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# Flame for the Altar



FROM that upper room they [the disciples] went out into a world which hated them and a generation which hooted them, preaching the unsearchable riches of God's love. It seemed a fantastic mission and a forlorn hope. They had no publicity agent to advertise them and no political leaders to intercede for them. They were socially ostracized, politically disfranchised, ecclesiastically scorned, economically impoverished.

These words in the latest book from the pen of William Ward Ayer, *Flame for the Altar*, reviewed by Henry Brown in the May *MINISTRY*, should challenge every minister. Like the generation to which those first Christian heralds went, there are hungry hearts everywhere "waiting for just such a message as these spirit-filled, consecrated messengers bore. The disciples tarried in the upper room until they were filled with the Spirit. God's ministry today needs the same power, for in this last generation people are coming to church, if they come at all, to hear the voice of a prophet, to look into the face of a man who has been alone with God, to hear someone who has meditated in the night watches with the Almighty, who can point them once again to the keeper of the lights and the Saviour of their souls. . . .

"There are so many evidences of this wistfulness which are too familiar to those who deal with the day-by-day people. All manner of cults are growing up around us like mushrooms, to which people turn only to fall back in the end, disillusioned. . . . They are blind leaders of the blind saying, 'Lo, here, lo, there.' Our world today is full of isms and wasms. You may laugh at them, but there they are—symptoms of an inner urge, pitiful expressions of an indefinable longing."

Like many another forthright thinker, William Ayer feels intensely the urgency of the hour and the shortness of time and the strange, haunting fear that rests on human hearts today: "Time was always on our side," he says. "We were content to leave it to our children or our children's children. But that is no longer possible. Time is no longer on our side. Time has run out on us. Suddenly the atomic bomb is loose in the universe. It is like a mine floating in steamship lanes. The world may blow up at any time. Man has now the capacity of destroying himself. We have actually invented tools for our own annihilation. Atomic energy is a force God has used to hold the universe together. . . . There are tides in the affairs of men. It is either now or never. There is no longer any time left. . . .

"Not many would doubt that one of the obvious and ominous signs of the times is disintegration. We seem to live in a world which is falling apart.

"Indeed more than any other generation we seem to be haunted by frustration. A strange kind of irrationality seems to rest upon everything."

Instead of the ministry measuring up to the demands of this tremendous hour, this writer says, "we have too many nice little fellows in our pulpits today who are sweet and innocuous, icily nice and splendidly nil. They preach nice little ineffective, inconsequential sermons. They seem to be misfits as religious leaders in a rugged civilization such as ours. . . .

"We need evangelistic pastors today; modern Elijahs . . . ; men who like Samson of old feel the power of God upon them. . . .

"God give us men, strong men, fearless men, impassioned men, men so full of God and His wisdom that they can be both the surgeon who cuts away the cancerous growth of evil and the tender nurse that helps the patient to conscious life in Christ."

PHOTO: A. DEVANEY

# THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the

MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXVI

NUMBER 7

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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.



JULY, 1953

## In This Issue

THE three feature articles this month, beginning on page 4, are, we believe, unusually vital and stimulating. Why not read them first?

Our News and Announcements section, although longer than usual, contains items of interest to all.

In his article "A 'Quick Work' in Evangelism" on page 23, Fordyce Detamore outlines a plan that may well usher in a new day in evangelism for at least some areas of the world field. Here is a plan that every pastor and every evangelist—yes, every worker—can well study and ponder as we face our world task. New methods and plans will be much in order before the end of time.

On page 51 appears the announcement of the third quarter book selections of the 1953 Ministerial Book Club plan. *The Chronology of Ezra 7* and *Establishing the Converts* are two volumes that will prove invaluable to every worker; and of course if you have not yet secured *Our Firm Foundation*, volumes 1 and 2, you will want to do so without delay.

### The Second S.D.A. Church, Paris, France



THE second S.D.A. Paris church worships in perhaps one of the prettiest temples the denomination owns anywhere in the world. Situated in Neuilly-sur-Seine, the residential suburb of Paris, it stands with dignity at the intersection of two boulevards, a mere twenty-five minutes' walk northwest of Napoleon's Arc de Triomphe.

Built for the Anglican Church by a private foundation, the temple, whose first stone was laid by the Prince of Wales, later to be known as King Edward VII, was completed in 1878.

In 1939 the outbreak of the second world war played havoc with the flock, which fled to Great Britain. For several years Christ Church was closed. It deteriorated. Then, at the time of the liberation, the American Army used it for Protestant services.

When peace failed to bring the British colony back to Neuilly, it became evident that the few faithful parishioners who did return could not possibly afford the heavy cost of repairs as well as the salary of a pastor. Christ Church was therefore put on sale.

We bought it—thank God—and the rectory too, in 1949. On May 6, 1950, we held our first service, with a membership of eighty-six. The dedication took place on November 8, 1952. A. V. Olson, a vice-president of the General Conference, and W. R. Beach, president of the Southern European Division, were the guest speakers.

For the first three years the church was pastored by A. Lecoultre. He is now succeeded by R. Meyer.

ANDRE LECOULTRE.

# The Christian Minister

JOSEPH R. SIZOO

*Professor of Religion, George Washington University*



THERE are three questions that the church or the community always asks of its minister. Some churches and communities ask many more questions than that, some of which are valueless, but sooner or later they all come back to these. The community and the church have a right to ask the questions. And the three questions that the community and the church always ask of the minister are these:

Has he a sense of vocation?

Is he intellectually competent?

Does he care? Is he a dedicated man?

Does he really show he is dedicated? Has he a heart? Is he completely committed to Christ? Has he a gospel? Does he carry a concern in his heart?

These are the three fundamental questions that the community asks and has a right to ask of all its preachers.

## *The Sense of Vocation*

You know that one of the perils of modern life is that the sense of vocation is going out of people. Many people today live without meaning. Their lives never come into focus. They are utterly disorganized. They have nothing to live for.

Some years ago I came to know Clarence Darrow very well. One evening we were sitting together, and he said to me, "Do you want to know what life is? Well, life is an unpleasant interruption in nothingness."

Yes, for many people all the meaning has gone out of life. Of course there are reasons for the change. A materialistic society is one reason, and war is another. You and I as Christians will never have that experience, and because of it there is danger that we will be unsympathetic with people. We have an end toward which we are reaching.

A friend of mine was an Episcopal rector in Connecticut. He was a striking figure with white hair and blue eyes, but he would never set the world on fire as a preacher. However, he was a great pastor. Last August

he was going through the community calling on his people. He rang one doorbell, and a little child heard it ring. She peeked through the window, and said to her mother, "Mother, Mother, Mr. God is at the door." That is what you are to many people—an ambassador, a walking representative of God. It is a great privilege to belong to this fellowship.

I have been a parish minister all my life, but I no longer have that privilege. Last night I was thinking of the Christmas services ahead of us and what a wonderful privilege it is for a parish minister to anticipate. This vocation does something to you. It broadens your life. The average successful businessman in the average community has a very limited circle in which to travel, but the minister can go anywhere in the community as a representative citizen. He meets people on every level of life in every area and every crisis of life—birth, baptism, marriage, and death. John Wesley said, "The world is my parish." That is true of all of us. This business of being committed broadens life and brings the whole world within our reach.

The opposite is also true, and this sounds like a paradox. While it broadens life, it narrows it too. If a river will not stay within its boundary, it becomes a swamp. A life with too many side lines sooner or later goes bankrupt.

The greatest need of today is the recovery of vocation. The greatest weakness of the church in which I travel is that among the men between the ages of forty-five and sixty there is too much professionalism. I think the hope of the organized church is in the leadership of younger men. There was a time when too many were interested in the ministry as a kind of profession. That was true five years ago, but it is not true today. The sense of commitment is deepening and is coming back. We are no longer scraping the bottom of the barrel. Today we are beginning to screen ministers. Some of the finest men in the universities and colleges are going into the ministry. The sense of vocation is broadening and also deepening in the world today.

A talk given by Dr. Sizoo at the Seventh-day Adventist Theological Seminary in Washington, D.C.

It was a thrilling experience in the last year to meet all the chaplains in the service in Korea, fifty or sixty of them. I have slept, talked, and prayed with them. One of the things that impressed me was the complete sense of commitment. I have wished that my own brethren might have the same dedication they had. I asked some of the boys, a night patrol group, how they liked their chaplain. They told me that before they went out he talked with them and prayed with them and went with them as far as he could go. When they went back he was there. Such service is not without its price.

I spent a day with a group of chaplains and was standing at the chapel door shaking hands. I had gone back into the hills and was wearing the battle dress, for it was the only thing to do. One of them said, "Thank you for coming. I think I can go through anything now." A few hours later I was on a plane for Seoul, where I had dinner with three officers. I told them what I had been doing that day. One of them was called away to the telephone. When he returned he said, "Listen, Dr. Sizoo, your man has been wounded, desperately wounded by shrapnel." He said he was being flown to a base hospital, but there was no hope.

The best-known building in Tokyo is the central chapel. A granite tablet with the names of seven chaplains killed during 1952 engraved on it has been built. It is not without price. These men are dedicated.

### *Intellectual Competence*

Now to the second question to be considered, Is he intellectually competent? I go up and down this country a great deal. This is no time for a minister of Christ to stand with his tongue in his cheek, leaning first on one foot and then on the other, rubbing his hands together and voicing platitudes. I was asked to speak at the chapel service of a certain university on the Atlantic seaboard. I had been asked several times before, but I finally said to my secretary, "Oh, just write it down now," so we put it down. When the time came, I discovered I was to be there Tuesday noon of Holy Week. There were three thousand students, and 83 per cent were Jewish, 9 per cent were Catholics, and 3 per cent were Protestants. The other 5 per cent were nothing. Before I spoke, I said to the chancellor, "How long do you want me to speak?" and he replied, "About thirty or

forty minutes." I said, "This is Holy Week. May I talk about that?" He answered, "It is not for me to say what you should talk about. Use your own judgment. You know the percentages."

So when I got up to speak, I began, "Men and women, I want to tell you something. I belong to a group for whom this is a very significant week. We know it as Holy Week because this is what happened. I would like to stand before you and tell you what the atonement can do for modern democracy." Afterward I was to go to the faculty club for lunch. I was walking along and heard some voices calling the chancellor. The voices proved to be three of the students, and so I went on ahead, thinking they would want to talk to him. But he called to me, "Dr. Sizoo, these men want to talk to you." I said, "I will be glad to talk to them, Mr. Chancellor." They said, "You know we do not belong to your faith or religion, but some of us were talking after you spoke, and they wanted us to thank you for not pulling down your flag."

I want to tell you who are going out to preach, "Always be able to give to every man a reason for the hope that is in you." That is the greatest need today. That is the thing men want. They do not care for things out on the periphery and on the circumference.

I was speaking about the cross one day to a group of four or five hundred men, and they said they wanted to sing. Their choice was "Jesus, Keep Me Near the Cross." As music it will never win an Oscar, and as poetry it is not much, but its message is what this world needs.

The thing that worries me about organized Christianity is that we are not making enough of the thing that lies at the center. In some respects organized Christianity has never been stronger numerically, never been richer, socially never so acceptable, politically never so powerful, ecclesiastically never so well organized. But many have come to believe that something has gone out of it, and they have had to go outside the framework to find something that was missing.

### *Caring for People*

Not only is it necessary to have a sense of vocation in life, with intellectual competence, but it is necessary that a minister care for people. The real minister does not find fault with his people on Sunday. There

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## GOD'S WATCHMAN

ROBERT HARE

Hast thou found words to whisper, loaned of Heaven?  
Be sure no earthly dross is mingled with the strain;  
Speak only earnest, thoughtful, loving words.  
Go, tell the Master came; He comes again!

Speak living words; the world is full of jingle,  
Of careless ranting and deceiving power;  
A ceaseless flow of littleness is ringing  
Through every day and every passing hour.

O watchman, freighted with the things eternal,  
Lend life's supremest thought to words you speak;  
Check every rude or earthly toned expression;  
Lift up the weary and inspire the weak.

Cast littleness behind thee, sent of Heaven,  
And weigh life's plan in balances divine;  
Breathe sweetly to the souls that sit in darkness,  
So light of life may follow thee and thine.

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is enough scolding during the week without the minister's bringing in the "anvil chorus" on Sunday. They want to be helped by a man who has some compassion and concern for them in their day-by-day problems. One of the great preachers of the Protestant church was Mark Mathews. Those of us who knew him called him the "tall pine of the Sierras." He was a brilliant lawyer in his early days and used to try cases before the Supreme Court. The lawyers needled him because they loved him. He always won his cases too.

One day in church he looked over to the side and saw an elderly woman sitting in the pew, not clad in keeping with the rest of the people there. He recognized her as the charwoman who swept the office for him every morning. The next day he said, "Mary, do you ever come to church? Do you ever hear Mark Mathews preach? You know he is a very intellectual man. Can you understand him?"

"No," she replied, "I do not understand a word of what he says, but he washes clean the gutters of my life."

Compassion and concern for people are needed in the world today. Keep your compassion. You have to fight for it. I made up my mind in New York City that I would not lose my sense of compassion, for when you lose that everything is gone. I learned that there were two hundred thousand people in New York arrested for some crime in

a year. These were not all major crimes, but they were booked for them. I determined I would find out how people got that way. The average case load of judges in New York City is thirty thousand cases a year. I visited many courts and talked with many prisoners. I asked one man why he did not come clean. The prisoner replied that he believed nobody cared.

Keep your concern; never lose your love, love that asks no questions. Love that is unearned, unmerited, and undeserved always ends in the cross. Let us believe in men. A child who knows he is wanted and loved will be a normal child. But let him know that he is unwelcome, as sometimes happens, and he will grow up to be emotionally unstable and morally bewildered. The ultimate basis for courage and patience in our lives is the fact that we are held by love that will not let us go. In the end this divine love always redeems.

I met William Jennings Bryan, and we became quite good friends. We did not always agree about politics, but we never broke the friendship in spite of political disagreements. Sitting one day in my study, he said, "I am going to recite to you my favorite text." It was, "I have fought a good fight," and so forth, and at the close he looked at me and said sharply, "Some people are going to question whether I have fought a good fight; other people are going to question whether I have finished my course; nobody is going to question whether I have kept the faith."

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**FAITH** A LITTLE girl in Sunday school was asked, "What is faith?" and she said, "Believing what God says without asking any questions."—J. V. UPDIKE.

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**HABIT** SOME years ago a traveling circus came to a community in Brooklyn. One afternoon a lion broke loose from its cage. All night the keepers traveled throughout the community trying to find the lion. At dawn they located it. The lion had wandered into an old-fashioned house and yard with a fence around it and was walking back and forth behind the fence, continuing the treadmill into which it had been born in a circus cage. It is a parable of what is happening in the world. Each generation keeps walking back and forth with a reasonable contentment in the prison cage of fate.—JOSEPH R. SIZOO.

# Emulating the Master Teacher

ARTHUR W. SPALDING

*Collegedale, Tennessee*



**J**ESUS, we say, is our master. The word has many meanings, and perhaps in our own minds we divide it between two meanings as we apply it to Christ. First, He is our sovereign, to whom we give allegiance; second, He is our teacher. This latter use of the word in English was more common at the time our King James Version was produced than it is now, and it is in the sense of teacher that, with three exceptions, the term is used wherever found in the Gospels. Jesus the Master was the teacher.

We shall do well to study Jesus as a teacher. When we preach, do we teach? Preaching, if it wins intelligent converts, inevitably includes some elements of teaching; but unless the preacher makes a study of the science of teaching, his preaching tends to develop into oration or monolog, and so entertains (or otherwise) without teaching. Let us not mistake telling for teaching, however we may embellish our telling. Let us not perpetuate that stupid conceit: "I have preached to them the truth; if they heed it not, they have no excuse." The Judge might, in the great day, consider their excuse valid, that they listened to a preacher, but they had no one to teach them.

Jesus was pre-eminently a teacher. He sought not crowds but individuals and little groups to teach; for crowds must be charmed, but the few seek knowledge. Yet when He ministered to multitudes, He emulated not Demosthenes or Cicero; He was uniquely the teacher rather than the orator. He spoke to no passions; He sought not to arouse unthinking enthusiasm. Instead, He challenged minds, He invited thought with His parables, His paradoxes, His searching questions. Then when His disciples came to Him, He fed their minds with the truth they had been inspired to seek.

Let no one think that he can improve upon Jesus' methods or do greater works than the Master by doing different works. It is an enticing delusion that numbers

mean success, that the greater the crowds, the nearer the kingdom. As a corollary to that ancient error comes the smug assurance that modern conditions demand different methods. The superficiality of mob appeal is no modern invention; it was continually thrust upon Jesus, and He as consistently repelled it. As the teacher, He realized that His work must go deep in individual human lives to effect transformations, and to this rather than to the securing of a great following He bent His efforts. If we would do His work, we must study His principles, we must follow His plans.

## *Teaching With Authority*

Jesus taught as one having authority, and not as the scribes. How did the scribes teach? As the scribes teach today. They cited authorities. They said not, "I say unto you," but, "Moses saith," "It is written in the prophets," "The Talmud declares," "Rabbi Judah ben Ilai comments." Because they had no power, no authority in themselves, they must seek authority without. And to bolster their authorities, they were continually adding tradition to tradition, to enhance the reputation of the oracles. They themselves had no power because they did not do, they only quoted. Jesus declared of them, "They say, and do not." Therefore they could not teach with authority.

It is of course true that they assumed authority. They were great critics, on the ground that they alone might teach "this people who knoweth not the law." But the critic reveals that he is unsure of himself. He seeks to depreciate others that by contrast he may appear to advantage. The fact that he feels the need of praise is evidence that he has no power in himself. If one who has not such innate power says, "I will speak with authority," he yet does not speak with authority. His assurance becomes bluster, his learning pedantry, his eloquence bombast, his virtue a whited sepulcher. The inevitable accident will unmask his pretense.

Jesus spoke with authority because He had virtue, power, within Himself. What



was the source of His power? It was that He lived the truth.

"What He taught, He lived. 'I have given you an example,' He said to His disciples; 'that ye should do as I have done.' 'I have kept My Father's commandments.' Thus in His life, Christ's words had perfect illustration and support. And more than this; what He taught, He was. His words were the expression, not only of His own life-experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching power."—*Education*, pp. 78, 79.

### *Living the Truth*

Here is revealed the indispensable, basic element of Christian teaching. The teacher, if he would have power, must live the truth before he attempts to teach it. He cannot teach with conviction unless he has the truth in his own life. He may develop a flair for preaching, he may have "a mouth speaking great things," he may, like Judas of Galilee, draw away much people after him; but in the end, spiritually, he also will perish, and all, even as many as have obeyed him, will be dispersed. Without the life he may preach, but he cannot teach.

Jesus lived not merely a part of the law but all of the law. He was not one-sided. He did not exemplify the third commandment while violating the fifth. He did not keep the Sabbath day while committing adultery in His heart. He was self-controlled in body as well as in speech. He paid His tithe of anise and cummin, but He neglected not judgment, mercy, and faith. He gave His bread to the hungry before He went to the synagogue; He lifted the little child in His arms while He taught the parents. He turned His cheek to the smiter, and forbore not to double the burdened mile. He built up His strength by right living and close communion with God; He gave with lavish love the power that was in Him to heal, to serve, to save. He was listened to, He was believed in, He was made Saviour, because He lived the truth and He therefore was the truth.

The Scriptures were to Him not a library to be quoted, but a life to be lived. He was the most diligent student of the Scriptures and of nature, the written and the wrought words of God. But what He received from these sources He did not merely memorize and repeat but absorbed and digested. His teachings are not merely echoes of the law and the prophets, but new editions formed by His life. Because the Word dwelt in Him, He became the Word, and "in him was life; and the life was the light of men."

Would we have the power of Jesus? Would we be able to teach with authority, and not as the scribes? Here is the irreducible essential: that we live the truth. Every one of us has difficulty in living some particular part of the truth. Some have trouble over diet, some over social and moral problems, some over avariciousness and meanness, some over gossip and intrigue. Whatever our weakness and our fault, it must be overcome by the power of God, and we must receive the divine character before we can be effective teachers.

The first and great quality of Jesus was His sincerity; the first and indispensable quality in us must be sincerity. It is a requirement on which no human authority can check; we do not have to put it in our reports. But it is a prime question between us and the Master. "And why call ye me, Lord, Lord, and do not the things which I say?" We wait not upon the great assize to be judged. Every man's work shall now proclaim whether he builds with the rock of sincerity or with the stubble of pretense.

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." Luke 6:47-49.

### *"He Had Compassion"*

A man, to be a benefactor of his race, must have power. A man may have power and not be a benefactor of his race. Shall we call the roll of the Herods and the Neros to prove that? To be beneficent, a man who has power must also have sympathy, insight, ardor to serve. He must be one who loves his fellow men, and the measure of his love for others is the measure of his forgetfulness of himself.

Jesus had unexampled insight. "He knew all men, . . . he knew what was in man." John 2:24, 25. But this intimate knowledge, which might well have engendered aversion, contempt, disgust, because of the weakness and the guile and the impurity and the hatred that He saw in men's hearts, served rather, because of His great love, to awaken pity, sympathy, compassion.

His compassion never took vacations. The twelve had been out on a mission, healing the sick, delivering the demoniacs,



preaching good tidings to the poor. They came back enthusiastic, but weary and worn. Jesus said to them, "Come ye yourselves apart into a desert place, and rest a while." Mark 6:31. But when they arrived there, they found the crowds ahead of them; for many, having guessed their destination, had, in their eager speed, made the long road the shorter. For this invasion of His retreat at a time when He and His disciples needed rest, even the best of men might have rebuked the multitude and sent them away. Why should a needed vacation be spoiled? But "Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." Verse 34.

How often, throughout the Gospels, do we catch that note resonant with saving power: "he had compassion," "he was moved with compassion"! It is the keynote of His ministry. His fallible disciples were often moved with other impulses; they were moved with ambition, "moved with envy," "moved with indignation against the . . . brethren." But Jesus "was moved with compassion," "and he began to teach them many things."

### *True Teaching*

The teacher must have compassion, sympathy, understanding, or he cannot teach. He may utter words, he may make gestures, he may enforce order, he may give tests and pass judgment, but without compassionate love he cannot teach. For teaching is not telling, it is not lecturing, it is not preaching, it is not conducting a questionnaire. All these may enter into teaching, but teaching is as much more than they all as a man is more than flesh and blood. Teaching is the giving of life.

As Jesus was going on His mission to save the daughter of Jairus, there pressed into the throng about him a poor woman who had been despairingly ill for years, and who "had suffered many things of many physicians." She said to herself, "If I may touch but his clothes, I shall be whole." In desperate effort she thrust between the close-pressed persons of those who thronged Him, and reached, not merely the hem of His garment, but the fountain of life. Rejoicing in the instant consciousness of health, she fell back.

Then Jesus, immediately conscious that virtue, beneficent power, had gone out of

Him, turned about in the press and said, "Who touched my clothes?" Astonished, His disciples protested, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" But He said, with particular emphasis, "'Someone has touched me, . . . for I feel that power has gone out from me.'" Luke 8:46, Weymouth.

So it was always in His ministry: "The whole multitude sought to touch him: for there went virtue out of him, and healed them all." Luke 6:19. As in His healing, so in His teaching: "The words that I speak unto you, they are spirit, and they are life." John 6:63. This means no easy, idle flow; life is not such. The giving of life is a sacrifice, blessed though its giving be. Jesus felt the drain. Often at the close of the day's labors He was so exhausted that His disciples feared for His life; but in hours of communion with His Father, He renewed His power.

The Christian teacher, like his Master, gives of his life through his teaching. He has not merely a set task to perform, a given course to pursue, a series of lessons to go over, a collection of doctrines to preach. He has life to impart. How is life ministered? We may not wholly know. We perceive certain operations, partial means. We feed the hungry, and perceive that we have given energy to fainting powers. We lift a toiling neighbor's burden, and see new life in his eyes. We clear away the distracting doubts of an inexperienced youth, and watch him go with ardor up the heights. We smile at a little child, and his skipping steps are the merrier. We take a brother's hand in a warm clasp, look into his eyes with cheer, and sense a vibrant current of hope and courage thrilling through both our beings. But all the science of life giving is more than we yet know.

But this we know, and we know it from the Master's example and teaching, paradox though it is: that life is saved by giving it up; that we are best served by forgetting ourselves and serving others; that, like the corn, if we give not of our life, we abide alone, but if we die, we shall bring forth much fruit. And therefore—

"All who would bring forth fruit as workers together with Christ, must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. But the law of self-sacrifice is the law of self-preservation. The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. The husbandman preserves his grain

by casting it away. So in human life, to give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those

who for Christ's sake sacrifice their life in this world, will keep it unto life eternal."—*Christ's Object Lessons*, pp. 86, 87.

## Some Timely Observations

H. E. RICE

*Business Manager, Porter Sanitarium*



PETER had been in close association with the Master. After dedicating his life to the Master's service and walking in the Master's very footsteps, one day while in committee with some of the other disciples he began to question in his own mind whether his life of sacrifice and service was worth while. Following this line of delusive thinking, he came to the Master and said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Matt. 19:27.

The temptation came to Peter that perhaps is common to man, to consider whether it is all worth while, and what he was to get out of it. The Master had an easy answer—easy for Him, but hard for Peter. He pointed beyond the immediate present, and told Peter that he was going to get a great deal out of it, but not all now. He inferred that Peter would get the most worth-while things in life, and implied that life is only a little trysting ground in which we decide whether we want to live hereafter or not, and that the hereafter is what we primarily get out of it.

When we consider Peter's weakness, it might not be illogical to conclude that you and I are tempted on this same point. Our minds will turn at times from the great objective and the longer-range thinking, and focus on the things we will get out of it now. Peter was tempted for the moment to think of the work he was engaged in as a spigot to open, out of which he would get something, rather than as a funnel into which to pour his life and thus pass the blessings of heaven on to others. As Peter was tempted, so you and I will be tempted, and we must not be deluded by this temptation. Let us never focus our attention on what we will receive in the immediate present, but rather on what we can contribute.

### *What About John?*

Peter had more than one weakness, as we all recognize. One of the most human references in all the Bible is found in the last chapter of the book of John. Nothing reflects so clearly the natural traits of humanity as this particular text—John 21:21.

Shortly before His ascension Jesus was talking with His disciples, and naturally the focus of conversation was on the future. It looked dim, indistinct, and shadowed. The good Master was counseling Peter regarding his future work of feeding the flock. Peter was eager to follow the leading of his Lord. He had given his life completely to the Master's cause. There was now no temptation to debate his reward or his remuneration. He was willing to experience persecution and suffering, and to give his life in sacrifice to the cause he had espoused. But lo and behold! His eye fell upon John. "Peter seeing him saith to Jesus, Lord, and what shall this man do?" John 21:21.

Immediately the dedication of Peter's life became modified to the extent that he wished to be certain that the same things that were happening to him would also happen to John. He would go to prison and to death, but he wanted to be sure that John was faring no better. He would give unstintingly in hours and unlimited devotion, provided John was doing the same thing, and thus he came up with one of the most human questions in all the Bible, "What shall this man do?" And the temptation that came to Peter while right there in the presence of the Master will also come to you and to me.

In fact, is it not true that most of us are getting too concerned about John? There comes to my office a constant parade of people who are greatly burdened over the question, What about John? Someone is work-

ing less hours, or under better conditions, or finding time off, and immediately the dedication of someone's life becomes modified by the question, What about John?

The Lord gave a clear answer to Peter when He said, "What is that to thee? follow thou me." Verse 22. The lesson is obvious. Let us take heed lest we be distracted in the giving of our lives completely to this cause by worrying about what happens or does not happen to John.

### *The Danger of a Swivel-Chair Gospel*

Having mentioned the weaknesses of Peter, I would like to consider the weaknesses of James and John. Possibly in their lives also we can see ourselves.

The real problem was not expressed through their own lips, but through the lips of their mother. It could have happened that coming down the dusty road one day, the mother of James and John chanced to come into conversation with the Master. In any case her request is well known to you and me: "Grant that these my two sons may sit." Matt. 20:21. If we were to admit the truth, we would say she was the spokesman for most of mankind, and unfortunately for much of this generation. It is granted that she went on to say, "The one on thy right hand, and the other on the left," but the burden of her heart was that her boys might sit.

Here again I am inclined to believe that the longing to sit did not perish with her generation, for a parade of people come through my office expressing the longings of their hearts to conjugate the verb "to sit." I sit, you sit, he sits, we sit, they sit, everybody sits; and I wonder whether we are not confronted with the danger of attempting to carry the gospel to the ends of the earth from swivel chairs. We need to warn ourselves against a longing to preach a swivel-chair gospel. The answer of the Master was "Go," whereas the wish of humanity was "Sit." Let us not be deluded into the idea that the gospel can be carried to earth's remotest bounds between nine and five except on Sundays and holidays, nor can it be done from office desks.

Over the past ten years a strange philosophy has come into our thinking. It is exemplified in the types of applications for employment that come to me. In dusty and forgotten years I used to receive applications from people who wanted to find a place to start in the work, whereas today

the applications disclose a longing to take charge of something. There seems to be a different thinking in the atmosphere, a virus in the air.

### *Net Versus Catch*

There is a last danger that conceivably confronts us. I know it confronts me. It is the danger of being tied too much to the traditions of the past. It is illustrated in one of the byways of the Bible—a text seldom read in what some might feel is a rather barren chapter in the Bible. It is in the book of Habakkuk. But it is an interesting text, and I will forbear giving you its exact location, because if I do, you will read only the text instead of the book. It was vitally connected, of course, with the great political power of his day. But the prophet likens this great power to a man who went fishing. This man cast a net into the sea and brought in a great draught of fishes, and then it is recorded that he fell down on his knees and worshiped the net. He attached more importance to the net than to the catch. The machinery became more important than the results.

We are engaged in a great work. We have an organization that might well be compared to a great net, and with this net we are endeavoring to carry the gospel to all the world. Could it be that we are in danger of worshiping the net, and of substituting in importance in our minds the machinery for the results? Can it be that traditions become our criteria, and machinery and mechanism become more important than the accomplishments? This line of delusive thinking leads to a dedication to the perpetuity of the organization rather than to the warning of the world. That surely is a danger that confronts us today, and we need to guard against it. The machinery and the net, though important, are not of the utmost importance. It is the *result* that is important.

It is the catch that counts. Let us give our lives to it!

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**FORCE OF PRAYER** THE spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb; the force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God.—J. EDGAR HOOVER, Director of the FBI.



## Crisis: Danger and Opportunity

**M**ANY of us remember that the word *crisis* in Chinese is made from two characters, one meaning "danger" and the other "opportunity." And every crisis seems to present both. This fact was impressed on me during my recent itinerary, especially in Korea.

There was plenty of danger. Traveling in the GI car of a Korean train from Taejon to Kwangju, I was made aware of it, for around my feet were machine guns loaded and ready for action. Moreover, the soldiers on board carried rifles and sawed-off tommy guns. There were quite a few Korean soldiers on board. "Is this precaution necessary?" I asked. "Yes," was the reply; "we are going through dangerous territory, and need to be armed. This very train was wrecked recently, and eighty-three people were killed. We must be prepared for any eventuality."

We had not traveled far when, looking out of the window, we noticed Korean soldiers standing close to the railroad at intervals of every seventy-five yards or so, with guns loaded. Our train got through without any shooting incident, however. But we saw many other pathetic sights. Catch the scene of a mother desperately holding on to her two boys, who, with two other lads, had been tied together and were being taken into the army. They had evidently been trying to escape from army service, but now were being loaded onto the train. Frantic in her grief, this mother tried to hold on to her lads. But all to no avail, for they were pushed into the baggage car, and the train pulled away. Yet, with a strength born of mother love, that woman was running alongside the train; great tears streamed down her cheeks as she called out her messages of farewell. That broken-

hearted mother may never see her boys again. The train was going faster, and we were going around the curve; she was lost to view. How terrible war is! Such sights are common in this land.

Yet despite the tragedy the opportunities for evangelism are legion. We have today 4,500 baptized members, but actually there are more than 10,000 keeping the Sabbath, more than 5,000 of whom are yet to be baptized.

Only a few days ago 106 cadets of the Korean air force were graduated from the Voice of Prophecy Bible Correspondence Course. More important still is the fact that each has expressed his desire to become a member of the church. Think of this: a minister of another faith, who himself took the course a few months ago, is now studying the Bible course with seventy-four of his members, and he, with this group of seventy-four, is eager to join the remnant church. All this in the Pusan area, where until very recently we had not more than ten members. Today there are five hundred.

### *Lay Evangelism*

The way the work began there is a story in itself. One of our Korean laymen heard of the need of evangelism in the city of Pusan, and he inspired some twenty young people in his home church to join him in a mission project. They found passage on a rice ship, went down to this southern city, and began their meetings in the open air, later hiring a school building in which to proclaim the message. It was a laymen's movement, and there was a fruitful harvest. Then the war came, and this good man and his congregation were scattered. Like many others, he fled to the mountains, and later found himself in another area. Last July, when George Munson, the union evangelist, called on him in Kinchon, he was living in what was once our church, but now just a heap of rubble, completely demolished. With a few rice sacks he had built a little shelter for his family. About ten were meeting together on Sabbaths, three of whom were members. The situation was not too promising. But Brother Munson encouraged him, and what do we find today? When V. T. Armstrong, the division president, visited there with Elder Munson, they found 107 enthusiastic church members and the leader himself holding a ten days' revival effort in a neighboring town!

### *Influence of Medical Work*

Korea, as all the world knows, has been a battlefield. The result is many ruined cities. Seoul, once a fine, modern city, is largely destroyed. Our sanitarium, however, was not damaged. It lies just outside the city limits, not more than thirty-five miles from the present battle line. When our brave workers, led by Dr. and Mrs. G. H. Rue and Miss Irene Robson, went back after a forced evacuation, there were gun emplacements not more than a mile distant from the institution.

To witness the courage and consecration of these dear workers, who have given their lives to Korea, makes one feel very humble. Dr. Rue, perhaps the most respected medical man in the country, is exerting a tremendous influence for good. Through his outstanding work Adventists are known from one end of the country to the other. He is the personal physician to Dr. Syngman Rhee, the president of the republic.

About two years ago a branch of the Seoul Sanitarium was opened in Pusan, some 350 miles south of Seoul. It was not easy to find a building for such a project, especially when millions of people were on the move pouring south. Before the war Pusan had a population of some four hundred thousand; today, with the refugees, there are well over a million, most of them living in tiny huts built out of cartons, old sacks, and bits of lumber they have picked up. I saw a pile of old cartons in which our American brethren had sent shipments of clothing. Dr. Rue expressed regret that a few things had been left lying around. "But they will soon be taken away," he said.

"What? Those old boxes?" I exclaimed.

"Oh, yes," he replied; "they will be taken by some of the refugees, and by tomorrow they will be a house, maybe two houses, that will shelter five or possibly ten people."

I knew it was true, for I had seen many such unfortunate folks living more like animals than human beings.

Yet in spite of these appalling conditions they are ready to hear the gospel. A group of our nurses from this Pusan hospital were standing on a trailer hitched behind a jeep. They were singing "My Jesus, I Love Thee." In a few minutes hundreds of people had gathered. Then Brother Munson began to preach to them. Soon almost eight hundred had come together, and he presented me as from Washington, saying that

I had a message for them. I have addressed many crowds in the open air in many parts of the world, but none was more attentive and eager. This group was later invited to the tent that had been erected a block or so away. It would do our evangelists good to see that army tent after it had been enlarged in various ways to make it accommodate more people. But it is a place where people can gather to hear God's message. And though the Korean people are looking for political and economic security, yet they sense that spiritual security is even more vital to the nation.

Watching Dr. Rue at work, I found myself wishing that the experience could be shared with all our workers, especially our medical evangelists. In this hospital are twenty army cots that comprise a ward. Well, one can hardly call it a ward. It is really just a room, at the farther end of which is the surgical section of this hospital. The operating room is separated by little more than a few curtains. But there this consecrated servant of God does marvelous things. With no conveniences, not even water piped in, his deft fingers accomplish miracles in surgery. While I was there, the first lady of the land came to be X-rayed. If she needs surgery, it is to Dr. Rue that she will turn.

Laboratory technicians and nurses do their work under the strangest conditions. But they are willing servants of the Lord Jesus, coveting no greater honor than to bring Christ to their patients. It is no wonder the whole country respects men and women who work with so little, yet accomplish so much.

"Why do you continue in this Pusan branch?" I asked. "I must," was the doctor's reply. "Without this place the Seoul hospital would have to close. Up there near the front line practically all our work is free. This place is a financial asset to help us meet the needs of a suffering nation."

"How much will you get for that big tumor operation you just performed?" I asked. "Five dollars!" was his reply. "You see, these dear people have lost everything they had. But that's where we can show them the power of the gospel."

The wounded Jew of Jericho had no money to pay his benefactor, but the story of the good Samaritan has placed the gospel in its true setting.

Crisis brings danger, but untold opportunities are ours to grasp.

R. A. A.

### *El Ministerio Adventista*

HERE is good news. For a number of years there have been two Spanish journals for the ministry published in Inter-America and South America. These have served with efficiency in their own division territories. But beginning with this year a 32-page bimonthly journal entitled *El Ministerio Adventista* has come into being. This will serve the Spanish-speaking workers in both divisions.

Elder Walter Schubert, Ministerial Association secretary for the South American Division, has been named the editor, and associated with him are Arthur H. Roth, Ministerial Association secretary for the Inter-American Division, and the two division presidents, W. E. Murray and Glenn Calkins.

We predict a very wonderful future for this journal. We are confident it will bring to each division the inspiration and guidance that will help to build a stronger evangelistic and pastoral ministry. Spanish-speaking workers in other parts of the world will also be able to catch the inspiration of this journal. It is published from the South American Division office. Though THE MINISTRY published here at our headquarters serves the English-speaking workers around the world, the barrier of language has necessitated the issuance of this journal in Spanish. We congratulate our brethren in these two divisions. May the Lord add His blessing to this excellent project.

R. A. A.

### Midsummer Offering, July 11

THIS movement's greatest concern is that the gospel shall go to all the world, to every nation, kindred, tongue, and people. This constitutes her chief task and her glory in response to the commission of her Saviour and Lord. Through the remnant church God is encircling the whole earth with His truth and salvation, and this work must be hastened on while the world is still plastic and open to the Christian missionary. Although some portions have already been closed to the foreign missionary, yet over vast areas the opportunities are greater today for the reaching of the multitudes in darkness than at any time in all our glorious history as a people.

Tremendous dangers threaten the onward march of missions, but the greatest threat to the foreign mission program is found within the movement itself, in terms of neglect, indifference, and complacency. If Satan can succeed now in so beclouding our vision that we do not see the finger of God pointing, nor hear His clear voice calling us to a great increasing advance until our task is completed in all the world, he will have accomplished a most tragic victory.

Our foreign mission enterprise was never so important as now. We dare not settle down to a postponed program. Never were the opportunities more abundant for advancement of this gospel truth. Our aim, in whatever capacity we may labor, must ever be the finishing of the work. The providence of God is pointing the way; we must not falter in bearing our responsibility, standing as we are upon the very threshold of our finest triumphs.

In the light of these things, the coming Midsum-

mer Offering, to be received in all our churches on Sabbath, July 11, takes on added significance and importance. In this time of unusual prosperity, as witnessed to by the constantly enlarged tithe of our people, the General Conference treasury for missions should know no want. Now is the time for liberal giving. The goal for each church has been set for at least one dollar per member on a full membership basis. This is not merely an individual goal but rather a church goal. Let every church leader make ample announcement of this coming offering in advance, so that every church attendant may be prepared for the offering day, July 11. We need to plan this year for a much-enlarged offering, for the needs are mounting continually and the calls are very pressing.

Now is the time to press every advantage we have around the world. The rising tides that can easily thwart our advances are danger signals urging us to increased effort in behalf of foreign missions while freedom yet remains. We must depend upon every minister and leader in our work loyally to undergird this great program for a wonderful Midsummer Offering for 1953.

LOUIS K. DICKSON,  
Vice-President, General Conference.

### Nevada-Utah Conference President in Evangelism

WITH keen interest I have just read the account in the June issue of THE MINISTRY magazine concerning the evangelistic effort conducted by Theodore Carcich, president of the Washington Conference.

We too are fortunate here in Nevada-Utah. Andrew Fearing, our conference president, opened his evangelistic meetings on January 18, 1953, in the spacious new Seventh-day Adventist church in the city of Reno, Nevada.

Services are held regularly each week on Sunday, Wednesday, and Friday nights, with additional special meetings being conducted other evenings and Sabbath morning and afternoon. There is also a daily radio broadcast.

The evangelistic company is composed entirely of local workers, with the exception of Royal Reid, singing evangelist, who has been so kindly lent to Nevada-Utah by the Southern California Conference for this campaign.

In addition to the efficient manner in which the campaign has been conducted, including an evangelistic school for the local workers, all the administrative duties and responsibilities usually borne by a conference president, such as correspondence, union committee meetings, institutional board meetings, church problems and emergencies, local conference committee meetings, and the regular biennial session, as well as appointments as guest speaker in other areas, have all received the necessary attention by Elder Fearing.

Does this strenuous program pay? The results speak for themselves. The local church has been wonderfully revitalized. The entire membership is organized as part of the evangelistic company, and each member is zealously doing his assigned work with great enthusiasm. The entire conference went on record at their constituency meeting, expressing their appreciation to Elder Fearing for his strenuous efforts and stating that they were determined by God's help to follow his inspiring leadership, reconsecrating their lives for a greater evangelistic endeavor.

Thus far 46 precious souls [as of May 25] have been baptized, with many others attending the baptismal classes three times a week.

We rejoice in the advancement of God's work in this conference, where under His blessing the percentage of membership increase since the last General Conference session has been higher than anywhere else in the North American Division. Already plans are being made for other major evangelistic campaigns to be conducted in some of our larger centers.

I. E. ANUNSEN, *Secretary-Treasurer,*  
*Nevada-Utah Conference.*

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## Transfer of Seminary to American University

PLANS for the transfer of Westminster Theological Seminary from Westminster, Maryland, to the campus of American University in Washington, D.C., have been approved by trustees of both institutions, Methodist Bishop G. Bromley Oxnam of Washington announced.

The plans also have the approval of Western Maryland College, whose campus adjoins that of the historic Methodist seminary, and which will purchase its present classroom buildings and dormitory.

Addition of the seminary to American University's schools and colleges is part of a long-range plan to develop the university into "a major Protestant center of learning in the nation's capital," according to Bishop Oxnam.

The next step planned is the establishment of a school of foreign service, designed ultimately to be as well equipped as the one operated by the Jesuits at nearby Georgetown University.

"By placing a seminary at the heart of the great national university we hope to develop here," said Bishop Oxnam, "we are announcing to the world that religion will be at the center of the enterprise."

American University has agreed to donate ten acres of its campus to the seminary and will undertake a campaign to raise \$2,000,000 in building funds for the erection of a chapel, classrooms, dormitory, and homes for faculty members and married students.

At present Westminster Seminary has nine professors and 150 students. A substantial increase in enrollment is anticipated in the American University plans.—RELIGIOUS NEWS SERVICE.

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## Activities of Your Association Secretaries

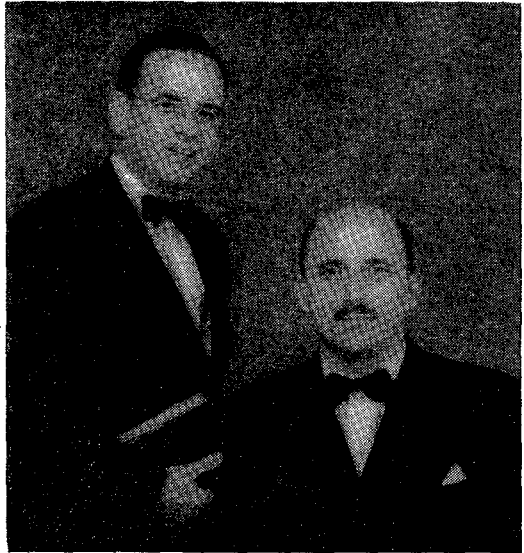
SINCE every licensed and ordained Seventh-day Adventist worker is a member of the General Conference Ministerial Association, we believe our readers will be interested in a brief report of the activities of your association secretaries for the first half of 1953.

### R. Allan Anderson

On New Year's Day Elder Anderson left San Francisco by plane for Fiji. Gordon Branster, who is president of the Central Pacific Union Mission, had called together more than one hundred ministers and teachers for an institute up in inland Fiji. A real spirit of revival was evident in this meeting. From Fiji the itinerary led to Australia, when meet-

ings were held in a number of places. During the large camp meeting in Melbourne, Elder Anderson's home city, the newspapers gave his visit good coverage, with the result that many boyhood friends who had formerly been Adventists came out, and through the workings of the Spirit of God some of these were reclaimed to the truth.

Indonesia was the next stop, where today a thrilling story is being written, especially in the field of evangelism. From Indonesia the itinerary led to Singapore, Malaya, where a number of meetings were held in both English and Chinese. The month of February was spent in the Philippines, conducting institutes in both the North and the South



While over in Manila I participated in the big evangelistic program being conducted by Fordyce Detamore and Raymond Turner. It was truly an inspiration. The tabernacle seats two thousand two hundred, and when I was there it was filled twice every Sunday night, with another capacity audience on Saturday night; and every other night but Tuesday from eight hundred to one thousand were present. The city is well aware of their presence. Right now they are in the midst of reaping a large harvest.

In the last five years these forthright evangelists have been blazing a trail through the Far East that has set a new pattern in soul-winning technique. The Lord has greatly blessed their labors. The audiences range from a few hundred in one or two places to five thousand and up to eight thousand or more in others. Their campaigns have been short but intensive, and the esteem in which they are held by members of their evangelistic teams reveals the presence of the Spirit of God. While thousands have enrolled in the Bible course and many more thousands have listened to the stirring messages of truth, upward of one thousand have decided to walk in the path of God's commandments and either have been baptized or are preparing for baptism. Watching these brethren at work made me urge them to give to our readers around the world the technique by which such great things are being accomplished. That article appears on page 23.—R. A. A.



Philippine unions. While in that field he conducted two simultaneous Weeks of Prayer for the twelve hundred academy and college students at Philippine Union College.

In March the itinerary led to Japan, where an intensive ten-day institute was held prior to their union session. At most of those institutes there were no other visiting brethren present. Consequently our editor carried all the main meetings, requiring about eight hours of actual teaching and preaching every day. In reporting it the brethren spoke of it as a real revival. Then on to Korea, where in addition to another full program of meetings, he received special permission from General Taylor's headquarters to visit the battlefield and conduct meetings, not only for our own boys (among them Chaplain Joseph Powell) but for GI's in general, and to visit the front-line hospitals and army clearing stations. Reporting his work to the General Conference officers upon his return to Washington, Elder Anderson observed that in all, 242 meetings were conducted, beside councils with smaller groups of workers.

#### *George E. Vandeman*

At this writing, in the seventh month of the London, England, campaign, with no public advertising since the middle of last November, some fifteen hundred are still coming out regularly on Sunday nights. So far 165 new members have been baptized into the remnant church, with several more baptismal classes in session and a large number of interested people still studying earnestly. In this land where for years it has been unusually difficult for new believers to find work with Sabbaths off, in the present campaign "many people who have accepted the truth have been so blessed of the Lord that when they sought new positions to keep the Sabbath, they have found employment at a better wage and better working conditions. Surely this is the Lord's leading!" Thus writes Thomas Bradley, Northern European Division Ministerial Association secretary.

A number of the newly baptized believers have already been studying with their friends and relatives, and in one or two cases have actually had the joy of seeing some of these baptized. At the present time the brethren in London are scouring every nook and corner in the heart of the city for a suitable evangelistic center. In harmony with the action taken at the Spring Council, reported in last month's MINISTRY, it is planned to purchase such a building if one can be found. In all likelihood continuous Sunday night meetings will be held all summer, and the General Conference has voted for George Vandeman to remain in London, and with our workers there continue the evangelistic series right on into the spring of 1954. Although his services are also greatly needed elsewhere, we are happy to share him with our brethren in the Northern European Division.

#### *Louise C. Kleuser*

Just before the close of 1952 Miss Kleuser had joined Robert Whitsett in conducting several Weeks of Prayer in our Western colleges. During these weeks the evangelism classes at these schools received special attention. The itinerary also included evangelistic contacts in the nearby cities, where our workers welcomed the counsel of these Ministerial Association representatives.

With the men of the Ministerial Association, including your office editor, overseas for a number of months, Miss Kleuser looked after the business of

the office, its correspondence, committee work, and editorial interests. At the same time the Theological Seminary classes required her services. The Ministerial Association office is a busy place, for scores of books are constantly being reviewed for recommended reading for our ministers, and the many manuscripts constantly coming in require careful checking and editing.

In May Miss Kleuser spent a profitable week at Emmanuel Missionary College, where she joined Elder Whitsett in conducting another ministerial workshop. Here student and teacher counseling provided an opportunity to exchange ideas on Bible work, evangelism, and pastoral duties. The workshops are always an inspiration.

#### *Robert M. Whitsett*

The first day of 1953 found one of our association secretaries in sunny South Africa, where on January 1 in Cape Town the mercury climbed to 90 degrees. Robert Whitsett had left the homeland on November 13, and after a brief stopover in London to meet the workers in the campaign there, he hurried on to the annual meeting of the Southern European Division committee, which convened in Paris, from November 19 to 25.

After leaving Paris he had preaching appointments and special meetings in Geneva, Berne, Zurich, Rome, Florence, and Athens. Evangelistic meetings were scheduled for Greece, where Nick Poulos arranged a busy itinerary.

After only a brief stopover in Cairo and Beirut, in early December Elder Whitsett arrived in South Africa, where registration for the South African Seminary Extension School began on December 14. The following day forty-two students appeared for classes. Here he had a full program of classes in personal evangelism and evangelistic procedures, in addition to serving as chairman of the daily round table, which has become an established feature of such extension schools. Speaking appointments each week end afforded an opportunity to visit all the churches in the Cape Town area.

Following the close of the extension school on January 24, F. G. Clifford, Ministerial Association secretary for the division, joined Robert Whitsett in conducting six evangelistic institutes in a seven-week itinerary in the Zambesi, Belgian Congo, and East African unions.

En route back to New York, Elder Whitsett stopped in Cairo the week before Ormond K. Anderson opened his large city-wide effort in the center of that Egyptian metropolis. Five days were also spent in Spain. In spite of many difficulties, evangelistic meetings are being conducted in Madrid and Barcelona, with meeting places jammed to capacity.

Leaving Spain on Sunday, March 22, for the six-hour flight to London, our colleague made a fast trip from the airport to the Stoll Theatre, where Elder Vandeman was conducting his first baptismal service of the campaign. He found a seat in the third gallery, and with 2,500 other people witnessed this glorious scene, which was a fitting climax to a long itinerary lasting almost five months. The overnight plane was boarded at 8:15 p.m., March 27, at the fog-bound London airport, and after a brief delay, take-off was permitted. At 7 a.m. New York time, March 28, with "mission accomplished," he alighted at the Idlewild airport. Our messengers are surely "flying in the midst of heaven" these days.

B. G.



# PASTOR *Shepherding the Flock*

## The New Testament Visitation Plan

JOHN D. RHODES

*Pastor-Evangelist, Southern California Conference*

**H**AVE you ever wished that your elders and deacons would go visiting on their own initiative? Have you honestly admitted how hard it is for you, even as a trained minister, to go out into the parish alone to visit? Perhaps you need to go back to the plan of the Master.

This plan is so unoriginal that I hesitate to write about it, but it has worked so well for me that I submit it with all due credit to the Lord, who instituted the plan of visiting two by two.

No doubt you have given to your board of elders and board of deaconesses and board of deacons lists of names to visit. Then at board meetings you have asked for a report of their work, only to find that nothing has been done. Merely hoping that these officers of the church will visit, without more emphasis than this, is just wishful thinking. Two reasons might be given for the failure: First, visiting takes some courage, and a person alone doesn't have much. Second, the average layman does not know what to say or what to do when he goes to a home.

To combat these two weaknesses, I tried what I have found has helped me, and that is to send these same leaders out by twos rather than alone.

Every church of any size at all has a list of sick, shut-in, discouraged, backslidden,

or interested people who want more light on the church. Usually the wide-awake pastor has these names on his pastoral list and his prospect list. He may call on these people, but he can at best make only a few visits a year if his church or district is large.

In our church we have adopted a plan that is working successfully. We have a roll call at our quarterly business meeting, and there discover any who need visiting, who might be missing, or who might be sick. Then these names are tabulated and placed on cards, with a brief notation at the bottom of what to look for—whether it is a sick call, a call on an elderly person, or something else. On the reverse side of this card a brief outline map is drawn showing where the person's home is. We are now ready to organize these cards in groups of two or three in a given area for two visitors.

We call our quarterly communion Sabbath our visitation day. On that afternoon at three o'clock all the elders, deacons, and deaconesses gather for about twenty minutes of instructions

**SPECIAL VISITATION CARD**

"I was sick, and ye visited me." Matt. 25:36.  
"Let us go and visit our brethren and see how they do." Acts 15:36.

Will you please visit the following named person in District No. ....

Name.....of person to be visited.

Address .....

The following check will guide you in your visit.

<input type="checkbox"/> Sick	<input type="checkbox"/> New Member	<input type="checkbox"/> Member not Attending
<input type="checkbox"/> Sorrow or Trouble	<input type="checkbox"/> Prospective Member	<input type="checkbox"/> Moved to Above Address
<input type="checkbox"/> Stranger in Midst	<input type="checkbox"/> Desires Join Church	<input type="checkbox"/> Should be in S. School

**REPORT OF VISITOR**

I have visited the above named person and find.....

Signed .....

Date..... Please return to Pastor

FORM 2

This is the form printed on a 3" x 5" card and used in connection with the quarterly visitation Sabbath program, as outlined in the accompanying article. A map is sketched on the reverse side indicating the main streets of the area to be visited.

on just what to say in any given type of home. Usually a mimeographed outline is handed out with a few suggestive conversations and appropriate Scripture texts to be read in the homes. I like to give our visitors something to leave in every home. We always bring the *Lesson Quarterly*. Usually we add some mimeographed poetry and suggest that these poems be read and then left as a memento of their visit. It tends to give the visitor an excuse to call in the home. We have recently added two tape recorders to the program, and plan to leave one in a home while visiting another in the neighborhood, returning later to pick it up. These will have on them a recording of the morning sermon and music. To certain of the homes where it is felt appropriate, the emblems of the Lord's Supper are taken. An elder will officiate and share communion with the shut-in. Occasionally we might take flowers to the sick on that day. By varying the program the visitor feels a greater interest and a greater incentive to go again.

After leaving each home the visitor notes on the card the attitude of the person visited. These cards are handed to the pastor, who will keep them in his visiting file.

We have found that in a church of more than three hundred members we can visit on a Sabbath afternoon about thirty to forty people in this way. The work of the elders, deacons, and deaconesses is done, more or less, for a quarter. At least these lay workers have done more than if left alone to visit at random. We plan to augment this program by sending a junior singing band to many of these homes between the quarterly visits, thus making a contact at least once every six weeks with every inactive church member.

Aside from getting the work done, the church enjoys a number of blessings by following such a program. First, the laymen appreciate more the work of their pastor by doing some of it themselves. Second, the membership is kept alive and active. Last, the visitor gets perhaps the greatest blessing in service.

No plan like this will work, however, unless you work it. That is, you as pastor must lead

out. I have generally taken the first elder as my partner, and we have taken the hardest cases.

Who originated this idea? Not I. It came from the New Testament, where Jesus sent His followers by twos, first to the lost sheep of the house of Israel and then to the world. Such a program carried the gospel quickly and far in that day. If we will reactivate the two-by-two program today, we will help to finish the work of the Lord on earth and be ready to go home with Him.

If you are looking for something in a great visitation program, don't confuse your members with a minutia of details and a long list of names. They want a simple program. Why not go back to New Testament visitation, pure and simple? It's worth a try.

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**HINDRANCES** . "THREE things there are which hinder progress:

1. We know too little.
2. We do so much less than we know.
3. We care so little that we do not know or do."—Quoted by Dr. Andrew C. Ivy, in a lecture before the Scientific Institute of Alcohol Studies, C.M.E., 1952.

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**THREE KINDS OF MINISTERS** THERE are really three kinds of ministers. One kind is best described with the words, "Here am I; let me do everything for you." To become the bond slave or the bellhop of a congregation is not to be a servant for the sake of Jesus Christ. Another kind of pastor is described in the words, "Here am I; do all you can for me and I will be your private chaplain, blessing your ways." The people often enjoy this type of pastor. They will praise him to his face, brag about him to others, send him to Europe and see that he belongs to the right groups. But he will not be a servant for Jesus' sake. The third type boldly declares, "Here is Jesus Christ; let us together do all we can for Him in our lives, in our community and in our world."—JOHN G. SIMMONS, *St. Matthew's Lutheran*.

## A TACTFUL PASTOR

¶ A NEW ENGLAND PASTOR had been missing one of his regular parishioners. The man had been a steady attendant at Sunday services, but lately hadn't made an appearance. The minister decided to visit the man in his home.

He found him sitting before the open fire. Without saying a word, the minister took the tongs, lifted a glowing coal from the fire and laid it aside on the hearthstone. In silence they watched it die out, whereupon the backslider exclaimed:

"You needn't say a single word . . . I'll be there next Sunday!"—HELEN TOBIAS.



# PULPIT *Pointers for Preachers*

## Let Us Exercise Accuracy

H. O. OLSON

*Instructor in Religion, Emmanuel Missionary College*

**M**INISTERS, Bible instructors, teachers, and writers need to exercise extreme care in selecting sources for needed information. Too often one is tempted to use a statement from an unreliable source because it would require considerable study to verify it or prove it untrue; that is, to ascertain the facts. And it may be something sensational that we believe will have the desired effect, or a statement that will "prove" an assertion we have made.

### *"Six Hundred (?)" Denominations*

How many times have I seen on announcements of evangelistic meetings the subject listed: "Why more than six hundred Christian denominations?" About fifty years ago I saw this subject announced and heard our ministers state that there were more than six hundred denominations. All the ministers in our conference used this announcement, so when I entered the ministry I followed their example; but when I began a search for the "more than six hundred," there were less than half that number to be found.

The first complete report of the Census of Religious Bodies taken by the United States Bureau of Census was based upon the 1906 census of the religious organizations. It was voted in 1902 to take this census once every ten years. The 1916 census listed 201 denominations. The 1926 report, published in two volumes in 1930, gave 213 denominations. Of these, 155 are grouped in 23 families, and 58 are listed as separate denominations. The 1936 Census of Religious Bodies was not printed in book form until 1941. This report lists 256 denominations, for which it gives statistics, and 54 on which no statistics were available, or a total of 310. The 1946 Census of Religious Bodies was not completed, because Congress did not provide the needed funds. No reports for 1946 will be issued. The next Census of Religious Bodies will be taken in 1956, provided the necessary appropriation is made.

Elmer T. Clark, editor of the *World Outlook*, after nearly twenty-five years of gathering data on the smaller denominations, published in 1949 his revised edition of *The Small Sects in America*. He states that there were then more than four hundred religious groups in the country, and four of these are the great schools of thought in present-day Judaism. Mr. Clark includes very small denominations. He states that some are almost microscopic, eight having only one congregation each, and one of these having only thirteen members. More than half, he says, have less than 7,000 adult members, and only 33 have as many as 200,000 members each; the latter include considerably more than 90 per cent of all the church members in the country.

Practically every Christian denomination found anywhere in the world is represented in the United States; consequently, the number given for the United States would be about correct for the world, and at no time have there been more denominations than in the twentieth century. Some denominations have united, but in nearly all such unions some members in at least one of the denominations have refused to unite. This left just as many denominations as before, if not one more.

Where, then, did the idea originate that there are more than six hundred denominations? For some time I have sought an answer to this question, and I believe I have found it.

Some of our writers back in the 1850's taught that the number of the beast in Revelation 13 was the number of the divisions of the church.

In an article in the *Review and Herald* of November 29, 1853, entitled "The Number of the Beast," by J. M. Stephenson of Union, Rock County, Wisconsin, it was stated that the church has divided and subdivided until, according to the *Encyclopedia of Religious Knowledge*, the divisions now number about 666. The author concluded that these constitute the number of the beast of Revelation 13.

However, he does not say in which *Encyclopedia of Religious Knowledge* this is found. I

have before me one dated 1836, edited by J. Newton Brown and published by Fessenden and Company, Brattleboro, Vermont, but it has no such statement, nor can I find it in later *Encyclopedias of Religious Knowledge*; but even if some volume by this title has such a statement, it was not true to fact. It is to be hoped that none of our ministers will ever make such a statement again, nor use it in announcing the subject of an address. It is, however, only a few months since I heard the statement made by one of our ministers before a large audience.

### *Location of Mummies*

In a sermon a minister referred to some of the kings of ancient Egypt and stated that he had seen the mummies of Seti I and Rameses II in a New York City museum. I do not doubt that he had seen mummies of kings of ancient Egypt, since these are found in important museums in many of earth's large cities; but the mummies of Seti I and Rameses II were in a museum in Cairo, Egypt, when I was there, and it was stated that permission would never be given to take them out of the country.

### *Luther on Baptism*

Another minister quoted Luther correctly as saying: "The Greek *baptizo* means I immerse, and *baptisma* means immersion."<sup>1</sup> From this the minister concluded that Luther favored adult or believers' baptism. But it must be kept in mind that some immerse children and others sprinkle adults. The statement quoted occurs in "The Babylonian Captivity of the Church," and in the same treatise Luther says:

"The minister's immersing the child in the water signifies death; his drawing it forth again signifies life. . . . For this reason I would have the candidates for baptism completely immersed in the water, as the word [*baptisma*] says and as the sacrament signifies. Not that I deem this necessary, but it were well to give to so perfect and complete a thing a perfect and complete sign; thus it was also doubtless instituted by Christ."<sup>2</sup>

Even though Luther favored immersion, he did not give support to baptism of only believers, but seemed to be satisfied with infant baptism. Expressions occur, indeed, in his writings which indicate that he favored infant baptism, because he considered it absolutely necessary to gather all within the church and create a German national church which could become a protection against the Catholic peril. He considered this would be an impossibility if only those were baptized who requested baptism. "If only adults were now baptized, not a tenth part would submit to baptism, nay, we would assuredly, as much as in us lies, speedily become simple Turks."<sup>3</sup>

Let us exercise the utmost accuracy in both the information we present and the interpretations we place upon it.

### REFERENCES

<sup>1</sup> *Works of Martin Luther*. (Philadelphia: A. J. Holman Co. and The Castle Press, 1915), vol. 2, p. 226.

<sup>2</sup> *Ibid.*, pp. 230, 231.

<sup>3</sup> Albert Henry Newman, *A Manual of Church History* (Philadelphia: The American Baptist Publication Society, 1931), p. 91.

## **A Religion of Bones, Cadavers, and Relics**

HENRY F. BROWN

*Associate Secretary, International Temperance Association*

WE ARE told that in the Vatican Basilica the major relics of the Passion of our Lord, the cross, the linen and the Santo Sudario (burial shroud) may be seen. We have already seen these articles. They are well preserved, considering their supposed age. We have also seen Veronica's handkerchief with which she wiped the Lord's face on the way to Calvary, and onto which a photograph of His face was reproduced. We saw the "true original" footprints of Christ in St. Sebastian's church—all others are copies, we were assured. We hastily calculated they are size 12! We have seen the chains which bound Peter, presumably in Jerusalem, though the angel told him to take only his sandals and leave the chains. Perhaps they were in Rome, though few Roman prisoners were allowed to take their chains with them.

A visit to the Catacombs of St. Calixtus is impressive. The guide recites his description and is disturbed by questions which he seems to consider heckling. It is dark, damp and dismal. Six or eight tiers of graves were dug during the years they have been in use. On these shelves the dead were placed and sealed up. These niches are now vacant, having been robbed of their skeletons. We asked the guide, "Where are the bones?" He tells us they have been sent to the churches throughout the world, as sacred relics of martyrs, to be used as aids to devotion under altars. In certain little chapels in the catacombs we see hideous mummy-like cadavers. One's hair rises in horror at the spectacle.

In the Church of the Capuchins on the fashionable Avenue Veneto, just off Piazza Barberini, in the basement, we see one of the most repellent objects of veneration which can be conceived. The whole basement is divided into six little chapels. Each is decorated with human

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bones in the most fantastic manner. Surely the monk who designed this was a mad sadist! We read in the descriptive leaflet: "This cemetery is 40 meters long, and contains the bones of some 4,000 religious who died here from 1528-1870. Pope Urban VIII had the soil of the cemetery conveyed from Jerusalem. Pope Pius granted a plenary indulgence to the faithful who visit it on the first Sunday in October." This is

the only free spectacle we witnessed in Rome. After viewing it we fled in horror and repugnance. We decided we had paid a high price for this macabre scene!

We saw the basement of the San Franciscan Church in Palermo, Sicily, where hundreds of skeletons are draped about the walls on hooks. Many are mummies, and their hideous grimaces seemed to be mocking us. The view is nauseating, but a part of the religious setup of this order.

In Milano we were taken to the Sanctuario de San Bernardino Alle Ossa where another such view met our eyes. Crosses were made of the skulls of men. Frescoes and decorations cover the walls. Here come poor, deluded people to plead with the souls who once used these bones for their mediation with Christ for heavenly aid!

We understand that in Czechoslovakia a much greater one is found. We have pictures of it, but have not seen it. In Lima, Peru, in the Cathedral, we have seen Pizarro's mummy in a glass case as a part of the religious attractions of that church. *Life Magazine* recently featured an arm of St. Philip Neri, half-decomposed, in a silver case which was taken to Japan to help convert heathen to Christ!

How different from the New Testament religion is all this display of relics and bones! Jesus left no picture of Himself. His garments were taken by soldiers. Constantine's mother would have had unbelievable difficulty in finding the true cross after almost three hundred years!

No mention of relics is found in the Book

of Acts or any of Paul's epistles. He says he has no confidence in material objects for salvation. In Galatians 4:3, he says: "Even so we, when we were children, were in bondage under the elements of the world." He uses a very fitting word expressing his conception of this religion of the cemetery, "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods." Galatians 4:8. His glory was in the sacrifice of Jesus Christ, and Him crucified. When the church had apostatized in the second and third centuries, and the Gospel was almost unrecognized, this hideous veneration of relics gradually appeared.

## Confusions on the "Rapture"

**A**LTHOUGH there is a spirit of evangelism and revivalism in many lands today, the strangest ideas are mixed with the most solemn truths. These have become the problem of evangelists and their co-workers. No wonder Jesus warned His followers in the last days, "Take heed that no man deceive you." In helping our listeners and readers to understand the second coming of Christ, we cannot overlook these concepts. Not for the purpose of quoting error, but rather to bring to our evangelistic workers a new consciousness of the need for thoroughly teaching the Bible, we quote a few paragraphs from a brochure that is not without value. These graphic paragraphs might well stir our workers into a new intensity for preaching and teaching the end of all things with evangelistic zeal and Bible accuracy. The brochure is a recent publication from an otherwise dependable press. Further information can be supplied by the Ministerial Association upon request.

The following paragraphs give a confused picture of railway trains running without engineers, of airplane pilots suddenly disappearing from their controls, and ship captains leaving their great ships in mid-ocean, to say nothing of the endless confusions of other things. These are the conclusions of this strange and fanciful theory.

### "The Rapture"

"The world will be absorbed in its daily pursuits of business and pleasure. Men will be in their offices and places of business. Women will be about their work in the home. Children will be at their play and at school. Some will be away at the college or university, and, if Christians, they will never return to their earthly homes again. Some will be in the Church or the mission service, while others will be in the theatre, the dance hall, or the saloon. Some will be sitting at their desks studying their Bibles, while others will be bending over the card table, or in a gambler's den. Some will be awake, while others will be asleep, for the coming of Christ will find a

part of the world in broad daylight, while in another part it will be in the night. While the people in the time of Christ supposed the world to be flat, Jesus showed that He understood that it is round and that His coming would find a part of this planet enshrouded in darkness while another part would be at noon-day (Luke 17:34-36).

"The suddenness of Christ's coming will disrupt all the ordinary activities of life. Many business concerns will be completely paralyzed because of the taking away instantly, and in the twinkling of an eye, every Christian employer or employee. Think of the railroad trains speeding along at sixty or seventy miles an hour, when suddenly they will be deprived of every Christian engineer, fireman, conductor, and employee, and they will be wrecked. Think of the many electric trains, suddenly deprived of their Christian motormen, which will be wrecked at the next curve in the road. If I were an unsaved individual, I should not like to ride on one of these elevated trains, if I knew the motorman was a Christian, for, should Jesus come, that motorman would be suddenly taken and the train wrecked at the next curve. How do you unsaved men and women dare employ a Christian man for a chauffeur? When Jesus comes hundreds of thousands of your cars will be speeding along the highway at the rate of sixty or seventy miles an hour when in the twinkling of an eye every Christian chauffeur will instantly vanish from the steering wheel, and your car will be wrecked. The sudden coming of the deluge in Noah's day had no regard for man's activities or earthly possessions; neither will the results of Christ's Second Coming have any regard for these material things. . . .

"At the coming of the Lord the domestic relations of many homes will be suddenly and completely changed. Many husbands and wives, parents and children, will be suddenly separated, in the twinkling of an eye, and that for all eternity. Unsaved husbands will rush home from the club, the saloon, or the gambling den to find that their Christian wives have been taken, and they are left. Unsaved sons and daughters will come home from their haunts of sin and vice to find that their Christian

parents have been taken and that their grandmother is no longer in her accustomed place by the fireside. They have all been suddenly raptured while their worldly, godless children are left for judgment. Worldly-minded fathers and mothers will rush home from the theatre, the dance hall, or their card games and wine suppers to find that their children's cots are empty. Their children, having been taught by some faithful Sunday school teacher to love the Lord, have been suddenly caught up to meet Him in the air, but their unsaved parents are left behind. Children will suddenly vanish from the embraces of unsaved mothers. Unsaved young people will find that their Christian brothers and sisters and school companions have been suddenly snatched from their presence, while they are left behind to mourn the loss of their companionship forever. . . .

"At the Second Coming of Jesus Christ the ecclesiastical relationships of many pastors and their people will be brought to utter confusion. Faithful pastors will be suddenly taken while their unsaved church members to whom they have preached the gospel will be left behind for judgment. The modernistic unbelieving pastors will be left on earth with their worldly, God-dishonoring flocks. What a hell-on-earth it will be for these faithless shepherds who will be cursed and damned by their worldly-minded unsaved church members for having lulled them to sleep with their little sermonettes, essayettes, instead of having faithfully warned them concerning the consequences of their sins and the coming judgment and eternal punishment in hell."

We recognize that Seventh-day Adventist evangelistic workers are most aware of the doctrinal confusions that must today be clarified. Surely the hour is here when every point of truth is being challenged. Bible teachers must be students of the Word themselves before they can bring the saving truth to honest inquirers.

L. C. K.

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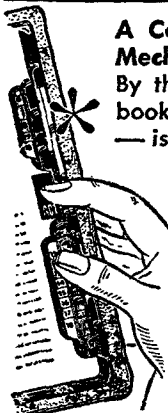
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# E VANGELISM *Winning Men for God*

## A "Quick Work" in Evangelism

FORDYCE W. DETAMORE

*Far Eastern Division Evangelist*

JUST as I arranged paper and pen to write this article, there came a knock at my hotel door here in Medan, Sumatra. It was a young Indonesian Moslem, nineteen years old. He came to talk with me about how to become an Adventist, having decided to join our church. He has been listening to the truth now for ten days.

This young man's father works in the government and is a fanatical Moslem. The son told me he has already discussed our faith with his father. The father has threatened him that if he goes ahead with his decision, he must be put out of his home and disinherited.

It had not been my plan to use a stirring experience like that to begin this article. But it does illustrate what I feel impressed to urge: *I believe that somehow in this Atomic Age we must step up our evangelistic tempo.* We here have tried a quicker program, and are overwhelmed with what we've seen accomplished in so short a time, wholly as a result of the mighty movings of the Holy Spirit in these stirring times.

It began like this: We have been holding six-month campaigns in the large cities of the Orient, with at least token success. N. C. Wilson, president, and Harry Johnson, treasurer of the Indonesian Union, kept urging us to come to this great field for a series of meetings, probably to be held in the capital, Jakarta. By postponing again our return to America we were able to come for nearly six months. (We originally came to the Orient for two years. It will be more than five and a half when we get back.)

But the union committee asked, "Why spend all the time in *one* city? The field is four thousand miles across, and it would be impossible to bring all workers together for an evangelistic institute. Why not take the institutes and the meetings to the field?" We said we would try.

Raymond Turner, formerly of the Voice of Prophecy, with his wife accompanying, has put on a marvelous musical program throughout

Indonesia, winning tens of thousands of friends for this message. One large Dutch newspaper report spoke of it as "a treat such as our city hears only once in ten years!"

Never have I seen a whole union enter so wholeheartedly into one big evangelistic drive. You would think every person, from the union president and treasurer down, was an evangelist! There are eight mission and island fields. That meant eight evangelistic institutes. But the brethren wanted to give our workers everywhere a sample of evangelism. So a whole series of evangelistic campaigns for all Indonesia was planned. To these central meetings all workers were brought in for the institutes and for the duration of the campaigns. In many places more lay members were in attendance than paid workers.

In most of the larger centers we held two-week series, but in some places only one-week series, with institute classes every forenoon. Afternoons were spent visiting backsliders and new interests in their homes.

### *Pattern of the Condensed Series*

These short evangelistic series followed this pattern: first, prophecy; second, faith and acceptance (finding Christ); third, doctrines; and fourth, surrender. In each series we covered the whole of our doctrines in condensed form so that listeners could know what the Seventh-day Adventist Church represents and be able to join a baptismal class intelligently. Calls for surrender were made on the last Sabbath afternoon and the closing Sunday night. These names were cared for in Bible study classes, in preparation for baptism.

You might be interested in the topics we have followed.

Opening Sunday night: "Our Shattered World—What Is Coming?"

Monday night: "Daniel 2"

Tuesday night: "What and Where Is Heaven?"

Wednesday night: "Prayer That Is Sure to Be Answered"

Thursday night: "The Man That Was Born Twice" (new birth)  
 Friday night: "How Long Does It Take to Be Saved?"  
 Saturday night: "Seven Great Prophecies (based on book *Prophecy Speaks*)  
 Second Sunday night: "End of the World" (second coming)  
 Daniel 2 Film (*Birth of a New World*)  
 Monday night: "The Sabbath"  
 Tuesday night: Most important address of the series (law and gospel) based on Matthew 19. "What Must I Do to Be Saved?"  
 Answer: Follow Me in obedience and service.  
 Wednesday night: "Is It Necessary to Belong to a Church to Be Saved?"  
 Thursday night: "The Only Church I Could Belong To" (We advertise this as fourteen sermons in one and review all our doctrines quite fully. Each person receives through the mail the outline, which includes sixty-five texts.)  
 Friday night: "Is It Necessary to Be Baptized to Be Saved?"  
 Saturday afternoon: "Behold the Man!" (This sermon about Christ is followed by a call to unite with the S.D.A. Church through baptism.)

In deciding on these topics and in preaching on them we try to remember to present the high points of our truth in such an interesting way that they will arrest the attention of those whose hearts God has prepared for the message. But we also try to be careful that no one gets the wrong impression of our great message when presented in such a condensed form. In other words, by God's grace we endeavor to present the message in such a way that those who do not take their stand will at least receive a favorable impression and be receptive to future contacts with Seventh-day Adventists. We try as far as possible not to leave behind any "closed doors" in the minds of those who come to hear but who take no definite stand.

### *Amazing Results Quickly Seen*

We have hardly been able to believe what we have witnessed during these last five or six months in Indonesia. Most of all we have been impressed that "a quick work will the Lord do," and that "the work will be finished not so much by arguments but by the convicting power of the Holy Spirit." Scores and hundreds everywhere have shown a hungering after the truth and a longing to come in quickly.

Two days ago I began this article, and now I can add that the young Moslem in Medan has asked our pastor for *daily* studies so he can come in more quickly. They study at eight o'clock daily. A fine young Moslem in Menado came at the close of one week of meetings, and under great conviction asked to be baptized. I would not convey the impression that hundreds

of Moslems are storming the church doors. (In Bandung those waiting outside for the second service to begin knocked on the large front doors and called in, "Open the doors of heaven!" —Not bad advice to our preachers everywhere!) But to have even a few (and there have been many) who accept this truth so quickly is surely a new day for Moslems. In one meeting we had nearly six hundred Moslems in attendance. In most cities I suppose there have been between 50 and 150. How responsive and respectful they are! On the streets they greet us as very close friends.

In North Celebes a devout Moslem declared this among his people: "I believe God has sent these two brethren to us to call Moslems and Christians to repentance and to get ready for the great day of judgment. I believe there is very little time left, and we must repent quickly. When this last warning has been given, I believe great judgments will soon fall on our land!" This caused quite a stir among the Moslems there, and many came. Three have already taken their stand to be baptized.

I have a sort of allergy for statistics—the word itself is difficult to pronounce! But perhaps the following few figures may be of interest in giving a picture of our varied endeavors.

As a side line to the evangelistic institutes we held evangelistic meetings. As a side line to the evangelistic meetings we visited in the homes and made calls for surrender. As another side line we gathered enrollments in the Voice of Prophecy Bible Correspondence Course. As an additional side line we held open-air meetings. As still another side line, on the intervening nights between the closing of a series in one city and the opening night in the next, we were kept busy by holding one- and two-night rallies in smaller towns between the larger cities.

Now here are the statistics:

Preached in 27 different places in Indonesia  
 163 meetings  
 104 evangelistic methods classes (1½ hours each)  
 432 homes visited (my own personal report; hundreds of other homes visited by other workers)  
 737 took stand for baptism  
 Offering Rs. 40,000—U.S. \$3,500  
 18,300 enrolled in Bible course  
 134,000 total attendance in all meetings  
 5 months of work  
 680 solos sung by Brother Turner

Perhaps the greatest good of the meetings will be the follow-up work of interests that will develop through the Voice of Prophecy enrollments gathered, and also the increased enthusi-

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The higher a man is in grace, the lower he will be in his own esteem.—Spurgeon.

asm of our own band of workers throughout Indonesia. The 737 who took their stand for the truth are a rather encouraging by-product when it is remembered that we were visiting the field primarily for institute work. Perhaps a high percentage of those who took their stand may not follow through. But in each center our workers were left with more names than they could keep up with—those requesting baptism. We know they will do their best to gather in the harvest.

We prepared one lithographed handbill and one poster for all of Indonesia. In each city the time and place of meetings were printed in locally. This greatly reduced the advertising costs. On the closing night of each series a special offering envelope was passed out and a special offering taken. We have hardly been able to believe the financial response in all these cities. It has been far beyond all our expectations.

#### *Advantages of the Condensed Campaign*

We do not think these high-speed, condensed evangelistic campaigns are a substitute for full-length campaigns. They may be a partial answer, however, to one great problem: How are we to hold meetings in all the great cities of our conferences and missions? Holding only two campaigns a year, the evangelistic team will take a long, long time to cover a field. But if each conference and mission might arrange for *one* evangelistic team to be engaged in this stepped-up program, certainly a quicker work could be done. One team should be able to cover at least from fifteen to seventeen cities a year. In smaller places even a week produces a good harvest. By blanket printing for the whole field, advertising costs are cut down. Also the offerings are usually quite large.

Other advantages of this condensed campaign plan are these: Many of our city pastors are so buried in local work that they seem to have neither time nor energy to hold public meetings. Yet there is a harvest waiting to be gathered in at every center. An evangelistic team can help the pastor in quick harvesting.

Also, this plan has the advantage of having the preparation for baptism rest entirely in the hands of the pastor. Some pastors object that evangelists baptize too quickly. (This is no place to argue that point!) But in the quick campaign the local pastor can afterward take as long as he likes in indoctrinating, instructing, and solidifying the candidates for baptism. They are all

his fruit. He picks them up. The evangelistic team just shakes the tree and the ripest fruit falls. The pastor sets his own pace in the gathering of the fruitage.

We offer two gift books for perfect attendance—one for each week in the series. This helps to build a steadier attendance—so very important in the high-speed series. After a few weeks in most of our long city campaigns the week-night attendance averages only one fourth the Sunday night attendance. But in these quick campaigns the week night attendance is often as large as that of the opening night and sometimes larger. The second Sunday night we always have a double session to accommodate a larger attendance, and in every city the hall has been packed twice. In Menado, North Celebes, we had three meetings the second Sunday night: five to seven, seven to nine, and nine to eleven. Between six and seven thousand people came—the largest attendance we have ever seen in our meetings. The second crowd was so immense that the ushers couldn't get through to take up the offering! It was a night we won't soon forget. Twelve long benches crashed under the human overload. Two people fainted. Six children lost their parents or vice versa. Three people, including an army officer, lost their purses. The police said there were more people in our meeting than had turned out to see the president. Well, I know there were more people than we knew what to do with in a very temporary tabernacle built to seat 1,850.

There is another meeting I *must* mention, and that is our open-air meeting in Menado. We had no members with wind instruments, so one of our ministers arranged for five army men (in uniform) to play for us. One of the choirs sang. Brother Turner sang too, of course. We could hardly believe it, but we gathered 1,801 Bible course enrollments that night. One night in Bandung, Java, our outdoor platform was 140 feet in front of the mosque. A high percentage of our audience were Moslems. That night 456 enrolled. What a day in which to be living! What a day to be preaching this thrilling message! In one town while we ate dinner passers-by used the jeep as an enrollment desk, and more than one hundred enrolled while we ate!

We could write a book on the thrilling experiences we've had in these fields, but we are too busy. We must wait till we go on sustentation to have time for that, I fear. Never will we forget these wonderful days in Indonesia.

This high-speed evangelism has so gotten into our blood and into our hearts that it is going to seem rather selfish to settle down to the easy life of evangelists moving only twice a year.

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**You either evangelize or fossilize, serve or stagnate.—Hyman J. Appelman.**

Perhaps the Lord wants to stir up our nest, so that we too may keep up with these stirring times, when He has promised to "do a quick work in the earth."

Perhaps our parting memories of these days in Indonesia can best be pictured in the scene at the airport there in the North Celebes. Out ten miles in the country, and in spite of the rain, came more than four hundred people to wave good-bye. Four choirs sang. It isn't easy to stand there as your tears mix with the rain and hear those dear, dear people singing "God be with you till we meet again!"

## Bible Correspondence Schools

C. E. GUENTHER

*Associate Secretary, General Conference Home Missionary Department*

THE Bible correspondence school is a comparatively new plan. In its short lifetime it has earned the right to an important place in the growing family of aids to evangelism. Its coming was an answer to the gospel worker's prayer. Its many advantages, its high productivity, and its low cost have made it an indispensable adjunct to our program of worldwide evangelism. The Bible correspondence school is a gift of God. This marvelous new tool has been placed in our hands as another aid to make possible a quicker work in the earth.

In recognition both of the importance and of the undeveloped potential of the Bible correspondence school, two workshops were authorized by action of the 1952 Autumn Council. These met during the month of March, 1953, one in Denver and the other in Washington, D.C. They were the first of their kind. For three days the men and women in charge of these schools studied earnestly and prayerfully to learn how to improve the lessons, the procedure of handling lessons, the methods of securing enrollments, of following up interested students, and of bringing more students to a decision.

To open the workshop program, T. L. Oswald, general chairman, presented a report of the work of the forty-six conference schools in North America. During the past five years, while these schools were under the direction of the Home Missionary Department, 6,576 students were reported baptized. As the number of baptisms increased each year, the cost per baptism and the total operating costs have declined. A number of schools are operating without cost to the conference aside from salaries. At the close of 1952, 35,761 students were reported currently active, or having sent in at

least one completed test paper within three months. An additional 52,000 persons were receiving Bible lessons on the continuous mailing plan followed by the Southern Union school. These figures show promise for many more baptisms during 1953.

### *Recommendations*

The workshop delegates have recommended that each church member be asked to secure at least one signed Bible course application monthly. Certainly this is a reasonable objective. If reached, it will mean well over three million new applications annually. Cards and other advertising materials will be made more attractive and appealing, and will be supplied to churches without charge. Pastors, who are always anxious to baptize more converts, will help make that possible by keeping their members supplied with cards and encouraged to use them. The number of Bible school students baptized in a district depends to a large extent upon the number of students in that district who enroll.

Without question, the most important phase of Bible school evangelism is the personal follow-up. Graduates cannot be expected to come of themselves to the nearest Seventh-day Adventist church fully prepared for baptism and begging for admission to church membership. Personal work in the home is as necessary in this as in all other forms of evangelism. No satisfactory substitute can ever be devised. Personal work is necessary in helping the student to make one or more of the great decisions of life—surrender to Christ, acceptance of His law, conformity to His standards, and union with His church.

How foolish it would be to operate a Bible school to find and develop prospects for church membership, and then fail to visit these persons personally! It seems unbelievable that there are students who complete one or more Bible courses and yet who are not visited. To suggest reasons for such failure would be to excuse it, but it certainly seems inexcusable.

Travel expense and time limitations are factors that constitute formidable obstacles. In an attempt to cope with these, the workshops made several recommendations. Conference committees were asked to give study to providing adequate budgets to meet follow-up travel expense. Surely a conference that appropriates funds to operate a Bible school will be anxious to appropriate the funds necessary for following up the Bible school interests. When a conference worker cannot, because of time limitations, follow up all interested students personally, it

was suggested that qualified laymen be carefully chosen and trained to assist in this work. The Home Missionary Department is preparing a leaflet with practical instruction on follow-up work for use by these laymen. Extreme care should be exercised in the selection of the laymen, in order to avoid some very unfortunate developments that have at times ensued in the past. The schools will furnish as much information about each student as possible, particularly about location and directions for finding the home. It is very desirable to have the conference worker make as many calls as possible. We know from experience that he has many other things to do, but few of them are more important than this.

To be sure, not every student who finishes a course is deeply interested; neither is every reader of our literature nor every attendant at an evangelistic meeting deeply interested. On the other hand, some Bible school students are very much interested. It is impossible to ascertain the degree of interest without making a personal call. How shortsighted to neglect calling on all, or on any, because some may not prove deeply interested! Even some with lesser degrees of interest may welcome personal Bible studies and have their interest developed.

At a recent laymen's meeting two Bible school students from one family were baptized. Several times the Bible school had asked the nearest pastor to call, but he asked to be excused. The interest appeared so deep that a worker from the conference office made a special trip, and found these students able to answer with a Bible text all questions dealing with our doctrines. After a second visit they were ready for baptism and membership in the conference church. The worker who had failed to visit them then objected because he was not permitted to officiate at the baptism!

Most workers are glad for all these Bible school follow-up leads, and visit all they can. These are gilt-edged names of persons who know most of our doctrines and have either accepted some of them or are under conviction. It may be that the next such name we receive, or the one following, or a subsequent one, will be the name of an honest soul "on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109. But what if no one should call?

In the final workshop meeting, devoted to a symposium on soul winning, a goal for enrollments and for souls for 1953 was set for each Bible school. These amounted to 168,700 enrollments and 3,226 souls.

The future of Bible correspondence school

evangelism looks much brighter after these workshops, and its effects will be deepened as each conference and district develops definite plans to increase enrollments and to follow up every interested student.

The school is operated as an important aid to help our churches and workers evangelize their territory, to find and develop more prospects for church membership. When the most is made of this wonderful evangelistic agency, millions of honest souls will learn the third angel's message and many thousands will take their stand with God's people.

## History of the Bible Correspondence Course Plan

PAUL WICKMAN and BEN GLANZER

SEVENTH-DAY ADVENTISTS conducted the world's first evangelistic Bible correspondence schools. In the summer of 1937 the Southern Publishing Association put John L. Shuler's 23-lesson Bible course, which he had prepared for community Bible schools, into printed form, later naming it the Home Bible Course. This was not the first evangelistic Bible course ever to be used, however, for Arthur Cone had written a very effective course which he had used as early as the year 1924 in Reading, Pennsylvania. Elder Shuler adapted the idea to a wider use, with excellent results, in his evangelistic work. However, no one had yet used the "correspondence course" idea.

In 1938, over station WRAK in Williamsport, Pennsylvania, Dallas Youngs first announced to his radio audience the availability of a radio Bible correspondence course, using the Home Bible Course. His unique efforts were destined to be blessed of God right from the very beginning, for in the first six months of radio advertising approximately seven hundred students enrolled. Two different mailing plans were used—either one lesson a week was mailed out, or four lessons once a month. Radio listeners who responded to the announcements and to whom the correspondence lessons were sent were told:

"When you have written out the answers to the test questions, send them to your Bible Commentator, 324 Rural Avenue, Williamsport, Pennsylvania. Do this with each lesson. Your lesson will then be promptly corrected and returned to you. Four lessons will be sent to you each month. You should plan to do at least one lesson a week."

By August 15, 1940, Elder Youngs was able to report in an article in the *Review and Herald* of that date:

"We have eighty in our baptismal classes and expect the results to reach well over one hundred. Three branch Sabbath schools have been organized as a result of the correspondence work, and others are possible. Approximately five hundred dollars has been received up to the present time from the students enrolled. This makes the correspondence course practically self-supporting."

In 1940 Fordyce Detamore made his first announcement offering the free Bible correspondence course over WDAF in Kansas City, Missouri. One hundred and fifty enrollments came in the first week, and soon the answered lessons were arriving in an encouraging way. At this time Beaman Senecal in Wichita, Harold Lindbeck in St. Louis, and Robert Whitsett in Oklahoma City, together with Fordyce Detamore, had formed a network called the Bible Auditorium of the Air, which name was first used by Robert Whitsett on his broadcast over KFRV in Columbia, Missouri, in 1935. Arthur Lickey, with his New York broadcast, joined this group a year later. They all offered the correspondence course with success, and soon had thousands of enrollments.

In January, 1942, Fordyce Detamore joined hands with H. M. S. Richards and the King's Herald quartet, and the correspondence course was for the first time offered on a national network. Shortly after this he wrote the Worldwide Bible Course and also a junior Bible course, both especially for the Voice of Prophecy.

Today in the North American Division three courses are in use: The Faith Bible Course, written exclusively for the Voice of Prophecy by Raymond H. Libby in collaboration with H. M. S. Richards and others; the Prophecy Bible School lessons, written by E. L. Cardey and used by the Southern Union; and the 20th Century Bible Course, written by Arthur E. Lickey, which is used by The Faith for Today telecast and by most of the local conference Bible correspondence schools. Courses are now also available in several other languages besides English. The "correspondence course" idea pioneered by Dallas Youngs has been truly blessed of God.

Not long ago a religious journal carried an article entitled "Facts About Seventh-day Adventists," in which this significant sentence appeared: "The Voice of Prophecy and Faith for Today television programs are traps which get many people into their biggest trap of all, their 20th Century Bible Correspondence Course." We

have never thought of these as "traps" but rather as helps to bring people into fellowship with God. But if they are "traps," and through them honest souls can be led into the Bible correspondence course plan, then who knows, maybe the final records of heaven will reveal that this method was truly the "biggest trap of all!"

## **We Don't Have to Frighten Them!**

W. A. TOWNEND

*Departmental Secretary, South New Zealand Conference*

**T**HESSE days we don't have to frighten people first to condition them for the doctrine of the second coming of Christ; they're already scared.

It wasn't that way when I was a boy. Well do I remember our hard-working, earnest evangelists. These men, I imagine, had to comb the news of the day and in other ways search for items that looked as though they might be capable of sobering the mind of an audience, so that the teaching of Christ's imminent second coming might be favorably received.

Back there—and not so very far back either—it used to appear to me that it was almost standard practice for an evangelist to spend the first fifteen or more minutes of his address in what to my boyish mind seemed to be "scaring the people." I recall that an occasional extra brilliant Adventist preacher used to scare even me!

In the field of warfare those times were the days of trenches. But effective wars are not fought that way now. There are bombers and superbombers, jet fighters, radar, highly mechanized land units, and so on—almost ad infinitum. My point is that warfare and combat methods have changed. And those armies that are in to win have changed accordingly.

We preachers of the Advent message are out to win in the battle against sin. It was that way with our noble predecessors; their methods were geared for success. And many of them did succeed—gloriously so!

But were they perhaps wiser in their day than some of us are in ours?

Those men were preaching to people who were living in a comfortable kind of world. Why, it was almost a warless era. The public mind had to be stirred, yes, if you like, made afraid, scared—and then, into that scene the glorious hope of Christ's second coming and His eternal reign of peace was projected by the evangelist.

Today people everywhere are frightened. It is frightened people who form the bulk of the

average audience today. The times in which we are trying to live have conditioned them for our message of hope.

Question: Do we then make the best use of our precious preaching opportunities when we spend fifteen, twenty, or more minutes in presenting many astronomical-size figures about armaments, many quotations from many leaders about our world's perilous state, and much information about the A- and H-bombs?

"What subjects are people most interested in?" was a question recently asked of Walter Murdoch, one of Australia's top-line scholars and a penetrating observer of the contemporary scene. For several years Dr. Murdoch has been conducting a syndicated question-and-answer column in several large newspapers.

"Actually, you have set me making a survey of my work, with results that interest me and may interest you," the professor replied to his inquirer, adding that the questions he had received were "infinitely varied." Then the learned quiz master made the interesting observation that "gradually as one peers at this chaos, certain points emerge."

And, quite obviously, these "certain points" are not what the professor expected, for he frankly admits, "What surprises me most in this retrospective survey, is the fact that questions of theology outnumber the rest." Then he states that people are "hungry for a solution of the ultimate problem of existence."

This discovery embarrassed the professor a bit, it seems. He candidly admitted that he was neither a "theologian nor a moral philosopher," and then, just as candidly, he told his questioner, "I would give anything to be able to supply these hungry souls with the certainties for which they crave."

And what are these "certainties" that the minds of men and women everywhere are seeking? According to the questions received by this university professor the subjects that people are most interested in are: the purpose of human existence, the credibility of the Bible, the nature of Christianity, the origin of conscience, the meaning of sin, what the soul is, whether the soul is immortal, what is wrong with the churches, which church gets nearest to the truth, what truth is.

People today are "hungry for a solution of the ultimate problem of existence," says Professor Murdoch.

Hungry folks are fearful folks. Then why add unduly to their fears in our evangelistic meetings? It would seem that we live in days when we do not need to do this. Rather, we need to provide "a place to hide"—not a place that

will be discovered only by those who attend our series of meetings till the close or till nearly the end. No.

Let us, by God's grace, study in such a way, and then preach in such a way, that the "place to hide"—the *One* in whom to hide—is revealed beyond doubt in the very first meeting and as early as possible in that meeting. Deep down in their hearts people today are longing to find *Him*. They are frightened people. They need *Him* who said, "My peace I give unto you."

This is the evangel for today. Basically it is the message of Revelation 14:6-12.

## Sunday Night Church Evangelism

R. W. ENGSTROM

*Pastor-Evangelist, Washington Conference*

KEEP the lights burning in our churches every Sunday evening" is a splendid slogan, but it does leave us perplexed at times as to how we may bring a fresh approach to our message. Especially in our large cities, where series of meetings follow one another through the years, we need new angles and subjects in order to keep the people coming and interested.

Having just finished one series in Seattle, and finding ourselves in this very position of looking for new ways of presenting the old truths, my helpers and I worked out a short series for eleven Sunday nights that has worked successfully and that may be of help to fellow pastors who are carrying on the Sunday evening plan.

We chose as our theme "From Eden to Eden," and divided each Sunday evening program into three parts: first, at seven, a Faith for Today kinescope; at seven-thirty the song service and the sermon; and at eight-forty-five one of the ten filmstrips of the Twentieth Century Bible Course No. 2, which covers the Eden-to-Eden theme wonderfully well, tracing through every period or era of earth's history the fundamental truths of the Bible, such as the gospel, law, Sabbath, tithe, priesthood, world message, separation from the world, et cetera.

Each visitor was given, upon entering the meeting, the Twentieth Century lesson for the evening and requested to study it at home during the week and bring in his test sheet the following week. To all who brought in their test sheets faithfully each week, a Christmas gift was given at the final meeting, December 21. We had announced this gift as a twelve-volume set of the New Testament, which may be had in a gift box from the American Bible Society for fifty-five cents.



The main sermons stressed the Eden-to-Eden theme. We began with "When the Atom Kills the Devil" (origin of sin); then "Found—the Six Missing Links of Evolution" (creation versus evolution); "The Flood of the Days of Noah"; "The Future Revealed Through the Wonders of the Past" (archeology and the Bible); "Spanning Death's River" (gospel); "Secret of Victorious Living Through the Millenniums" (Hebrews 11); "Christ Blesses the World's Strangest Wedding" (marriage of law and grace in the atonement); "Seven Mysterious Seals and the End of the World" (spanning the Christian centuries); "Coming—Twelve World-shaking Events"; "Second Coming and the Millennium"; and finally, our Christmas program and a message on the life of Christ.

We feel especially happy about the fine set of lessons and picture strips of the Twentieth Century Bible Course No. 2, which fit in perfectly with a series like this. This series was intended for those previously interested, but quite a number of entirely new friends have also come and taken their stand for the message.

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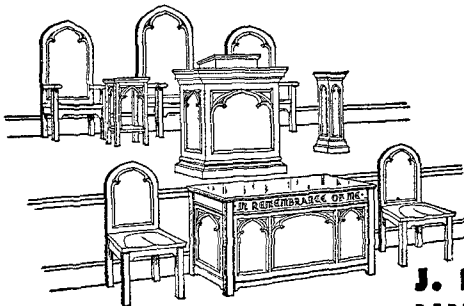
HIATT POSTER WORKS, Coalmont, Tenn.

**UNWARNED CITIES** God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the word of God and who know the power of His grace, to consider the needs of the unwarned cities. Time is rapidly passing, and there is much to be done. Every agency must be set in operation, that present opportunities may be wisely improved.—*Acts of the Apostles*, pp. 158, 159.

**GOD'S MERCY** JUST after Queen Victoria had been crowned—she being only nineteen or twenty years of age—Wellington handed her a death-warrant for her signature. It was to take the life of a soldier in the army. She said to Wellington: "Can there nothing good be said of this man?" He said: "No: he is a bad soldier, and deserves to die." She took up the death-warrant, and it trembled in her hand as she again asked: "Does no one know anything good of this man?" Wellington said: "I have heard that at his trial a man said that he had been a good son to his old mother." "Then let his life be spared," said the queen, and she ordered his sentence commuted.

Christ is on a throne of grace. Our case is brought before Him. The question is asked: "Is there any good about this man?" The law says: "None." Justice says: "None." Our own conscience says: "None." Nevertheless, Christ hands over our pardon, and asks us to take it. Oh, the height and depth, the length and breadth of His mercy!—T. DE WITT TALMAGE.

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## Protestantism—Revolt or Reform?

EARLE HILGERT

*Instructor in Bible and Systematic Theology, S.D.A. Theological Seminary*

### PART I

**P**ROMINENT American magazines published an arresting challenge some time ago by Father John Courtney Murray, S.J., professor of theology at Woodstock College:

"It is not, in fact, possible for Protestantism to situate itself historically, to define itself as a religious system, or to deploy itself as a cultural dynamic, except, fundamentally, in terms of opposition to the Catholic Church."<sup>1</sup>

This question of the place of the Protestant Reformation in the stream of history is as old as Protestantism itself. There are today three widely accepted and broadly diverging views of the Reformation. The historic Protestant conviction is that the Reformation marked the emergence of apostolic doctrine and practice from the underground status to which it had been subjected during the centuries of Roman Catholic domination. Against this the Catholic Church has pressed its claim to being the only true Christianity; it has seen Protestantism, consequently, as a revolt against the church of God. A third view of the Reformation, the secular, or profane, as it is sometimes called, has looked upon the Reformation, and indeed the whole history of Christianity, not from the standpoint of spiritual truth, but rather from that of purely human, social, political, and economic aspects. This view has wide currency today in liberal Protestant thinking, but the historic position is still characteristic of conservative evangelical Christianity.

The founders of the Protestant movement were keenly conscious of the importance of Christian history. They recognized that the Reformation marked a break in the continuity of the visible church; consequently, they felt it necessary to account for themselves in the stream of history. For them the study of history was far from a mere academic exercise; it was rather the feverish unearthing of documentary historical evidence in support of positions they had previously taken on the basis of their theologi-

cal study. Luther recognized this in characteristically robust style:

"Rightly and well is it done, by whoever can do it, when one confidently extols the pope as the arch-enemy of our Lord and Saviour and the disturber of His holy Christian church. For this, next to the Holy Scriptures, the histories of the emperors serve very well."<sup>2</sup>

Although Luther, as the creative genius of the German Reformation, did much to turn the attention of his followers toward the importance of church history, he himself wrote no historical works. The Lutheran view of Christian history was first effectively presented by Matthias Flacius Illyricus (1520-1575), a Slav from Istria. As a young man Flacius studied at Wittenberg, where he became suffused with an ardent love of Luther's teachings, and with as burning a hatred of the Papacy. In 1556, ten years after Luther's death, he published his first work on church history, *Catalogus testium veritatis* ("A Catalog of Witnesses of the Truth"). Here Flacius expounded the conviction that the evangelical doctrine was not an invention of Luther, but that it was apostolic Christianity, and that such Christianity had been handed down through the centuries by a line of "witnesses of the truth." Flacius counted more than four hundred such witnesses, including Augustine of Hippo, Bernard of Clairvaux, and Johannes Tauler, the medieval mystic. He stressed that in all ages there had been true Christians who had not followed the great apostasy.<sup>3</sup> Thus Flacius sought both to account for Protestantism historically and to provide it with a succession reaching back to the apostles.

Flacius' *Catalogus* was, however, only the precursor of a greater work. Years before the appearance of the former book, there was developing in his mind the plan of a comprehensive history of the church, which would settle definitely the historical position of Protestantism. In a letter of March 7, 1553, Flacius set forth this plan:

"I am going about with a great plan, with a plan which, I confess, reaches far beyond my powers, but

which, if it were accomplished, could bring to the church extraordinary benefit. . . . I wish then, that a church history would be written in which would be shown in definite order and according to chronology, how the true church and its religion gradually fell from its original purity and unity in apostolic times into evil ways, this partially from the negligence and ignorance of its teachers and also partially through the wickedness of the goddess. It should also be shown how the church now and then has been reinstated by several truly pious men, and how the light of truth has shown brighter at times, and at times has more or less again been dimmed under the growing darkness of godless conditions, until finally in these our times, when the truth appeared almost completely wiped out, true religion in its purity has once more been established through the immeasurable goodness of God."<sup>4</sup>

It would be difficult to find a more concise statement than this of the Reformers' view of their own place in history. In the same year that Flacius wrote this, he began work upon his great project.<sup>5</sup> Gathering about him some half dozen scholars, he organized the first cooperative research project since the days of the Hellenistic scientists of Alexandria, seventeen hundred years before. Some of Flacius' men traveled widely through Central Europe gathering source materials, even disguising themselves at times to gain entrance to monastery libraries. Others occupied themselves with the actual writing. During the next twenty-one years Flacius and his fellows produced an imposing thirteen-volume history of the church. This work is best known as the *Magdeburg Centuries*, taking its title from the city of Magdeburg, where it was composed, and from the fact that each volume covered just one century. These volumes are the classic statement of the Reformers' view of Christian history.

Basic to the Reformers' thinking were three premises. First was the conviction that correct doctrine, and not institutional continuity, was the criterion for judging the trueness of a church. This was expressed by the authors of the *Centuries* in the preface to their first volume, where they asserted that doctrine "should be the chief thing in church history, because it is the most distinguished mark and the very heart of God's true church."<sup>6</sup> In harmony with their reliance on Scripture, the Reformers took the Bible—and especially the New Testament—as their doctrinal standard. Referring to this, Flacius and his co-workers stated, "From this [the New Testament] we must take a rule or standard according to which we shall measure and judge all doctrines of every age."<sup>7</sup> In beginning their second volume, again they emphasized that "the godfearing and industrious reader should be mindful of this, that one must measure all succeeding centuries against the

first, which is the one standard for the others."<sup>8</sup> In this connection Flacius' personal motto is significant: *Historia est fundamentum doctrinae*—"History is the foundation of doctrine".

Judging on the basis of apostolic doctrine, the Reformers took as their second premise that the development of the visible, organized church had been a process of falling away from pristine purity. Luther, to be sure, was uncertain as to the exact point at which this decline began. Flacius placed it in the third century. On the title page of his volume covering that period appears the announcement that during this time "some already begin . . . to turn true doctrine sour with philosophy and the dreams of men."<sup>9</sup> Closely connected with this premise was the overwhelming conviction of the Reformers that the Roman Papacy was Antichrist. The concept of a falling away in Christian history, however, was not original with the sixteenth-century Reformers. The Waldenses of the Middle Ages, as well as other similar sects, had laid great emphasis on the evil state of the visible church and had expressed much of the force of their movement in a call to reform. But with the Reformers this conviction was put for the first time in its historical perspective.

The Catholic accusation of Protestantism as a novelty gave point to the third historical premise of the Reformers. As set forth in Flacius' *Catalogus* and elaborated in the *Magdeburg Centuries*, they held that the true church was to be seen in a historical succession of witnesses who throughout the ages had remained true to apostolic doctrine and who were to be considered the connecting link between the apostles and the Reformers. Thus the Reformers contended that they and not the Catholics were the recipients of true apostolic succession; and that their church, measured by the standard of doctrine, had claim to higher antiquity than the Church of Rome. That Catholics and Protestants contended for historic apostolic succession and each for a greater antiquity for themselves than for the other, points up the fact that they held very different criteria for judging the trueness of a church. The Catholics accepted the visible institution of the Roman Church and its superstructure of tradition as true, in the belief that it had been founded by Christ through Peter; they considered that whatever additions to dogma had been sanctioned by the church since apostolic times were by the will of God. As has been seen, however, the Protestants' insistence on Scriptural authority alone limited them at most to the first few centuries of Christian history for their standards, and thus these standards were largely apostolic and doctrinal

rather than institutional and traditional. This difference in concept regarding the constitution of the true church is basic to an understanding of the opposing Protestant and Catholic views of church history.

The historical philosophy of Mrs. Ellen G. White lies in close parallel with that of the Protestant Reformers. Each of the three fundamental principles of their historical outlook finds cordial confirmation in her writings. That she saw the true church throughout the ages to be characterized by an adherence to spiritual truth based on Bible doctrine is clear from the following statement:

"The faith which for many centuries was held and taught by the Waldensian Christians, was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. . . . Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church, —'the faith which was once delivered unto the saints.' 'The church in the wilderness,' and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world."<sup>10</sup>

Mrs. White makes very clear that apostolic succession is not institutional but spiritual:

"Descent from Abraham was proved, not by name and lineage, but by likeness of character. So the apostolic succession rests not upon the transmission of ecclesiastical authority, but upon spiritual relationship. A life actuated by the apostles' spirit, the belief and teaching of the truth they taught, this is the true evidence of apostolic succession. This is what constitutes men the successors of the first teachers of the gospel."<sup>11</sup>

The Reformers' concept of a falling-away from truth in the visible, organized church is a fundamental tenet in Mrs. White's view of Christian history:

"Little by little, at first in stealth and silence, and then more openly, as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. . . . The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

"This compromise between paganism and Christianity resulted in the development of the 'man of sin' foretold in prophecy as opposing and exalting himself above God."<sup>12</sup>

Likewise, Mrs. White agrees with the Reformers' conviction that throughout the cen-

turies there has been a line of witnesses to the truth—representatives of the true church:

"In every age there were witnesses for God.—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

"The history of God's people during the ages of darkness that followed upon Rome's supremacy, is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy."<sup>13</sup>

This is the traditional Protestant philosophy of history. It is Protestant in that it protests against the falling away of organized Christianity in ancient and medieval times. But it is more than a negative protest in opposition to the Catholic Church; it is a call to Christians to return to Scriptural, apostolic standards and an avowal that the Reformers' principle of Scriptural authority has an ancestry as old as Christianity.

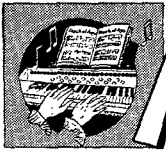
[Continued next month]

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- <sup>4</sup> Letter to Hartmann Beyer in Preger, *op. cit.*, vol. 2, pp. 416, 417; cf. Karl Heussi, "Centuriae" in *Harnack-Ehrung* (Leipzig, 1921), p. 331.
- <sup>5</sup> It is interesting to note that Flacius seems to have been spurred on in his work by the belief that the end of the world was near. In the wrangling controversies that weakened Lutheranism after Luther's death, Flacius saw the near triumph of Antichrist. He considered that the Augsburg Interim, an attempted reconciliation between Lutheranism and Catholicism, was the work of the seven-headed beast of Revelation 13. (Cf. W. Nigg, *Die Kirchengeschichtsschreibung* [München, 1934], p. 57.)
- <sup>6</sup> *Magdeburger Centurien* (Jena, 1560-1565); quoted in Nigg, *op. cit.*, p. 59.
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- <sup>8</sup> *Ibid.*, vol. 2, p. 1; quoted in Nigg, *loc. cit.*
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- <sup>12</sup> *The Great Controversy*, pp. 49, 50.
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"'Frenzied finance' used to be a favorite expression for an unhealthy financial situation. Is there also such a thing as frenzied religion—bustle, hustle, action, with little time or emphasis on prayer, communion, meditation, fellowship—the heart of all Christianity?"



# MUSIC *In Worship and Evangelism*

## Know Your Song!

BEN GLANZER

### PART I

**O**UR first and most important goal in singing a song in public, whether it be a solo, duet, trio, quartet, or choir number, is to get the message across in such a way that the listeners will be impressed primarily with the message of the song. The critical listener may automatically notice the technique of the singer, and he cannot help being conscious of the individual or individuals singing, but the message of the song should be paramount in his mind. This is doubly true in religious singing.

With this ideal in mind, what could be more important than the question of memorizing the message of our songs? Paul Breisach, one of America's symphony conductors who came from Europe, used this significant title for an article in the March, 1953, *Etude*: "You Must *Be* the Song as You Sing It." These conductors must have the best in the vocal soloists who work with them, so his observation is worth serious consideration. But how can we actually *be* a song or *live* a song if it has not become part of us?

The first step in making a song part of us is to have the message so definitely and deeply engraved in our minds that it seems as if we were singing *our own* message to the audience. Here, I believe, is where altogether too many singers fall down in their public work. Little or no effort is made to memorize songs, and yet those who have tried it frequently agree that it is surprising how simply a song can be memorized, and how much more of a joy singing becomes as an accomplishment if the message of a song is committed to memory.

Naturally some find it harder to memorize than do others. The mere fact that we have made perhaps one or two attempts and have been caught in public forgetting the words, does not mean that we should give up and decide that we are not capable of memorizing. We need to try again and again until we have convinced ourselves that it *can* be done; and

if we persist, we will eventually be surprised how quickly and easily we can do it and how naturally the message of a song becomes a part of us. Almost anything in life becomes simple once we learn how. Often matters we consider exceedingly difficult become extremely simple when we actually get down to business and outline a system, or break the problem down into various parts and look at them separately.

Let us consider some simple methods whereby we might memorize a song. We might do it the old way by simply committing it to memory by rote, going over it again and again until by sheer force of repetition we have memorized the number. Such a method of memorizing, though it actually works if we stay at it long enough, does not bring the best results. We can memorize a song and do it so mechanically that even though its words may be in our memory, its message still is not a part of us, because we have not taken time to analyze it, to study and weigh it.

To know your song, you must know more than just the words. Words are only things, but given time and thought, words convey a message. Not until this message becomes so indelibly impressed on your mind that the words are only a secondary and necessary vehicle to convey the thought do you really know your song. How feeble, then, must be our efforts when altogether too frequently we do not even know the words, and we have to stand before the people with our eyes glued on the page. This is singing from a book. Let us learn to sing from the heart!

One of the first men with whom I seriously studied singing some years ago in London, Ontario, Canada, was Keith MacDonald. As a young man he had sung in some of the choruses of the Metropolitan Opera Association in New York. He told me that when they were assigned the task of learning a new opera, they would often spend as much as two weeks studying the lyrics alone. After they had committed the words to memory completely and studied the background and history of the opera, becoming as well ac-

quainted with it as possible, they would then begin to study the music. Perhaps in this the world is setting an excellent example for those of us who are interested in sacred music.

### Organized Memorization

Let us consider another method whereby we might memorize songs. This may at first seem like a more involved task, but once you try it, you will find it is actually the better way and consequently the easier way. Once you have mastered this simple method, you will really consume less time memorizing a song than by the old method of learning by rote. We will consider Elisha A. Hoffman's words in that lovely appeal song, "Is Your All on the Altar?" No. 55 in *Gospel Melodies*.

"You have longed for sweet peace,  
And for faith to increase,  
And have earnestly, fervently prayed;  
But you cannot have rest,  
Or be perfectly blest  
Until all on the altar is laid.

"Who can tell all the love  
He will send from above,  
And how happy our hearts will be made,  
Of the fellowship sweet  
We shall share at His feet,  
When our all on the altar is laid?"

We will not consider the chorus, for most folks find it a simple matter to memorize the chorus—just a little evidence that some things can be memorized easily.

But now let us take a good look at the first stanza. First of all let us try to catch the thought the author had in mind. It is a person-to-person conversation, a preacher talking to a sinner, or a Christian talking to one who has fallen by the way or who is losing faith. You will notice that the entire verse is an appeal to the heart, picturing what goes on in the heart of many a struggling sinner: the longing for "sweet peace" and for "faith to increase"; the praying "earnestly, fervently" in this direction; and the declaration that a person "cannot have rest," peace of mind, nor "be perfectly blessed" "until all on the altar is laid."

In just two sentences we have put the thought of the entire verse into our own words, or translated it into our own thoughts. Once we see the picture of the verse clearly and re-create the atmosphere of it, then it is a simple matter to go back over the actual words and fix in mind such phrases as "longed for sweet peace," "faith to increase," "earnestly, fervently prayed," "cannot have rest," "perfectly blest." If we go over these a few times and try to get the ideas in mind in proper sequence, we will find that in a few moments we have not only the actual words

of the verse, but the *thought* as well as the *message* definitely fixed in mind.

Now let us look at the other stanza. There immediately is an entire change of scene. The author here tries to hold out a beautiful picture of hope and the happy experience that the Christian enjoys after he has laid his all upon the altar of sacrifice. The entire endeavor of this stanza is to picture to the listener the thought that the results of placing our all upon the altar will be far above anything that we can either imagine or expect. And so the message is "Who can tell all the love" that will be sent "from above," and who can imagine "how happy our hearts will be made"? Then there is the thought of "fellowship sweet" to be shared "at His feet, when our all on the altar is laid."

Notice that here in just these few paragraphs we have quickly and simply analyzed the individual thoughts of these two stanzas of poetry, reduced them to prose, and put them into our own language. As a result we have a complete picture of what the author had in mind, and we have an entirely different concept of the song from what we would have had if we had merely memorized it mechanically. Looking back quickly now at the foregoing stanzas, you will notice that by underlining certain key words as a simple mechanical aid, you can memorize stanzas easily.

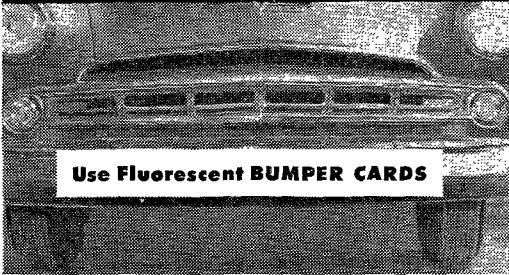
Let us notice just one benefit that will accrue to the singer who has thus memorized his song, and which will show up distinctly when he sings this in public. If the singer has clearly in mind the two different thoughts in these two stanzas, when he comes to the second stanza he will automatically brighten up and sing it in a more cheerful and hopeful manner, as if he were trying to bring the good news of this stanza to his listeners. This will be almost automatic if the singer is in any way alert, and of course the entire song will be sung with more confidence.

[Continued next month]



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# COUNSEL *From the Spirit of Prophecy*

## 3. New Light to Be Revealed

### *More Light to Shine From God's Word*

THE question has been asked me, "Do you think that the Lord has any more light for us as a people?" I answer that He has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us—MRS. E. G. WHITE in *Review and Herald*, June 3, 1890.

Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God.—*Testimonies on Sabbath School Work*, pp. 53, 54.

There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God.—MRS. E. G. WHITE in *Review and Herald*, Dec. 20, 1892.

There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life,

and decisions will be made for God as supreme Governor; His law will be looked upon as the rule of His government.—Ellen G. White manuscript 15, 1888.

### *Greater Light to Be Revealed*

Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new.—MRS. E. G. WHITE in *Review and Herald*, Aug. 17, 1897.

As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and, looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness."—MRS. E. G. WHITE in *Signs of the Times*, April 18, 1906.

### *Search for Greater Light*

Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people, we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.—*Gospel Workers*, p. 300.

### *Counsel to Those Who Discover New Light*

There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the

Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for "in the multitude of counselors there is safety."—*Testimonies*, vol. 5, p. 293.

A spirit of Pharisaism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, "We have the truth. There is no more light for the people of God." But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's word for truth. "Light is sown for the righteous, and gladness for the upright in heart." Some have asked me if I thought there was any more light for the people of God. Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work to do for us. Increasing light is to shine upon us; for "the path of the just is as the shining light, that shineth more and more unto the perfect day."—*Mrs. E. G. WHITE in Review and Herald*, June 18, 1889.

#### ***Our Attitude to Those Claiming New Light***

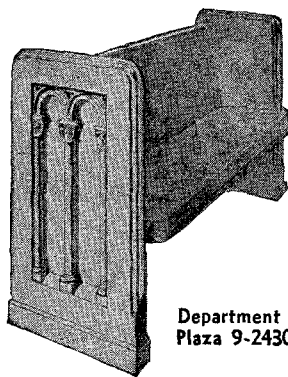
It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send, and say, Really, we cannot see that we need any more light than the old truth which we have hitherto received, and in which we are settled.—*Ibid.*, Aug. 7, 1894.

Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in

responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us; for if it is truth, we need it. We are all under obligation to God to know what He sends us. He has given directions by which we may test every doctrine,—“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” If the light presented meets this test, we are not to refuse to accept it because it does not agree with our ideas.—*Gospel Workers*, pp. 300, 301.

Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians, and investigate the position presented, in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it. There must be no spirit of Pharisaism cherished among us.—*Testimonies to Ministers*, p. 107.

The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite with the messengers whom He shall send harmoniously to accomplish the work that He designs they should. The Lord has raised up messengers and endued them with His Spirit, and has said, "Cry



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aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness.—MRS. E. G. WHITE in *Review and Herald*, July 26, 1892.

**Some Things Not Understood Now**

In the word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how much there is, even among the common things of every-day life, that finite minds, with all their boasted wisdom, can never fully understand.—*Patriarchs and Prophets*, p. 114.

Men of ability have devoted a lifetime of study and prayer to the searching of the Scriptures, and yet there are many portions of the Bible that have not been fully explored. Some passages of Scripture will never be perfectly comprehended until in the future life Christ shall explain them.—*Gospel Workers*, p. 312.

Subjects of vital importance are revealed in the word of God, and these are worthy of our deepest thought. But we are not to search into matters on which God has been silent.

When questions arise upon which we are uncertain, let us ask, What saith the Scripture? And if the Scripture is silent upon the question at issue, let it not be made the subject of discussion.—*Ibid.*, p. 314.

[Continued next month]

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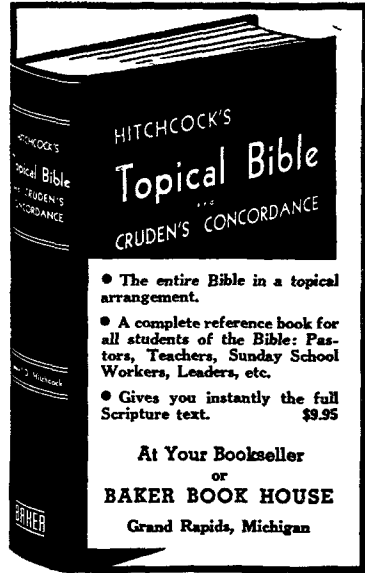
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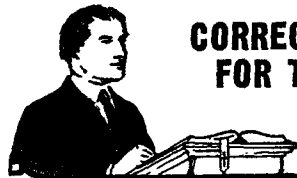
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# SHEPHERDESS *Her Vital Partnership*

## Sarah's Daughters

KATHRYN SMITH

*Missionary Doctor's Wife, Giffard Mission Hospital, Nuzvid, India*

THE missionary wife is often taken very much for granted. It is her ordinary lot to spend long weary months and perhaps years in some desolate part of the earth, not seeing another of her kind for weeks and months. She also is often separated from her husband for extended periods of time.

It is not unusual for her to put in long hours at the hospital, or in some other mission work, then come home at night to teach her own little ones and maybe do much of her own housework. She is hardly considered worthy of her calling if she doesn't do her cooking over charcoal or kerosene, bake her bread in a home-made oven, and grow her own yeast. As for socials, shopping, or beauty parlors, they are not in her program at all. Her days are full of struggle, emergencies, and making do what she has. Over this there hovers the constant menace of loneliness—loneliness that comes over one like a great ocean wave, threatening to engulf and destroy. To overcome this, she must fight just as hard mentally as she would physically if dropped into the sea and then and there having to learn to swim.

The missionary mother must send her children away to school at a very tender age. Mothers at home would be criticized if they suggested sending theirs away so early to boarding school.

What has this to do with Sarah? Sarah was not young when God spoke to Abraham asking him to take all he had and move to a strange, distant land. Surely Abraham talked this over with her, but there is no record of her saying one word against it. She packed her belongings, said good-by to family and friends, and went riding off across the desert on the back of a camel, never to return. Abraham and Sarah had no furlough.

Surely there were hardships, disappointments, and loneliness in the years that followed. Surely there were times when she longed to go back to the land of her people, but there is no record of her complaining or giving up. She only

laughed when things looked impossible. Sometime in her life she had learned to overcome these very human, besetting weaknesses and carry on.

Peter, in admonishing the women of the early church, makes this statement about Sarah: "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord." 1 Peter 3:5, 6. In this passage Peter by inspiration speaks of Sarah as one of "the holy women . . . who trusted in God." In the last part of the sixth verse, still speaking of Sarah, is a thought that particularly applies to missionary wives: "Whose daughters ye are, as long as ye do well, and are not afraid with any amazement." Another translation reads, "Doing good and not fearing any terror."

Those who have been called to leave home and family and go to a distant place are Sarah's daughters as long as they "do well, and are not afraid with any amazement."

Not afraid to stay at home alone at night when native drums are beating, and the night is full of shouts and the frantic cries of pagans leaping and dancing before their gods. Not afraid to walk the hot, dusty roads, and never see a kindred face or hear a word of her mother tongue. Not afraid of a meager diet or of going without the frills, the pleasures, and the comforts of civilization and home. Not afraid of work, hard work.

All around the world there are women who have followed their husbands to some faraway spot to labor where God has sent them. They are supporting a work they deem much more important than personal comfort. These are walking in the footsteps of their great maternal ancestor, Sarah, who "trusted in God" and was "not afraid." Let us call them Sarah's daughters.

How happy Sarah would be if she could look down through the ages and see her daughters going out bravely and efficiently, the way she

went before them so many years ago! Abraham is the father of the faithful, and Sarah is their mother. What a heritage has been left to her daughters!

## "These Are They"

LENORA BURTON

*Minister's Wife, Canadian Union Conference*

[EDITORIAL NOTE.—The following material suggests thoughts for a devotional talk. Our ministers' wives have become very conscious of the need of power in their ministry, and Mrs. Lenora Burton has given us something for reflection.—L. C. K.]

THESE are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." These are they, therefore, who have been tested, and who have stood the test and overcome by grace. "These are they" who are true conquerors.

But who are the conquerors? Those who are alive when Jesus comes? Then because we live down at this very time, expecting Jesus' soon coming, may it not be quite possible that we, you and I, may be among this group spoken of as "these are they"? Whether or not we are, is really up to you and me, is it not? Just how far are we really determined to "follow the Lamb whithersoever he goeth"? Yes, "these" are Christians, and Christians who have truly overcome too. They have been just erring mortals, but they have truly surrendered their all and put God's all first and foremost in their lives. They know by experience what Paul meant when he said, "I die daily." They have put away the I-in-me and allowed the Christ-in-me to become their hope and glory.

With the disciples of old that I-in-me was so strong, it was ever bringing in discord. Christ could not use them thus, so He told them to tarry and get ready to receive His Pentecostal power. It was a "be ye clean, that bear the vessels of the Lord" principle. "Where envying and strife is, there is confusion and every evil work." While striving for the best place the disciples were not ready at all. But after ten days of tarrying they were finally prepared, and the priceless gift came upon them. And what a transformation! These poor human, erring disciples were made fit vessels who could be entrusted with this divine power—a power in no sense to glorify any one of them, nor their deeds, but to glorify their Lord and to enable them to extend His kingdom.

And who among us does not see the need of power today? We know it is for us; we expect to receive it—someday. But when? We expect

to receive it, but how? Does the Lord dare to give this gift to self-centered, selfish, self-glorifying hearts? Never!

### *Paul's Experience*

Paul received this power to witness in his day. But when did he receive it? Not until his self-righteous, dominant, arrogant, intolerant self had been crucified. He says that "Paul" had to die entirely. The Paul that was in him was burned out of him. The beginning of this experience came with that dramatic experience on the Damascus road. It was then that Paul's earthly vessel was cleansed, and when the old Paul died, an entirely new Paul lived. "Christ in you, the hope of glory" became his watchword. The new Paul lived and labored and brought forth much fruit for his labors, and his fruit remained. What gratitude we should feel in our hearts today because there was a Paul who lived the life of victory to glorify God! It reveals that such a thing is really possible for us, if only we are willing to pay the price for it—all that he paid. Paul gave *all*.

Paul was an all-out-for-God man. How many of us today are really all-out Christians? So many of us cling to just a little of self or stubbornness. We *want* that power; we feel we *need* it so much in our work, but do we realize that ere we can be really trusted with that power the self that is in us must as surely experience a *daily* dying as was Paul's experience? It is a power entrusted to mortals *only on condition*. And that condition is that their lives are truly ready for it. It is not possible for God's power to dwell in any selfish heart.

Paul says to covet spiritual gifts. And the most essential of all spiritual gifts is to be cleansed absolutely and then be filled with God's power. As long as self reigns in our mortal bodies, we can no more bear real lasting fruit than Paul could before he became a new creature in Christ Jesus. Only as self is dead in us are we able to lift up Christ. We start out all right, trying to lift up Jesus, but alas! soon, if we are careful to analyze our own motives, all unconsciously we find ourselves putting a selfish brand on it all. It may not be our actual selves; it may be our family tree. If we know the meaning of the words of Christ, "I am the vine, ye are the branches," even our family connections will mean little to us, for after all, the branch has no root of itself; only *in* Christ and with Christ *in* us are we connected at all with any root. Through this mystic relation we are connected with the true source of life.

"By this shall all men know that ye are my disciples, if ye have love one to another." Love

is the very essence of God's power. "He that loveth not knoweth not God; for God is love." Taking 1 Corinthians 13 as our measuring rod, we can check up on ourselves and see just how far we have traveled along the road of divine love. It is really the only road to the Promised Land. And it is that power of love in our lives that warms the souls and melts the hearts of those for whom we labor. Only love has the drawing power to lead lost men and women to the Saviour. He said, "I, if I be lifted up," that is, lifted up above self, and sin, and the world, and all else, "will draw all men unto me."

This is His promise to us. May God help us each to get a closer look at the divine pattern, that we may indeed be His witnesses.

**ILLITERACY** MORE than half of mankind can neither read nor write. This means 1.2 billion people. The same number of people are estimated by the United States Food and Agricultural Organization to be suffering from malnutrition.—Indianapolis *Times*.

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# BOOKS . . .

*Our English Bible in the Making, the Word of Life in Living Language*, by Herbert Gordon May, The Westminster Press, Philadelphia, 1952, 154 pages, \$2.75.

The author, professor in Old Testament language and literature at the Oberlin College Graduate School of Theology, is well qualified to write the book under review. His training in Biblical linguistics in this country and in Biblical archeology received in Palestine has made him an expert to speak with authority on many Biblical subjects. His books are therefore always stimulating and highly authoritative. Since Professor May was one of the translators of the new Revised Standard Version, his survey of the history of the English Bible has thus an unusual interest.

The book gives an almost complete picture of the many attempts to render the Word of God into the English language. It shows the reasons that lay behind the different translations, Protestant and Catholic, and the various revisions that have been made since Wycliffe's time until the recent Revised Standard Version of 1952.

It is natural that the reader cannot expect an unbiased view concerning the new version from an author who was one of the translators. The reviewer therefore takes exception to a number of statements concerning the defects of the Authorized Version and the merits of the new Revised Standard Version. It is nevertheless interesting to read what a man has to say who has been intimately associated with those scholars who produced the new translation, as he leads the reader into the committee room to share in the problems that the translators faced.

SIEGFRIED H. HORN.

*The Life and Times of Martin Luther*, by J. H. Merle d'Aubigné, author of the classic *History of the Reformation*, Moody Press, Chicago, 1950, 559 pages, \$3.50.

The first in the Tyndale Series of Great Biographies. A very fine portrayal of the motives and actions of the man God used to break the shackles of Rome in the sixteenth century, by the great historian of the Reformation, consisting of most discriminating selections from D'Aubigné's great history.

CARLYLE B. HAYNES.

*Christ in the Old Testament*, by T. W. Callaway, Loiseaux Brothers, New York, 1950, 190 pages, \$2.25.

The book contains 27 chapters, each of which deals with some phase of the character and work of Christ as depicted in Old Testament revelations. Chapter one, entitled "JEHOVAH of the Old Testament the Christ of the New," deals with the meanings of "Jehovah" in the Old Testament. Paragraph 2 reads:

"There are some 830 quotations in the New Testament from the Old, many pointing to Christ,

some written from 1500 to 400 B.C., of which every prophetic detail has been minutely fulfilled; 208 times in the Bible it is claimed that God is its Author; 6,855 times the name of the Lord (Jehovah) appears."

The remaining chapters deal in detail with many phases of the "Name." The book is simply written, yet reveals a depth of study and a spiritual insight worthy of careful investigation. The volume concludes with a chapter comparing the Christ of Genesis with the Christ of Revelation. The book is packed with enlightening facts and is worthy of a place in every Adventist minister's library. It will call for rereading and will provide desirable material for twenty-seven prayer meeting studies that will draw men to Christ.

RAYMOND H. LIBBY.

**Money Management**, Consumer Education Department, Household Finance Corporation, 919 North Michigan Avenue, Chicago 11, Ill.

Ministers' wives would appreciate the practical booklets this company supplies. The *Money Management* booklets comprise a small library of ten in a box at one dollar. Here we find most helpful information regarding the spending of the household dollar. The set includes the following: *Your Budget*, *Children's Spending*, *Your Health Dollar*, *Your Food Dollar*, *Your Clothing Dollar*, *Your Shelter Dollar*, *Your Home Furnishings Dollar*, *Your Recreation Dollar*, *Your Shopping Dollar*, *Consumer Credit Facts for You*.

L. C. K.

**The Unity of Isaiah**, by Oswald T. Allis, The Presbyterian and Reformed Publishing Co., Philadelphia, 1950, 136 pages, \$2.25.

An invaluable presentation by a former teacher in the department of Semitic philology at Princeton Seminary, also faculty editor of the *Princeton Theological Review*, now editorial correspondent of *The Evangelical Quarterly* (Edinburgh). This work demolishes the higher critical denial of the unity of Isaiah, showing that that denial was not based on any new discoveries, but was only the natural and inevitable result of the acceptance of the modern arbitrary theory that rules out the element of prediction. It is wonderfully satisfying to have such a scholarly and competent repudiation of the Deutero-Isaiah nonsense.

CARLYLE B. HAYNES.

**Harper's Bible Dictionary**, Madeleine S. and J. Lane Miller, Harper and Brothers, New York, 851 pp., \$7.95.

The publishers claim that this is the only Bible dictionary that is thoroughly up to date in archeology, geography, chronology, and other fields of contemporary Bible investigation. Perhaps this is due to its being the first new Bible dictionary in thirty years. Some of its special features are: four hundred half-tone illustrations; more than one hundred line drawings; tables, diagrams, and sixteen multicolored maps; the famous Westminster Historical Maps of Bible Lands. One needs but to read the foreword of this book to appreciate what pains have been taken to make this dictionary authoritative and practically helpful to the Bible student. Though we recognize that it may have some limitations, we must also

recognize a trend toward advancement in Bible knowledge and scientific research. See the advertisement on page 47 of the June issue of THE MINISTRY.

L. C. K.



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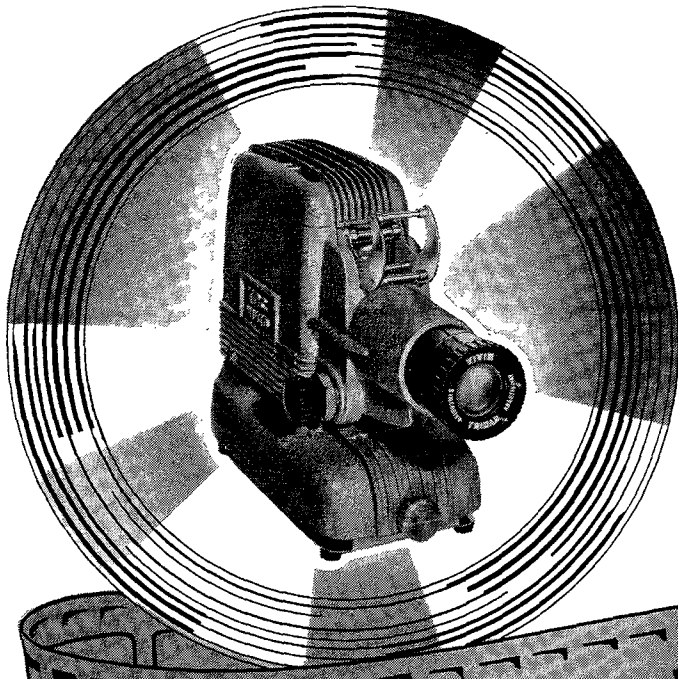
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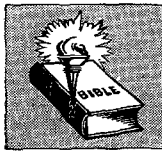
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# BIBLE INSTRUCTOR

## The Millennium

CARRIE E. TICHENOR

*Retired Bible Instructor, Southeastern California Conference*

Of all the doctrines taught in the Bible none are more beautiful, with the exception of redemption, than the one that describes the final triumph of righteousness over sin. The subject of the millennium is important. Satan is constantly bringing to the people by the pulpit, radio, and press many false doctrines concerning the millennial period. It is, therefore, essential that we as Bible instructors make this subject very clear.

With this subject, as in the case of the 2300 days, it is much easier to teach it and "make it plain" if we follow the instruction of Habakkuk 2:2, 3. A very simple but effective method of illustrating the subject is by means of a flannelgraph. If the subject is given with solemn dignity, there will be no feeling that the method used is childish, any more than is felt in the giving of the prophecies of Daniel and the Revelation when charts and symbols are used.

**AIM:** To re-emphasize the truth of the personal return of Jesus, to show the fallacy of the doctrine of the second chance during the millennial period, and to impress upon the reader that *now* is the day of salvation.

**INTEREST APPROACH:** "Next week our subject will be the millennium. This subject is unusually interesting because of the fact that the millennium is the only period for which the Bible tells us exactly where we will be and what we will be doing."

### I. INTRODUCTION.

Word *millennium* not in Bible. *Millennium* is taken from two Latin words meaning 1,000 years. (Place on flannelgraph board words "Millennium" and "1,000 years.")

**NOTE.**—Mention again the thought that the Bible tells us where we will be and what we will be doing during these 1,000 years.

### II. WORLD CONDITIONS IN LAST DAYS.

1. 2 Tim. 3:1-5. Review world conditions as given in previous Bible study.
2. 2 Peter 3:3, 4. Signs of Christ's coming. (Place on flannelgraph the words "Last Days.")

### III. EVENTS BEGINNING MILLENNIUM.

1. Revelation 16. Mention briefly the plagues.
2. John 14:1-3. Christ's second coming.
3. 1 Thess. 4:16-18. Resurrection and translation of righteous.
4. 2 Thess. 1:7-9. Wicked slain.
5. Rev. 20:1-3. Satan bound. Righteous in heaven. Wicked all dead. *No one to deceive. Only Satan left on earth.* (As each point is explained, place on flannelgraph words describing each event.)

### IV. CONDITIONS DURING MILLENNIUM.

1. Jer. 4:23-27. Earth desolate.
2. Jer. 25:33. Slain cover earth.
3. Rev. 20:1-3. Satan bound to this desolated earth. No one to deceive.
4. Rev. 20:4. Saints in judgment.
5. 1 Cor. 6:2, 3. Righteous to judge world and angels. Who is left of the world to judge? What angels will be judged? (As each point is explained, continue to place events on flannelgraph.)

### V. EVENTS CLOSING MILLENNIUM.

1. Zech. 14:3, 4. Jesus' third coming. When Jesus came the first time did His feet touch the earth? But did He come as a king? At His second coming does He come as a king? But do His feet touch the earth? Then what coming must be the one here referred to? Note that a great plain is formed for some reason.
2. Rev. 21:2. Holy City descends. Is it not reasonable to believe that the city rests on plain prepared when Jesus descends to Mount of Olives?
3. Rev. 20:5. Wicked raised.
4. Rev. 20:3, 7. Satan loosed, because he now has someone to deceive.
5. Rev. 20:8, 9. Wicked host led by Satan surround city.
6. Rev. 20:9, 10. Fire destroys wicked. (Place events on flannelgraph as explained.)

### VI. THE FINAL TRIUMPH.

1. Rev. 21:1. New earth.
2. 2 Peter 3:13. New earth where dwelleth righteousness.

### VII. FINAL APPEAL.

1. 2 Cor. 6:2. Now is the day of salvation.
2. Rev. 22:17. Where we shall be during the millennium depends upon our *choice now!*

### EXTRA TEXTS FOR REFERENCE.

1. Luke 22:30. Sit on thrones judging.
2. Jude 6. Angels of darkness reserved.
3. Rev. 3:21. Sit with Jesus on thrones.
4. 2 Peter 2:4. Angels reserved to judgment.
5. Luke 13:28. The first and last time when the entire human race meet.
6. Isa. 24:19-21. Destruction of earth.

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*The Great Controversy*, White, Desolation of Earth.

*Daniel and the Revelation*, Smith, Comments on Revelation 20.

*The Seer of Patmos*, Haskell, Judgment of Wicked.

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**"Character may be manifested in the great moments, but it is made in the small ones."**



# HEALTH EVANGELISM

## The Medical Worker in Relation to the Patient

D. H. KRESS, M.D.

Orlando, Florida

**D**R. RICHARD CABOT, of the Massachusetts General Hospital, said: "Our profession, the profession to which you as nurses and we as physicians contribute what we can, brings us constantly into contact with human souls. We are with our fellow creatures in their hours of storm and stress when what is truest and deepest in them comes to light. Such contact is sure to affect us in one of two ways. It can ennoble us or it can make us callous. There is no alternative." Continuing, Dr. Cabot said:

"I have watched nurses become coarsened, hardened by their work. It is inevitable when nursing is only a means of earning a livelihood. You cannot pass through such an ordeal without showing the scars. We must pass through a fire that consumes if it does not purify.

"Our profession cannot remain secular. If it attempts to do so, it becomes a trade and a low one. What do I mean by the spirit of religion in the work of nurses or physicians? I mean the missionary, not the proselyting spirit, but the spirit of service, the sense of working for a cause that is absolutely and infinitely worth while in which we can spend ourselves without stint, without restraint, without reserve.

"We deal with human life, not with human bodies alone; yet we are trained exclusively in the care of bodies. No wonder that the souls in those bodies rebel, now and then, and demand someone who recognizes their existence; or else what is worse, catch from the nurse the materialistic and mechanical view toward which all the nurse's training tends. When our training schools admit that to minister to a human being, we must know the whole being, not only half of him, then it will be impossible any longer to keep them secular, and the spirit of religion will bring about the re-organization of the training there given, and of the type of nurse that graduates."

Years ago I felt the need of prayer in order to exert a saving influence. I recall the time when my associate and I used to meet together in a dark closet each morning before opening our offices to receive patients. Our methods then were simple. Prayer, we felt, was a necessity. In the multiplicity of our modern medical appliances we are in danger of losing sight of the fact that real success depends now, as truly as

in the days gone by, upon the Christian influence exerted by physicians and nurses.

The famous Dr. Charles Dana once said, "The practice of medicine is three fourths behavior [that is, of knowing how to manage people] and one fourth technique."

The confidence of the patient in his physician is frequently in itself a guarantee of recovery.

Impressions that are made by the physician upon patients are never effaced. The blind man whose sight was restored by Christ, when accosted by the Pharisees who said, "Give God the praise: we know that this man is a sinner," replied, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." John 9:24, 25. Later after he was cast out of the synagogue and excommunicated, the Saviour found him and said to him, "Dost thou believe on the Son of God?" Then the blind man said, "Who is he, Lord, that I might believe on him?" And Jesus answered, "Thou hast both seen him, and it is he that talketh with thee." The blind man replied, "Lord, I believe." Then he worshiped Christ. (Verses 35-38.) Christ did not say, "You must believe I am the Son of God, or I cannot heal you." The healing gave him faith, and when a suitable time came the Saviour revealed Himself to him as the Son of God, the Saviour of mankind. There is a lesson in this for us as physicians.

I have received letters from some very prominent men who had been patients at the sanitarium. I shall quote from one who was at the time one of the leading educators in the United States. He said:

"I look back on the brief period I spent at the sanitarium as a blessed rest in an all too busy and harassed life. Everyone there seems to mingle the spirit of devotion with that of service. The kindly care for me will always remain one of my cherished memories. My personal contact with you has been for me a real spiritual experience. Your kindly sympathy, your fine outlook on life, your sincerity, and your trust in the grace and providence of God have left me with the wish that I might be able to sit at your feet and learn how to live. Physically

I feel that I am better. From time to time I hope to come back to the sanitarium for treatment, but chiefly for new contacts with you. What I can say would in no sense express my appreciation of what you have done for me. May the choicest blessings of God be upon you and yours.

"Why I should bore you I cannot express, but you laid yourself open to it by proving yourself to be what I have needed all my life, a true friend and comforter. I fear that I have been too self-reliant. Now that all my self-sufficiency has slid away from me, I realize that I need help myself. I do not believe that I fully realized what prayer meant before. My trouble is, as Shakespeare phrases it, 'My prayers fly, My thoughts remain below. Prayers without thought seldom to heaven go.' That is just the outpouring of a soul that has been pent up and earthbound for more than half a century. You have partly at least released me, and I thank you."

Then he continued: "This may mean little to you, but the writing of it has been much help to me. When the weather settles I am coming to see you."

The judge of a county court wrote some time after he had taken his departure from the sanitarium:

"After enjoying a long life and in a reminiscent mood, thinking of the men and women whom I have met in life who really made a lasting impression for good and made me feel that their presence was a divine benediction, I invariably think of you. I am really ashamed of the fact that I have not written you before and expressed my love and affection for you, and thanked you for your kind treatment of me while I was in your sanitarium and hospital. You do not know how anxious I am to see you and shake your hand; but, you see, I am judge of our county court, and it is next to impossible for me to visit you. I trust you have not forgotten me, and rest assured that I have the very highest personal regard and esteem for you. I hope your health is good and that you are growing old as gracefully as your humble friend.

"My health continues good, and I am at work every day. If I can get off sometime in the near future, I want to spend a week at Takoma Park. I am sure a good handshake with you will do me much more good than a pill. With such love as one man can have for another, and sometimes it is very great, I remain, sincerely your very dear friend."

A banker wrote:

"I wish to report I am feeling like a new man since my return from your sanitarium. My personal contact with you has benefited me physically, mentally, and spiritually. You are one of God's chosen physicians to administer to poor sick humanity, and I trust God will spare you to us many more years. As instructed by you, I have stopped smoking. I assure you I am telling all my friends about your wonderful sanitarium and how you cured me. Since I left your sanitarium I have enjoyed the best of health."

The mayor of one of the cities of North Carolina wrote:

"I want to thank you for your wonderful kind-

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# NEWS *From Current Journals*

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

¶ Dr. E. Stanley Jones, on a three-month evangelistic tour of Japan, said he was greatly surprised by the continued receptiveness of the people to the Christian message. "I was inwardly prepared for opposition in Japan," he said, "but there is more interest in evangelism now than two years ago during my previous tour." The noted Protestant evangelist said this continued interest in Christianity shows that the people feel a basic need for a new way of life. It indicates that the postwar interest in Christianity was not just a passing curiosity about the religion of the conqueror, he added. "I still believe that Japan is the ripest field for evangelistic work in the world today," Dr. Jones said. Dr. Michio Kozaki, moderator of the United Church of Christ in Japan (Kyodan) and head of the National Christian Council, said in Tokyo that Japan is "an evangelist's paradise."

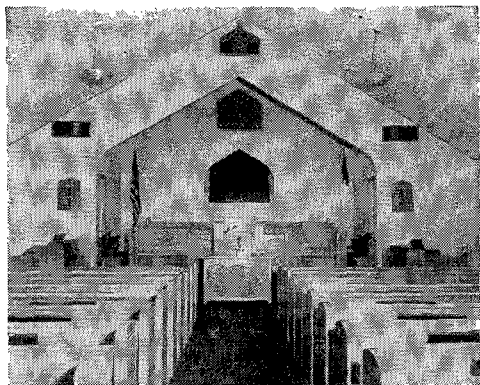
¶ Church construction, now virtually free from Government controls and materials shortages, showed a 14 per cent increase during the first quarter of 1953 over the same period a year ago. Government reports said that new construction valued at \$103,000,000 was started in January, February, and March. In the first quarter of 1952 new starts totaled only \$90,000,000. Parochial school construction gained 15 per cent over last year's quarter. Construction was started on \$93,000,000 worth of new buildings by nonpublic schools in

the first three months of this year, compared with \$81,000,000 in the same period a year ago. Meanwhile, construction activity by nonpublic hospitals, orphanages, and other privately supported institutions continued to decline. It amounted to only \$78,000,000 in the first quarter of 1953, as against \$97,000,000 in the first quarter of 1952, a 20 per cent loss.

¶ President Eisenhower's regular attendance at Sunday church services has made him a symbol of "a great religious reawakening," his pastor, Dr. Edward L. R. Elson of National Presbyterian church in Washington, said in Columbus, Ohio, where he participated in a two-week Christian mission. "We are in the beginning of a moral resurrection and a spiritual awakening on a very large scale," he said. Among the signs of this revival he cited the "vast number of sincere veterans" now studying in theological schools and the "tremendous sale" of Bibles and other religious books.

¶ India will insist that foreign missionaries comply with the country's policy of limiting evangelical work to natives, two government officials told the Upper House of Parliament. Home Minister Kailash Nath Katju said that "if missionaries come here for evangelical work, the sooner they stop it, the better." He said everyone in India was free to propagate his religion, but the government did not want people from other countries to come to India to do such work. Earlier, Deputy Home Minister B. N. Datar told the House that there are 65 Roman Catholic and 50 Protestant missionary societies working in India. He said the societies should carry on educational, medical, philanthropic, rural, and social "uplift" work and not take part in politics. The two officials indicated that all missionaries seeking entry into India knew the limitations imposed upon them and agreed to them. A similar view on the work of foreign missionaries in India was previously expressed by Prime Minister Jawaharlal Nehru at the conclusion of a tour among tribes that were recently headhunters in the border region of India and Burma. Mr. Nehru said political necessity suggests that foreign evangelical missions in India should be staffed by Indian workers instead of outsiders. He said this was particularly urgent in primitive border areas where the integration of tribes into the India body politic is a serious problem. Christian missionaries of Indian blood, he said, would be better equipped than foreigners to impart a sense of Indian nationhood to these highly individualistic tribes as they propagate their faith. "In

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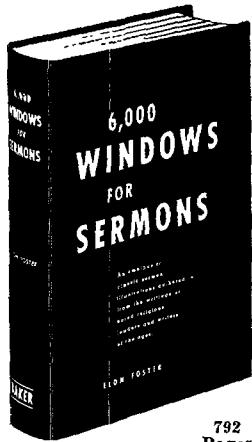
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purely evangelical work, if an Indian does it, it is not anti-national," Mr. Nehru said. "But a foreign missionary does not present a national viewpoint." Both Protestant and Roman Catholic groups have been sympathetic to this view and have been "Indianizing" their church activity. While no restrictions have been placed on the admission of evangelistic missionaries to India, the government's attitude is that no missionary from a foreign country should be admitted unless it has been established that there is no suitable Indian to perform the work. Most new missionaries sent to India by American Protestant boards today are "technical personnel," rather than evangelists.

¶ Junior Chamber of Commerce (Jaycee) members in 2,050 communities in the United States carried out Operation Pray throughout May. Using the slogan "Freedom Flows From Faith in God," local Jaycee committees conducted a campaign to encourage greater church attendance and participation in religious activities during the period, which had been designated Come to Church Month. Don Lambert, director of public relations, said in Tulsa, Oklahoma, that Operation Pray is only the high light of a year-long effort. A national Come to Church campaign has been designated the "number one external civic project" for U.S. Jaycees during 1953. During the year, he said, Jaycees have supported or will support such national observances as Churchman's Week, Bible Week, and Brotherhood Week as well as special Jaycee religious programs during Thanksgiving, Christmas, and Easter. The organization also is initiating religious radio and

television programs, summer camps and conferences, Vacation Bible Schools, and Bible quiz contests.

¶ Extensive research on what kind of programs are most effective in reaching unchurched people in the United States is the most important present need in the religious radio and television field. That was the conclusion reached in Columbus, Ohio, by representatives of religious radio and television agencies attending the 23d Institute for Education by Radio-Television sponsored by Ohio State University. Charles H. Schmitz, director of broadcasting training for the National Council of Churches' department of broadcasting and films, told the group that his experience had shown local broadcasts to be more important than network programs in the religious field.

¶ Dr. Frank C. Laubach, literacy expert, is the first minister to receive the Salvation Army Association of New York's annual citation. Reports indicate that Dr. Laubach has been indirectly responsible for teaching 60,000,000 to read and write. Previous recipients of the award include President Dwight D. Eisenhower, General Douglas MacArthur, and ex-President Herbert Hoover.—*Watchman-Examiner*.




¶ A domestic relations court judge in New York ruled that a child's religious affiliation could not be changed without the consent of both parents. The ruling was handed down by Justice Jacob Panken in the children's court division of New York's domestic relations court in an action over the custody of a four-year-old boy. Justice Panken, in a case believed to be without precedent in New York courts, held that the child, Dennis Glavas, was still a Jew despite his recent baptism as a Roman Catholic.

¶ The Indiana department chaplain of the American Legion says he can't keep prayer cards in local restaurants. The customers take them home. Dr. Amos L. Boren launched the program of putting cards on the tables of all Indiana restaurants, giving patrons a choice of Protestant, Roman Catholic, and Jewish prayers. Several thousand have been distributed to Indianapolis restaurants. But Dr. Boren reports that practically none remain on the tables.

¶ IN BRIEF.—Membership in the Church of Jesus Christ of Latter-Day Saints (Mormon) totaled 1,189,053 at the end of 1952, it was reported to the church's 123d annual general conference in Salt Lake City, Utah. This represents an increase of 41,896 over the previous year. . . . Zürich, Switzerland, has started construction of a garden city for people of 65 and older who have not been able to provide homes of their own. . . . In return for toys sent from the U.S. soon after the war, German toy makers and citizens' groups are sending thousands of toys to American

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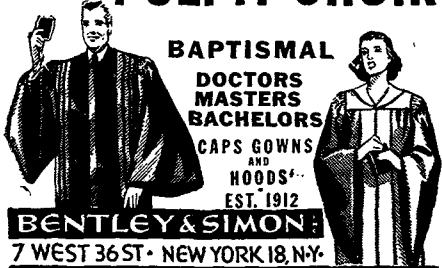
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youngsters, mostly in hospitals. . . . The U.N. has helped increase good will in Spanish-speaking countries by voting to make Spanish the third working language of the Economic and Social Council. . . . Membership in the Presbyterian Church, U.S.A., increased by 43,924 to a total of 2,526,172 in 1952. . . . Mrs. Ethlyn Wisegarver Bott, a 58-year-old doctor's wife of Belleville, Illinois, who reared four stepchildren, has been named American Mother of the Year. She is the first stepmother to be so honored. . . . The fourth Baptist Youth World Conference will be held in Rio de Janeiro, Brazil, July 15-22. . . . The Westminster Press, Philadelphia, has published the first two books of a 36-volume Library of Christian Classics, scheduled for completion in 1959. . . . The Department of Commerce in Washington, D.C., reports that a boom in church building activity is continuing. . . . A campaign to spread the custom of saying grace before meals is gathering momentum in Iowa and western Illinois. . . . Wide use of drive-in church services was called for by the 62d annual convention in Miami of the Florida Christian Churches (Disciples of Christ). . . . The Baha'i House of Worship was dedicated in Wilmette, Illinois, as the climax to an eight-day celebration of the centenary of that faith. . . . The Methodist Church has gained 35,783 new members in the first phase of an eight-State South-wide evangelistic mission.

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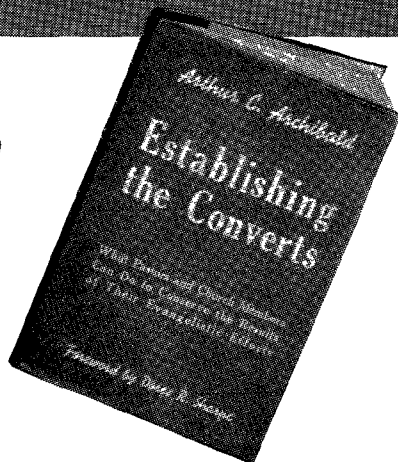
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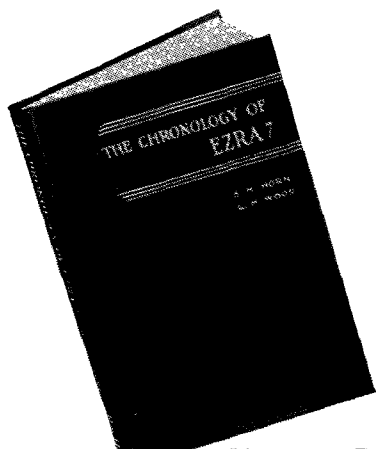
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**THE PASTORAL PRAYER** IS THERE anything more important in the service of worship than the pastoral prayer? And yet is there any part of our church service more often lacking in real proportion? To speak to the congregation for God in the sermon is a tremendous responsibility. It calls for consecration, preparation, and training. But what about our speaking to God for the congregation in prayer? To be able fitly to express the needs of a whole group surely demands that the one to pray be given time to meditate upon the church's needs and to think of modes of expression that will find a ready assent on the part of the congregation, young and old. But how often one is asked to offer the congregational prayer just as he is about to step onto the rostrum! What opportunity does this afford for meditation and preparation? In fact, has this not become more or less a custom among us? And all too often the request is looked upon as somewhat of a compliment.

It is not sufficient that we pray in the Spirit; we must pray with the understanding also. When one is speaking on behalf of the congregation he is really an intercessor. Then should we not speak for them as one of them, rather than just *about* them? To use the pronoun in the first person, such as "My Father, I ask Thee to bless these Thy waiting people," reveals at once that the one praying is not one of the group but someone apart, with somewhat of an advantage, perhaps. How different was Daniel! When he prayed for the nation he did not exclude himself. He said, "We have sinned, . . . and have done wickedly," et cetera—a noble example of true intercession. Here was a man "greatly beloved" of God. But when he prayed for his people he was one of them. And Jesus said, "When ye pray, say, Our Father."

R. A. A.

**CLOSING HYMN PART OF SERMON** THE practice of having another personality break in and announce the closing hymn after a congregation has blended its thoughts and hearts with those of the speaker for half an hour or longer is, we believe, hardly a good one. The tendency on the part of many in the congregation is to think of the closing hymn as an appendage, something to "go through the motions of" to close the meeting.

Sometimes it is better for the speaker to lead his thoughts right into the closing hymn and announce it himself. Would it not help the worshipers to think more carefully and thoroughly about what they are singing if the speaker definitely connects some of his closing thoughts with a carefully chosen hymn? It would help the speaker, who is not always as well acquainted with the *Church Hymnal* as he should be, if he administered himself a little self-discipline by giving more care and study to the choice of the closing hymn. A sermon can be well

climaxed by choosing just the *right* hymn; and if it is appropriately announced by the speaker, who remains in the pulpit to sing it with his congregation, then all are conscious that this is truly a vital part of the sermon.

These are just a few suggestions, but we believe they are worthy of careful consideration. Put them to the test sometime.

B. G.

## UNNECESSARY BARRIERS

WE SHOULD not, upon entering a place, build up unnecessary barriers between us and other denominations, especially the Catholics, so that they shall think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them. . . . From that which God has shown me, a great number will be saved from among the Catholics.—*Evangelism*, pp. 573, 574.

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."—*Ministry of Healing*, p. 143.

## MUSIC WHILE YOU PRAY

THERE is an increasing tendency in some churches to underscore worship with music. While prayer is offered, the organ plays. In some services, the choir hums. We wonder if God feels complimented with such confusion. Is not praying as intellectual an exercise as preaching? Why have diverting music while an audience talks to God and not have it when a preacher speaks to the people? Is it assumed that those who pray do not use their heads? If they do, to whom or what shall they give their attention—God or the organ or the choir? There is real perception in Rev. Robert D. Brodt's words: ". . . Music has become more necessary to underscore worship because of the increasing secularization of the average congregation and the dilution of the intellectual content of religion. People come to church with the entertainment approach . . . when we come to the point where our emotions are simply at the mercy of music we are in danger of becoming victims of esthetic moods rather than victors in the midst of strife." Precisely! Let us beware lest we ruin true worship by too much embellishment.—*Watchman Examiner*.