Church of North America, with headquarters in New York.

¶ An appeal for more priests to serve in Latin American countries was made in Manizales, Colombia, by Father Felix Alvarez, rector of a seminary in Lima, Peru. Father Alvarez addressed the first Latin American Congress on Rural Life Problems, sponsored by the National Catholic Rural Life Conference of the United States. He told the delegates that though Latin America contained one third of the Roman Catholic population of the world, it had only 6 per cent of its priests. The Lima clergyman predicted that more Latin Americans would take up the priestly vocation with an improvement in education and social conditions and the development of a middle class.

¶ The Protestant Council of New York endorsed a request by 25 Jewish organizations that New York State permit persons who observe the Jewish Sabbath to conduct business on Sunday. Jewish spokes-

## CHOIR GOWNS



Lovely, colorful gowns in all styles for all age groups.

Many rich, appropriate fabrics. Also gowns for Confirmation on rental basis.

Ministers Robes, Academic Robes. Budget Plan. Write for complete information, ask for Choir booklet B7

Ministers booklet B57

**E. R. MOORE CO.**

932 Dakin Street, Chicago 13, Illinois  
25-34 Jackson, Long Island City 1, N. Y.  
1908 Beverly Blvd. Los Angeles 4, Calif.

# PREACH TO LIFE'S NEEDS

by having at your finger tips—

GOOD ILLUSTRATIONS  
APT QUOTATIONS  
QUOTABLE POETRY

Here it is: • A system of resource filing • A fellowship of sharing your best materials • A growing core-file of selected resources—attractive—convenient—usable—in packets of 100

ORDER NOW!

Sample packet \$1; \$4.50 for 5 packets; \$8.50 for 10 packets.  
More details and free sample entries on request.

## The Minister's File Service

3435 W. Van Buren St.

Chicago 24, Ill.

men asked that the State's Sunday law be amended to empower cities and towns to pass local statutes removing the work ban for seventh-day observers. The proposal also was backed by spokesmen for the General Conference of Seventh-day Adventists.

¶ A committee of the Federal Council of Italian Evangelical Churches charged in Rome that the Italian Government intends to apply old Fascist laws regulating Protestants, rather than adhere to the guarantees of religious freedom in the postwar constitution. The committee urged establishment by the council of a special legal office to protect Protestant denominations from "recurring intolerance." It said two American Adventist leaders had promised American support for creation of the legal bureau.

¶ Plans for a new place of worship on Capitol Hill which will be available to church groups of all denominations were disclosed in Washington, D.C., by the Methodist Board of Temperance. The board said it will convert the auditorium of the Methodist Building, which it owns, to a chapel. The building is located on Capitol Plaza, across the street from the Senate wing of the Capitol and the United States Supreme Court building.

¶ Plans for a Bible translation acceptable to fundamentalists were revealed in Colorado Springs, Colorado, to the Rocky Mountain Regional Conference of Independent Fundamental Churches of America. A letter to the conference from W. O. H. Garman, of Wilksburg, Pennsylvania, vice-president of the American Council of Christian Churches, national fundamentalist agency, said, "There is need for such a work to counteract the National Council of Churches' Revised Standard Version of the Bible." Later the delegates went on record as rejecting the Revised Standard Version, and recommended the continued use of the King James Version. The resolution said the Revised Standard Version "is not acceptable to Bible believers in general because of evidence of liberal theological bias, both in the text and footnotes, on the part of the translators."

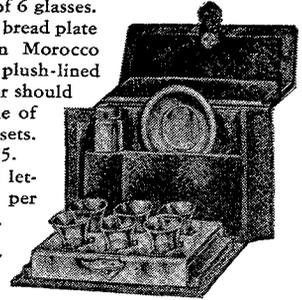
# DIETZ

## PASTOR'S INDIVIDUAL COMMUNION SET

Complete outfit for administering the  
Sacrament in the home to the sick or shut-in

- Well arranged outfit of convenient size. Contains tray of 6 glasses, wine flask and bread plate with cover in Morocco grain leather, plush-lined case. No Pastor should be without one of these handy sets. Price \$11.75. Name in gold letters on case, per line extra 75c.

At your dealer.  
Catalog free



### WILLIAM H. DIETZ, INC.

10 South Wabash, Dept. 128, Chicago 3, Illinois

¶ Efforts to "turn Christian people against" the new Revised Standard Version of the Bible were deplored in an editorial published in Minneapolis, Minnesota, by the *Lutheran Herald*, official organ of the Evangelical Lutheran Church. The editorial referred to a pamphlet issued by the American Council of Christian Churches, fundamentalist body, which calls on Christians not to accept the RSV Bible, and called the American Council of Christian Churches "one of the most rabid ultra-ultra fundamentalist groups in the world." Appearance of the editorial coincided with the release by the American Council of a statement signed by 1,127 Protestant ministers of the United States and Canada warning English-speaking Christians against use of the Bible in their private devotions and calling upon Christian churches to refuse to accept it in their public worship.

¶ The second annual observance of Catholic Bible Week took place throughout the United States from February 1 to 8 under the auspices of the Catholic Biblical Association of America. Fifty radio stations carried a Bible Week series on the daily Sacred Heart program originating from St. Louis. Catholic Book Week was observed from February 22 to 28 under the general theme of "The truth shall make you free," and it included book fairs, exhibits in public libraries, and lectures. February was designated Catholic Press Month by the Catholic Press Association, with the slogan: "The Catholic Press helps good families grow better."

¶ A permanent commission to work for repeal of Mexico's anticlerical laws was established by the First National Congress of Catholic Culture, which met at Guadalajara. Repeal of all such laws would permit the church to take part in Mexican education and would, further, amount to official recognition of the church-state rapprochement that has been developing quietly for several years. In recent years the authorities have ceased to enforce most of the stringent laws passed against the church in the

1920's by the Calles regime. But the constitutional ban on religious education remains in effect and is one of the church's prime targets. The Congress agreed that human rights include the "fundamental right to a life on an economic plane that is commensurate with human dignity." It also favored equal political rights for Mexican women.

¶ Establishment of a special court in New York City devoted exclusively to handling cases of alcoholism was announced recently by the chief city magistrate. To be known as the "court for homeless men," it will aim at rehabilitation rather than confinement of chronic drinkers. All cases of "vagrancy"—as alcoholic cases are legally designated—emanating from the magistrate districts and night courts in the five boroughs will be processed through the new court. Its establishment is apparently an outgrowth of studies just made public showing that the city has at least 200,000 alcoholics, who cause an annual economic loss of 200 million to the community, themselves and their families.—*The Christian Century*.

¶ Florence Kidder, principal of Providence Junior Academy, announced in Providence, Rhode Island, that the school, operated by the Seventh-day Adventists, will not seek free bus transportation from the city for its students. "We do not feel that parochial school students should have free transportation," she said, adding that the school's 32 elementary grade pupils now have half-fare privileges on private bus lines operating in the city. Miss Kidder's announcement came after the Providence School Committee voted to extend to children of elementary grades in private schools the same transportation privileges now provided city public school pupils. The School Committee's action stemmed from a request by parents of children attending St. Matthew's Roman Catholic school in nearby Cranston for free transportation of the school's pupils who live in Providence. Meanwhile, Superintendent of Schools James L. Hanley reported that the Providence He-

brew Day School had formally asked the School Committee to provide public transportation for pupils who live more than a mile from the school.

¶ IN BRIEF.—A Federal judge in Brooklyn, New York, denied a request by a Plymouth Brethren member for an injunction to prevent the Staten Island Rapid Transit Corporation from discharging him for refusing to join a union with which the company has a closed-shop agreement. . . . Canada has 2,420 self-designated pagans in a total population of 14,000,000, according to census figures released in Ottawa. The statistics also disclosed that 59,679 persons say they have no religious belief. . . . Parochial school construction hit a new high in 1952, and despite controls and building materials shortages, the building of churches and hospitals by religious organizations stayed at near-record levels. . . . Bible reading in the public schools was endorsed in Los Angeles by the California Board of Education, but the State agency opposed legislation that would make the program mandatory. . . . A group of Senators and Representatives of the 83d Congress attended a "prayer breakfast" in the Senate dining room, the first of a series of such sessions to be held weekly in the capital throughout the year, this being the twelfth year that the prayer sessions have been held. They are sponsored by the National Committee for Christian Leadership, and breakfast discussions stress the application of religious principles to national problems. . . . More than 2,000,000 pounds of clothing, shoes, and bedding was contributed by U.S. Lutherans in response to the 1952 Thanksgiving Clothing Appeal of Lutheran World Relief, it was announced in New York. Lutheran officials estimated that over half a million needy refugees in Europe, Korea, and the Holy Land will benefit from the clothing. . . . Churches of six Louisiana denominations participated in total abstinence campaigns during January and February. . . . The Greek Orthodox Church in North and South America is planning to establish an order of deaconesses in the United States.

## ORDER BLANK

Book and Bible House

Please enroll me in the MINISTERIAL BOOK CLUB for 1953. Send me the four books when ready.

Shipping Record for Book & Bible House Use	<input type="checkbox"/> Charge My Account	<input type="checkbox"/> Cash Enclosed			
	First Quarter	Second Quarter	Third Quarter	Fourth Quarter	
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
	Shipped _____	Shipped _____	Shipped _____	Shipped _____	

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

Each Book Club member will receive the regular club selection released each period. All conference and institutional workers should check with their employing organization regarding the details of the club plan as voted at Fall Council. Club members not in denominational employ should order through regular channels as selections are announced. Cash plus sales tax, where it applies, should accompany such orders.

(See advertisement on page 23)

FILL IN NAME AND ADDRESS + + + CUT OUT  
MAIL TODAY TO YOUR BOOK AND BIBLE HOUSE

## The Overemphasis of Arrangement

(Continued from page 35)

well calculated and thought out, well planned and carried out. Therefore we do not wonder at the complaint of that gray-haired preacher who said that formerly we had wooden chapels and golden preachers—golden preachers who believed the Bible and loved the Spirit of

prophecy and hoped for the working of the Spirit while they preached. They were suspicious about their own understanding, but they trusted in Him who wants to be powerful in the weak.

So we do well to pay attention to the word of the Spirit of prophecy, which counsels us to give the Spirit of God room also during the sermon. To that end may the Lord give us the humble attitude that guards itself well from the pride of knowledge and the presumption of learning.

## GOSPEL TENTS

STEEL-CLAD TABERNACLES  
"E-Z" METAL SEAT ENDS

SMITH MANUFACTURING CO., DALTON, GA.  
Over 50 Years in Business



**FOLDING CHAIRS**  
• IN Steel or Wood  
FOLDING BANQUET TABLES  
WRITE FOR CATALOGUE  
AND LOW DIRECT PRICES  
**J. P. REDINGTON & CO.**  
DEPT. 76 SCRANTON 2, PA.

## STEREOPTICON SLIDES

on Songs, History, Bible and Texts.

Write your needs and terms desired to

**ALBERT F. PRIEGER**

312 W. Louisiana Ave. Tampa 3, Florida

## ACCORDIONS

**FAMOUS ITALIAN MAKES**

Available to Students, Teachers, Christian  
Workers and Missionaries at

**SPECIAL DISCOUNTS**

Write Today for FREE Literature

Accordion Manufacturers & Wholesalers Outlet  
Dept. MY, 2003 W. Chicago Ave., Chicago 22, Ill.

## GOWNS PULPIT-CHOIR



**BAPTISMAL  
DOCTORS  
MASTERS  
BACHELORS  
CAPS GOWNS  
AND  
HOODS**  
EST. 1912  
**BENTLEY & SIMON**  
7 WEST 36 ST. NEW YORK 18, N.Y.

## CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, four cents a word for each insertion, including initials and address. Minimum charge, one dollar for each insertion. Cash required with order. Address **The Ministry**, Takoma Park, Washington 12, D.C., U.S.A.

### BIBLES REBOUND

Old Bibles Rebound. A price, binding and style to meet every need. Internationally known. Write for illustrated folder, prices. Complete line new Bibles. **Norris Bookbinding Co.**, Greenwood, Miss. 1-12t

### CATALOG—FREE

Thousands of "Hard to Find" Theological books and sets now in stock. Write for free catalog. Complete libraries purchased. **Kregel's Bookstore**, Grand Rapids 6, Michigan. 2-12t

Religious Libraries purchased. **Baker Book House**, Department M, Grand Rapids 6, Michigan. 2-eot

### HEALTH LECTURE SLIDES

Health Lecture Slides, 850; in Kodachrome, 2" x 2", glass bound, on various subjects, classified ready to use, at 60c each; prepared texts available. Catalog on request. **Health and Character Education Institute**, Pine Mountain Valley, Georgia. 1-

### MUSIC

Novelty Musical Instruments. Cowbells, Sleigh Bells, Imported Concert Glasses, Triple-Tone Harmony Bells, Chorded Clusters. **Arnold Carl Westphal**, Michigan City, Indiana. 6-3t

### OBJECT TALK SUPPLIES

You Can Entertain for all occasions with our Chalk Talk Material. Send 10 cents for our illustrated catalog. **Balda Art Service**, Dept. 88, Oshkosh, Wis. 1-

Rarest Object Lesson Known—"The Story of the Crucifixion." Thousands awakened to their need of Christ through this inspiring heart-touching, never-failing object lesson. **Three Complete** prepared lessons, chart, directions, and story with each order. **Surprise**—13 samples. Gifts and Blood test lesson with each order. Price 40 cents. Stamps O.K. **Evarett Mills**—Children's Friend, 1301 West 58th Place, Los Angeles 44, Calif. 1-

Junior Magic Trick Talks. Illustrate Gospel With Self-contained Surprise Climax Visuals. Free Sample. **Arnold Carl Westphal**, Michigan City, Indiana. 6-3t

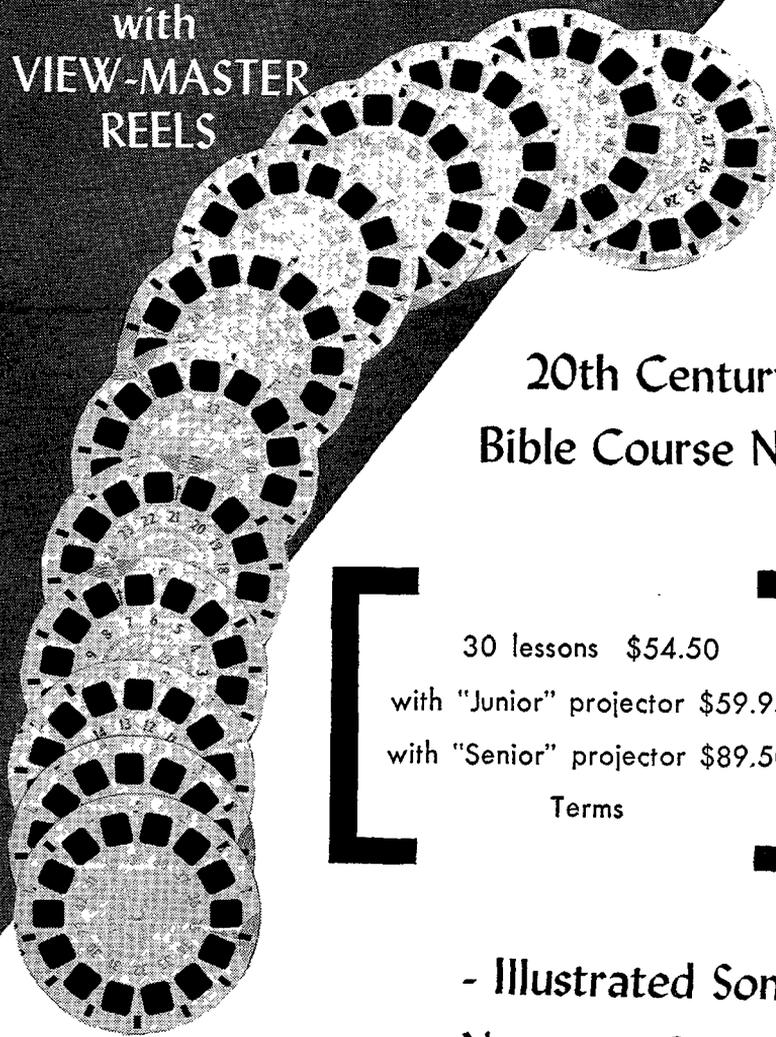
### RARE GIFTS

Thousands of boys and girls awakened to their need of Christ and the S.S. through these gifts. **Introductory Offer**, 40 Gifts for \$1.00—**Surprise**—three 35-cent gifts with each order. Price list free. Cardboard packed. **Evarett Mills**, 1301 W 58th Place, Los Angeles, California. 6-

JOIN the MARCH of SOUL-WINNERS

*NOW*

with  
VIEW-MASTER  
REELS



20th Century  
Bible Course No.1

30 lessons \$54.50

with "Junior" projector \$59.95

with "Senior" projector \$89.50

Terms

- Illustrated Songs
- Nature & Scenery

VISUALADES CONSOLIDATED

P.O.Box 488     ◦     La Mesa, California



## MARY OF THE BROKEN HEART

H. M. S. RICHARDS

O Mary of the broken heart,  
Whom saw you in the garden lone?  
O you who chose the better part,  
To know Him, and to make Him known.

Last at the cross, first at the tomb,  
You found the great stone rolled away.  
You heard Him, but your heart was dark;  
Not yet for you had dawned the day.

You heard again, and heard to know,  
The first to see the risen Lord;  
Through tears of sorrow turned to joy,  
You wept before Him and adored.

O Mary of the wond'ring heart,  
Be swift thy feet, be quick thy tongue;  
The messenger my soul would hear  
While still the crystal day is young.

Say to them in the upper room,  
"Rejoice! He spoke my name—I heard;  
The Crucified doth live indeed,  
Mine eyes have seen the risen Lord!

"He said thus, 'I ascend to Him,  
My Father and your own above,  
To Him who is My God and yours,  
Whose nature and whose name is love.'"



*B. Flockhorst, Artist*

THE MINISTRY