

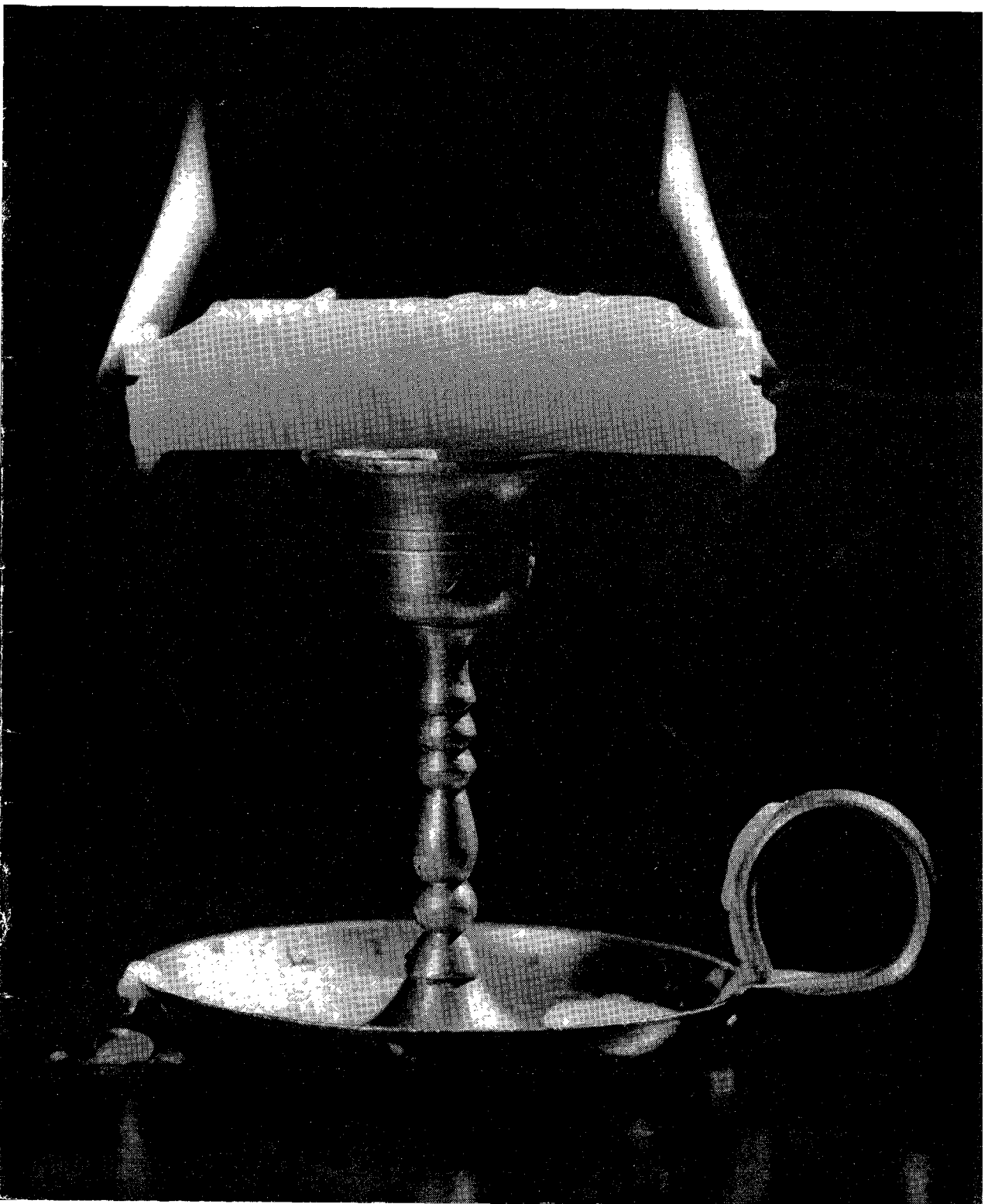
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVI

OCTOBER, 1953

NUMBER 10



Blest Be the Tie That Binds

WE ARE too indifferent in regard to one another. Too often we forget that our fellow laborers are in need of strength and cheer. Take care to assure them of your interest and sympathy. Help them by your prayers, and let them know that you do it.—*Ministry of Healing*, pp. 492, 493.

God desires to unite His workers by a common sympathy, a pure affection. It is the atmosphere of Christlike love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his efforts. Christianity builds no walls of separation between man and his fellow-man, but binds human beings to God and to one another.—*Gospel Workers*, p. 140.

We need not begin by *trying* to love one another. The love of Christ in the heart is what is needed. When self is submerged in Christ, true love springs forth spontaneously.

In patient forbearance we shall conquer. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. A word of love and encouragement will do more to subdue the hasty temper and willful disposition than all the faultfinding and censure that you can heap upon the erring one.

The Master's message must be declared in the Master's spirit. Our only safety is in keeping our thoughts and impulses under the control of the Great Teacher. Angels of God will give to every true worker a rich experience in doing this. The grace of humility will mold our words into expressions of Christlike tenderness.—*Testimonies*, vol. 7, p. 266.

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the

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AT A GLANCE

FEATURES	4
Evangelism in Non-Christian Lands (Part I)—The Kind of Workers God Needs Today—Classroom Devotions	
RECLAIMING FORMER MEMBERS	10
Church Organization for Reclaiming Backsliders—Just What Is Backsliding?	
PULPIT	16
Our Sermon Packages—The "More Sure" Foundation—Reference Index of Your Reading—Ministerial Book Club Selection for Fourth Quarter	
EVANGELISM	22
Evangelism in the Tropics	
PASTOR	24
Psychology and Physiology in Pastoral Work (Part I)	
SEMINARY EXTENSION SCHOOLS	26
Seminary Extension School Held in France—Biblical Archeology Stressed in Extension School—Response to the Consecration Service—Newspaper Evangelism	
MUSIC	31
The Place of Music in Modern Evangelism (Part I)	
COUNSEL	35
6. Specific Themes for Study	
BIBLE INSTRUCTOR	38
Securing Decisions for the Truth—The Great Controversy Between Good and Evil (Study Outline)	
MUSINGS	41
SHEPHERDESS	42
The Value of a Family Budget—Wanted, A Woman	
BOOKS	47
NEWS	48
POINTERS	52

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OCTOBER, 1953

In This Issue

THE Adventist ministry is a worldwide ministry, and THE MINISTRY magazine serves the world field. For several years we have issued in April an "overseas special." Your editors, however, have had a growing conviction that this journal should consistently carry more material from and for our overseas workers.

Our circulation lists show that more than 45 per cent of our readers are laboring outside North America. Although we may still publish an occasional "overseas special," many of the issues will also carry a larger percentage of overseas articles. You will notice this pattern continuing in this issue. On page 4 Robert Pierson brings us an important challenge on evangelism in non-Christian lands. C. Molina Basconcillo presents on page 22 an excellent discussion on "Evangelism in the Tropics."

On page 24 of this issue H. Osterburg, of Germany, presents a truly thought-provoking article that has been translated by Leona Running, our copy editor, who is also a translator. We solicit articles for THE MINISTRY in German, French, Spanish, Portuguese, and Italian, as well as in English.

On pages 26-30 several articles appear on the latest Seminary Extension School, which was held in France.

Our Cover

Say, brother, stop a moment! Before you go on, turn back to the front cover. And now let me ask you a question: Are you burning the candle at both ends?

When Jesus sent the seventy into the field of service He did not say: "The harvest truly is great, but the labourers are few: therefore work yourself to a standstill." He said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

All too many of us are cutting short our activity in the service of God because we are not good health reformers. Oh, I am not referring just to our eating and drinking, but rather to our habits of living and working, and more especially our habits of thinking. True, we need to shine, and shining always means burning, but no candle gives its best light when it is tipped on its side dripping grease everywhere. It may flicker for a time, but it is always short-lived, and doubly so if it is burning at both ends.

To paraphrase a Scripture let me say, "Now learn a parable of the candle."
R. A. A.

Page 3

The Challenge Before Us

ROBERT H. PIERSON

President, Southern Asia Division



PERHAPS the greatest challenge confronting the Advent people today lies in the multiplied millions of the Orient, Africa, and the other non-Christian countries of earth. We have made but a very meager impression upon the great Moslem nations of the Orient, the Middle East, and other sections of the world where the sword of the prophet took Mohammed's message centuries ago. Someone has estimated that every sixty seconds that ticks into eternity sees seventy persons in non-Christian lands go down to Christless graves. It is a staggering thought. For some of us charged with the responsibility of evangelizing large and densely populated areas of such peoples, the thought at times nearly crushes us!

John R. Mott once said, "Two hundred million people lie down every night hungry in body. One thousand millions lie down without God, without Jesus Christ." If *evangelism* is the watchword of the hour—and we know it *is* and *must be*—then the greatest challenge of evangelistic endeavor confronting this people in these thrilling closing hours of earth's history is represented by these one thousand millions who know not Christ and His saving message of present truth. Half the human family still lies in heathen darkness.

Let me repeat my premise, that I might make it more impressive, lest we miss the point: If we believe the gospel commission to be the only justification for our existence as a people, then the greatest challenge of any nature confronting this church today is the evangelization of the great masses that compose the so-called heathen and Moslem world. Present-day institutionalism, departmentalism, and evangelism in the homeland and other Christian countries pose their problems, it is true. These, however, pale into the solvable when placed alongside the complex, perplexing, and enigmatic task of warning more than a thousand million judgment-bound peo-

ple steeped in the most subtle philosophies and bound by the most cruel, unyielding chains ever forged by the archdeceiver! No greater task or challenge confronts the Advent Church today!

Type of Workers Needed

Well-trained, consecrated, and educated men are needed to meet this challenge. The day when "anyone will do for the 'poor heathen'" is gone forever! There may have been a time when some felt that if a worker couldn't make a success in the homeland, he could be sent to the mission field. Here, it was presumed, his limited talents might adequately equip him to render acceptable service among the illiterate masses. This unenlightened philosophy was, is, and always will be a fallacious premise upon which to build a militant and effective program of evangelism among non-Christian peoples. We need the best our homelands can send us!

Today our evangelists in non-Christian lands face politically awakened and, in many instances, scholastically well-educated peoples. I know from personal experience that they encounter all the variegated opposition met in the homeland. In addition they are opposed by all the sophistries of entrenched heathen philosophy. Such odds demand the best!

I would like to make a few observations regarding the type of workers needed for evangelism among non-Christians today.

First and foremost, men of deep consecration are needed—men who know how to lean heavily upon the arm of the Lord for their support and success. The glamour of a foreign field soon wears off. Within a few weeks the newcomer is face to face with some of the unromantic realities of life amid new and strange surroundings. Workers have suggested that they were interested in one term of service in a mission field for the broadening experience it would give them. Many such would be flattened rather than broadened by the mission field. We need men who come because

the divine imperative rests so heavily upon them they cannot do otherwise. We need men in whose bones the fires of evangelism cannot be quenched—men whose unflagging faith will not falter when the way is hard and *visible* results are at times not large. Their relationship with God and their call to the gospel ministry must be forever settled before they accept an invitation to preach the gospel in heathen lands, for it is “not by might, nor by power, but by my spirit, saith the Lord,” that success comes in these lands.

An evangelist in a non-Christian country must be a man of indomitable spirit and unflagging courage. Of him as of the apostle Paul it must be said: “He was not silenced by the science or the irony of the philosophers; . . . he was determined to accomplish his errand among them, and, at all hazards, to tell his story.”—*Acts of the Apostles*, p. 236.

In *Acts of the Apostles*, page 235, the messenger of the Lord gives us a little insight into the qualifications of that great apostle to the non-Christians—Paul. People were drawn to him, it is said, because he was “no novice,” because of his “intellectual power,” and because he possessed a personality that enabled him “to meet all classes” of people. Successful workers in non-Christian lands will be respected for similar qualifications today. They should have experience, education, and pleasing personalities.

The Lord’s messenger further declares, “He [Paul] showed himself familiar with their works of art, their literature, and

their religion.”—*Ibid.*, p. 237. Likewise today our workers will do well to take time to acquaint themselves with the manners, customs, and religions of the people for whom they labor. Wide reading before coming to the field, and careful observation and continued study after arrival, will equip the worker to labor more effectively for the peoples he meets in new lands. Such procedure will save much embarrassment, for the manners and customs of the West are not always those of the East.

Along with and inextricably bound up with an understanding of the manners and customs of a new people is a knowledge of their language. This is a *must* in effective evangelism for the non-Christian. To know his language is better to explore his mind, and is the only way truly to enter his heart and help him with the problems he is bound to meet in becoming a Christian.

Attention should especially be directed to the training of promising young national workers for major assignments of evangelism among their own peoples. With a knowledge of the language, manners, and customs of their people from birth, they are in a much better position to preach the message effectively than is a foreigner. Good judgment advises such a course. The international situation demands it. Already a great portion of the non-Christian world has been closed to foreigners. National evangelists must now carry on. We who are leaders in other threatened areas need to be preparing national men of consecration and talent to carry on in a strong manner.

(Continued next month in *Evangelism* section)

The Kind of Workers God Needs Today

R. E. DELAFIELD

President, East Jamaica Conference



ONE Sabbath afternoon I read the following statement from the Spirit of prophecy, and it struck me with unusual force:

“At this time God’s cause is in need of men and women who possess rare qualifications and good administrative powers; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm,

kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God and can fearlessly say, No, or Yea and Amen, to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practice the words, ‘All ye are brethren;’ those who strive to uplift and restore fallen humanity.”—*Testimonies*, vol. 7, p. 249.

Then I asked my thirteen-year-old boy to read it carefully. After a thoughtful reading, in typical boyish fashion he said, “That’s good. Sure true, isn’t it? It’s a chal-

lunge." This statement of 108 words does present a mighty challenge to the workers in God's cause today.

"At This Time"

"At this time," the fearful time of the end, when the world's cup of iniquity is almost full and God's last great, closing call of mercy is sounding; "at this time" of latter rain, God's cause needs men and women of unusual character. As the nations arm and race toward atomic war, as men and women give themselves to last-day religious formalism and error, and at the same time indulge in forbidden lusts and appetites, God's cause needs exceptional men and women.

"At this time," as the enemy seeks to take the entire world captive, God's cause needs the most spiritual workers ever mustered together in a religious movement. He needs such workers in order to reach hungry souls everywhere whose hearts are really longing for spiritual food.

"Millions of human beings are perishing in ignorance and iniquity."—*Ibid.*, vol. 8, p. 27. We must reach as many as we can before they die in shame and sin, without hope and without God. But to reach them before they perish, God calls for such men and women of character, consecration, and consistency as the world has never yet seen.

"Rare Qualifications and Good Administrative Powers"

God gives the gifts, or qualifications, or should we say, He gives the opportunities for men to possess good and "rare qualifications," and God's cause today needs workers with these outstanding talents fully consecrated to Him. We thank the Lord for the men and women of giant intellects and "rare qualifications" for leadership, who, under God, give direction to His cause in all the earth.

God's cause needs men and women who can wisely administer the various branches of the work. Not armchair strategists or drivers of their fellow workers in the field, but leaders are needed now who are fully balanced and sensible. It is an art—no doubt the greatest art of all—to deal with minds, both in soul winning itself and in leading others in soul winning. Our work, the most perfectly organized in the world, has grown into a great moving cause with many departments and phases of activity.

Skilled generalship is needed, "and good administrative powers" in leading our people and our fellow workers into God's great twofold objective for us: "to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom."—*Ibid.*, p. 20. May God make us, His ministers, leaders in the truest sense—well organized, orderly, systematic, careful and guarded, tactful and yet energetic, knowing what Israel should do, leading them in the way to do it, keeping always in mind that our one work is to warn a world and to save every soul we can from earth's impending doom.

"Patient, Thorough Investigation"

Many times the Lord has told His people through His messenger that we should branch out, and not center too much in one place. There is always grave danger in growing too large in one locality. In our work in the past the Lord has spoken with more than mere words; He has even visited with judgment, to teach us "of the needs of the work in various fields," not in a scant few centers only.

God's cause today needs leaders who will make this "patient, thorough investigation of the needs of the work in various fields." Oh, the tragic needs of the work in some fields where there is not so much as one treatment room to care for the sick, one secondary school to train our youth; where there are few church buildings to house our people in worship, and fewer church schools to save our precious children!

"A Large Capacity for Work"

Only a few moments of time remain; we should redeem the time and accomplish much, crowding into life all the good works we can. God does not mean that one man should do the work of five or six, or even of two men, but He does mean that He needs men who are not afraid to work, "who have a large capacity for work." This is no time now to divide our interests, part in private pursuits and investments for gain and the remainder in God's work. God's work requires all of us and all our time. Let us rise above the mediocre and

For every soul who exclaims, "Speak, Lord, for thy servant heareth," there are ten who say, "Hear, Lord, for thy servant speaketh."
—*Watchman Examiner*.

ordinary, and possess this "large capacity" for "this one thing"—the holy work of God.

"Warm, Kind Hearts, Cool Heads, Sound Sense, and Unbiased Judgment"

What a glorious thought! Oh, the depths of the wisdom of God in such words of divine counsel as these! God needs workers today with hearts warm and kind. Pastors are needed who love little children and the youth in their congregations and treat them with warm interest, going out of their way to befriend and help them. More and more Christ is calling us to be unselfish and kind in heart, not only to children and youth, but to one another as workers. If our hearts are really warm, and we "love one another with a pure heart fervently" (1 Peter 1:22), how can we find fault with one another? Notice:

"The work of the Christian is an individual work. *Let God's workers cease to find fault, for this is sin.* Let them improve themselves as they think that their fellow workers should improve."—*Ibid.*, p. 170. (Italics supplied.)

May God give us "warm, kind hearts" and "cool heads." Warm hearts, calm in spirit. This is easier for some than for others. Some are almost naturally cool-headed; others have a great struggle with impatience and wrath. Not "hot-headed eccentrics" but "cool-headed reformers" are needed now. Leaders in the work of God must be men who keep calm under all circumstances. This is extremely difficult for many, but this victory must be gained. Notice again:

"Do not allow yourself to become wrought up over the vexatious troubles that are constantly arising. Keep calm, think of Jesus, and do what you can to please Him."

"Do just as Christ would do were He in your place."—*Ibid.*, p. 132. (Italics supplied.)

"Keep a cool head" is an old saying; in Red Cross and first-aid work it means a great deal; in gospel work for God it is likewise invaluable. A man may have a "warm, kind heart" and still possess an impatient, hasty spirit. The latter must be overcome. The writer recently came upon two people who were in the throes of warm discussion. It was readily seen that three,

instead of two lined up in heated conversation, were at least one too many. Prayer was suggested and offered, and the Holy Spirit calmed three restive spirits and gave a glorious victory for Christ.

"Sanctified by the Spirit of God"

"Those who are sanctified by the Spirit of God and can fearlessly say, No, or Yea and Amen, to propositions." Men of action, forthrightness, and decision; men who cannot be bought or sold; men who love Christ and honor more than position or favor, are needed now.

One person was once heard to remark, "I don't like the chairman, and so I oppose everything he is for." May God keep that spirit from our ranks! God does not want "yes men"; neither does He want "no men" who oppose everything that counters their ideas. He does need sanctified, fearless men and women who can speak and vote their minds for Him.

"Strong Convictions, Clear Understanding, and Pure, Sympathetic Hearts"

These words embrace much. Men with "strong convictions," who know where duty lies and act on impressions of right, are coveted now in every line of work; but especially are they needed in God's cause. "Clear understanding" is a quality that the unobservant, hasty man of snap judgment needs to value and obtain. Not all men are naturally endowed with ability to see through things with forethought and complete understanding. Many an issue has been lost, many a victory sacrificed, because of a lack of understanding. How often do we hear men say, "I didn't understand it that way." It may often take a few moments longer to get an idea clearly in one's mind, but in the end better results will accrue. In modern warfare many months of planning and preparation are needed, so that all along the line a "clear understanding" is had by all men involved in any given operation. So in God's cause. The Lord has told us, "The work you are engaged in cannot be done except by forces which are the result of well-understood plans."—*Evangelism*, p. 94.

Warm, kind, pure, sympathetic hearts are needed in Israel today. Hard, cruel, unsympathetic, coldhearted men are better out of God's work.

Men like Joseph and Daniel are needed, men who can be trusted. Spiritual leaders

The one essential of education is to set an individual to going from within; to start his machinery so that he can run himself.
—Ray Stannard Baker.

GOD, GIVE US MEN!

J. G. HOLLAND

God, give us men! A time like this demands
Strong minds, great hearts, true faith and ready
hands;

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without
winking!

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn
creeds,

Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

have fallen on moral issues. While canvassing, only a few months after my baptism, I was stunned one afternoon. A gentleman asked me, "Which church do you represent?" I told him. Then he said, "One of your leaders in this area just committed suicide." The evening newspaper substantiated it. One of the leaders had fallen in sin and death.

"Pure . . . hearts" are needed in spiritual leaders, or we may fail as did our poor brother.

"Those Who Practice the Words, 'All Ye Are Brethren'"

With a world message going everywhere today, men and women of all nations, kindreds, peoples, and tongues are brought together in holy Christian fellowship. There can be no superiority complex in Adventist workers. "All ye are brethren." The precious grace of humility, of brotherly preferment, is needed now. God needs the type of workers who glory in another's advancement. All desire for supremacy should die when men receive the Holy Ghost. When we "love one other with a pure heart fervently," we shall practice the words, "All ye are brethren." Missionaries must be not only adaptable but expendable; they must *give themselves for others, and for others' preferment above their own.* The "second mile" and "cloak also" experience is needed among men and women who work for God today. Self-crucified men consider every man as a brother. Not only

are we to believe that "all ye are brethren," but we are to "practice" those precious words; and if we do, we need not boast of it in our speeches; we need not tell it so much in our words; the brethren will know it very quickly by our actions.

"Those Who Strive to Uplift and Restore Fallen Humanity"

That is why we are here in this world today—to make it a better place for our having been here. God needs converted men today who love the souls of the unconverted. Everywhere, on every hand, are dying men and women, controlled by evil, who need to be lifted heavenward and restored to God. Oh, the pathetic indifference manifested by many Christians toward their fellow men!

Men and women are needed who will give the last call to the marriage supper of the Lamb, who have Paul's concern for fallen human beings. Paul could wish himself accursed if only his brethren according to the flesh might be saved. He actually gave himself to "uplift and restore fallen humanity."

God give us men and women, watchful and happy, consecrated and surrendered, whose every breath is a prayer, every thought a burden, every word an interest, every action a reaching out to uplift, restore, and save fallen humanity.

Fellow workers, at this time God's cause needs the most spiritual men and women ever united on earth in a holy crusade for God. The challenge of this statement in *Testimonies*, volume 7, page 249, and the call for a doubled world membership—what higher and nobler aims than these could God give to last-generation human beings? Shall we of the Advent cause now rise to the mark of this exceedingly high calling of God in Christ Jesus?

"LIVE ALL OF YOUR LIFE"

No ONE really ever makes the complete circuit of his life's fulfillment unless this Man who is "the way, the truth, and the life" becomes his fixed star, the "Jupiter" by which he navigates, the principle by which he sets and keeps his course. Only when the truth for which Jesus stands becomes the precepts by which you live can you know what it really means "to live all of your life."—FRED PIERCE CORSON in *Pattern for Successful Living*, p. 147.

Classroom Devotions

A. D. HOLMES

Assistant Professor in Education and Mathematics, Emmanuel Missionary College



EVERY Christian teacher is aware of the importance of appealing to his students in a spiritual way. Without question the development of a Christian character is one of the fundamental reasons for a system of education different from that which the world offers. The particular way in which that spiritual appeal is made will probably vary with the nature of the course taught, and most assuredly with the experience and personality of the individual teacher.

The Christian teacher, if he is efficient and well trained in his chosen field of study, is respected by his students for his intellectual attainments and teaching ability. However, if he deals only with technical and intellectual matter, he falls short. While he stands on vantage ground before his students because of his achievement intellectually, he must not forget his greatest and most pressing obligation—encouraging spiritual growth. This sentence from *Education*, page 124, is to the point: "The mind occupied with commonplace matters only, becomes dwarfed and enfeebled."

Many teachers emphasize the spiritual by opening the class hour with a word of prayer, offered either by a student or by the teacher. This is quite the regular thing in classes in the field of religion, but it is also the practice of many teachers in other fields of study. The pause at the beginning of the class for a word of prayer is perhaps the most common practice, and I would not say there is any one procedure better than another, but I do believe that some sort of heart appeal is also very much to be commended. It is possible for a practice such as that just mentioned to degenerate into a form. This is especially true because of its frequency and the element of sameness.

It has been my personal lot to teach mathematics, science, and other nonreligion courses for more than thirty years, and during that time my procedure in this regard has undergone an evolutionary process. In earlier years I began the class period

with a short prayer. I followed that plan for some time. However, as years went by, I became increasingly aware of the fact that it was not doing very much for the group. It had become a form, a matter of routine. Then I tried to find ways to show that "the revelations of science and the experiences of life are in harmony with the testimony of Scripture."—*Ibid.*, p. 130. This was very fruitful. Opportunities for such correlation are multitudinous, especially in the fields of science and psychology. This practice is to my mind very much worth while and one that can be enlarged upon without limitation, for in *Education*, on page 14, I read, "As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness." Although this practice is most excellent and should always continue as part of the daily program, yet its appeal is primarily intellectual.

Weekly Devotional Period

What has proved most satisfactory in the classroom is somewhat of a deviation from both these common practices. For several years now I have set aside one day each week during which a spiritual thought is presented. Wednesday is very acceptable for a three-hour class and Thursday for a two-hour class.

At the beginning of the course I take a few minutes to explain that my contacts with members of the class in a spiritual way are somewhat limited, especially as the classes have grown larger. Then I explain that I desire very much the privilege of bringing to them for their consideration a verse from the Bible. It might be a brief mention of the Pharisee and the publican going to the Temple to pray, and why God heard one and not the other. Or it might be the verse in James 5:16, where God says that "the effectual fervent prayer of a *righteous* man availeth much." This discussion on any thought gathered from the study of the Bible is very short and pointed, taking not more than about five minutes of the

class period. It is followed by a short prayer, generally by a member of the class who has been asked before the class opened if he would pray.

I explain to my class at the outset my reasons for taking the few minutes once each week, and express the hope that it will meet with their approval. Scores of students have testified to benefits gained from such a program. In introducing the plan I ask whether they would like to put all else aside for a few minutes and "think on these things."

Cooperation in this matter and acceptance as a whole have been beyond all expectations. A few times in my mathematics classes some question was asked as class opened, and it appeared that we had forgotten the devotional period that Wednes-

day, but some student always called my attention to the apparent omission. Some effort is required to find and prepare the material once a week, but few experiences have proved more satisfying or more productive of good than has this one.

I have explained my program somewhat in detail, hoping that some ideas might be helpful to others. The experience and personality of the teacher will make it necessary to alter details to meet individual needs, but surely some real effort should be made to share with our students the good experiences that are ours spiritually.

[Another plan of classroom devotion that might be followed would be to observe a one-minute silent meditation period at the beginning of each class session. School life is geared to bells, and everything must be according to schedule. To many students the silent period at frequent intervals throughout the day would be a stabilizing influence.—EDITORS.]

RECLAIMING FORMER MEMBERS

Discussions Relative to the Preventing and Reclaiming of Backsliders

Church Organization for Reclaiming Backsliders

J. R. SPANGLER

Pastor-Evangelist, Fort Worth, Texas

HENRY FORD once said, "Nothing is particularly hard if you divide it into small jobs." The truth of this statement is proved by the existence of Ford's multimillion-dollar auto empire. The fantastic accomplishments of legitimate business projects cannot be attributed to Satan's support or guidance. Many godly men have with deep thought and invincible spirits developed industrial domains. Why do these businesses succeed? The answer to this question should give some practical methods that can be effectively used in our church program, especially in maintaining our membership increases and in reclaiming backsliders.

Good organization is of signal importance in any business. The same applies to the church. By "good" I mean workable and practical. A business that is operated for profit either finds this type of organization or fails. In order for a business to be successful, all waste and useless programs have to be eliminated promptly. Constant guard must be maintained against ineffi-

ciency and inoperative plans. The compelling force behind this system is *profit!* City, State, and national governments do not operate on a profit basis. Their lifeblood flows from taxes. As a result we often see and hear about waste, overorganization, unproductive positions, and useless plans. The church is in this latter category, for our visible structure operates mainly on the gifts and offerings of the people.

We face a grave danger of being pronounced a failure in the judgment day unless we operate at a profit—a profit of souls won, backsliders reclaimed, and the message given to the world, culminating in the kingdom won! Since we are not forced to use methods that will ensure a monetary profit from our work, we are placed in a vulnerable position. It is quite easy for our attention and efforts to be diverted to projects that bring little or no returns. Satan constantly attempts to thwart any plans or organization that would transfer men from this world to the world above. One method of accomplishing this evil feat is to have God's min-

isters so involved with every other conceivable task that their primary work is postponed until the noiseless foot of time shall walk no more.

First Things First

Therefore we must study, devise, and choose methods that will bring success and put first things first. It is quite possible and frequently occurs in our work to follow the sliding rule—just let things aimlessly drift. After all, our pay check reaches us each month; we have our paid vacations, sick benefits, auto allowances, travel budgets, rent subsidies, and so forth. A worldly firm will release an individual who does not tangibly contribute to the profit of that institution. This action, however, is quite rare in church employ. But this fact in no sense proves that all workers are operating on a profit basis. Thus we find that the combination of financial benefits and security of position tends to make us Satan's special target—and too often he hits the mark!

Have we ever frankly considered the amount of success we would achieve if called upon to develop or engineer some secular job? Let's do some realistic thinking. Here is a factory that employs 250 people, and you or I, having the same degree of qualifications for this work that we now possess in religious duties, have been selected as manager. Suppose that we put the same amount of labor, thought, energy, enthusiasm, time, organization, and attention into this business that we are currently putting into ecclesiastical functions, regardless of the type. What would the results be? Our answers to this question will classify us on either the gain or the loss side of the church ledger sheet!

Dun & Bradstreet reports reveal that thousands of businesses fail every year, and thousands of others succeed. I have no doubt that if this business survey organization had existed in New Testament days and had given study to the work of the early church, grading it on the basis of its success in relation to the purpose for which it was established, the apostles as leaders and planners and the church membership as supporters would have secured the highest rating possible. This same record could be repeated for the 1844 movement, but I wonder what rating we would receive today as a denomination or as individual workers. What rating could we possibly receive when in North America the ordained ministers, with the support of all other denominational workers and assisted by the entire church membership, baptized less than ten souls each during 1952? (See "Missing—90,000!" in last month's *MINISTRY*.) True, our financial credit rating may be tops, but good

credit doesn't prove this or any other church to be successful. God will not judge the church from financial statistical reports, but rather from souls saved as a result of our combined efforts!

What will change this picture—not only the picture of just ten souls for each ordained minister, but the picture of losing more than half of those we gain? Many answers could be given, but let us check our church soul-holding and soul-winning organization. One of the obvious aims of a good business is not only to get customers but to hold them. This means profit! There is no limit to the ideas, methods, mechanics, and zeal that progressive business establishments use to gain and hold buyers. Remember, this type of program is followed the year round with absolutely no letup, and the majority of these companies are selling products that people really want and that are considered necessary for the welfare and happiness of the public.

The church too is a sales organization. Our aim should be to get and hold customers. Yet I am fearful to ask whether the church, to accomplish this aim, is using methods and plans that are commensurate with the trials and difficulties faced in securing customers for our movement. What I have witnessed on the part of some, who fail in foundation principles of church organization—such as keeping church clerk books straight and up to date, plans for reclaiming backsliders, a church soul-winning program, and other elementary systems to strengthen and unify the church—seems to indicate either a failure to sense the responsibilities that rest upon us as ministers or that we are just simply not about our Father's business.

Think of the glorious opportunities we have to share in God's work! No enterprise in this world, regardless of its objectives, begins to compare with the divine program in which God has graciously permitted us to have a part. The product we sell is everlasting. We deal not with time but with eternity. The price is right for all. Surely our zeal and perseverance in devising and executing plans to secure and retain customers should be in proportion to the value of this unrivaled product.

In this series of articles the reclamation of backsliders through complete and effective organization of the individual churches is being stressed. The following suggestive outline is nothing new, but only a re-emphasis of the basic principle of having a definite, workable project for the church. Let it ever be kept in mind that what has already been written and the outline following are *utterly worthless apart*

from divine power. Superior planning and perfect mechanics can never operate the church at a "soul profit" unless they are coupled with the Holy Spirit and the abiding love of God.

Church Organization

1. It is imperative to have an up-to-the-minute membership list if we are to put the church to work at knowing and holding its members.

2. When we are beginning our work in a church, the first thing to do is to have all members fill out a mimeographed questionnaire, which, when completed, is a thorough report of the past and present of each person. Some of the more important items are: name, home address, business address, home telephone, business telephone (if no telephone, give neighbor's, for use in case of emergency); date when received into membership; occupation, hobbies, musical ability, church offices held; whether receiving the *Review and Herald*, free union paper, etc.; names, ages, and grades of all children, with two spaces for indicating baptism and church school attendance; list of relatives, especially husband or wife, out of truth, and reasons why; list of all backsliders' names and addresses they may remember or know about.

3. Be sure to secure this sheet from each individual member, including the youth. I prefer to transfer this information to a visible record system rather than a card file, personally using a Faultless, Type D-145-sb, 14 X 5 3/4, visible record notebook system. One is able to see the names, addresses, and telephone numbers of nearly forty people at a glance. Another advantage is that this one book can be carried easily to any church meeting or kept in the car for visiting purposes. Also, all entries are secured by rings, thus eliminating loose cards. This is considered the master file system of the entire church membership. Once this book is completed, there is very little work to do in maintaining it if it is done consistently.

4. Make a separate file of all children in the church. Keep it up to date by adding names and dates of babies born. This is an invaluable aid in boosting Christian education, dedication days, summer training camps, and MV class activities.

5. Most of our churches and districts are large enough to warrant the owning of some type of addressograph machine. The Elliott equipment is good. It is inexpensive to own and operate. This along with a mimeograph machine adds much to program efficiency. In almost a matter of minutes it is possible to send to the entire membership a notice that would otherwise require hours of work.

6. Secure a large map of the city or district, preferably one four or five feet long with corresponding height. Get numbered map tacks or flatheaded tacks such as Moore's 3/8-inch marking tacks, which can be numbered with ink and then covered with a sprayed plastic film. The reason that the use of *numbered* tacks is best is so that one can identify the people who live in any given section of the city. Keep a separate numerical card file for this map. For instance, one wishes to know who lives where tack number 45 is placed. He can go quickly through the file to card number 45, and there find the names of all church members at that address. Another benefit of this system, especially in larger cities, is that when a call is to be made in a certain section one can simply go to the map and copy all numbers of tacks in that vicinity and then identify the names and addresses through the numerical card file. It is obvious that while in that particular section one can make several other calls, and thus save precious time and car expense too. Also, when one plans a routine visiting program of all members, this type of map with numbered tacks will save untold hours of time.

7. I use three different colors of map tacks and also three sets of numbers as follows: (a) Green tacks numbered 1 to 200 are used for homes of all faithful members. (Use only one tack for each home, regardless of the number of Adventists living there. The card file will identify all members.) (b) Red tacks numbered 300 to 350 are used to identify local elders and group leaders, as explained later. (c) Pink tacks numbered from 400 to 500 are used for all weak and backslidden members. This is called the "400 club," which includes only those backsliders who are on the present church list.

8. After the map is completed, with all tacks placed, then divide the members into geographical groups of not more than twenty people. Try to select a group leader and an assistant in each section where a group is situated. Change group leaders' tacks from green to red. In some cases one will have to choose leaders from another section of the city.

9. Place a local church elder over three or four groups. This division we call a district. It is imperative to have a meeting of all group leaders and elders. Let the responsibilities be known, and give everyone, including elders, opportunity to resign if they know definitely that they will be unable to carry on the program. This is most important and must be handled tactfully. However, the success of this system depends upon the willingness of the elders and group leaders to plan the work and

work the plan! Let the group leaders understand that the members in their group and the territory under their control are their parish or church to oversee and evangelize. The elders are to understand that it is their responsibility to take care of their district. Even then the pastor must push the project continuously. It will not run itself; a strong leader must guide constantly.

10. All group leaders and elders are then provided with Lefax binders with special forms and information concerning their respective charges. The first objective is to increase church and Sabbath school attendance and to find the backsliders whose names are on the current church list. The following steps are taken to accomplish this:

- a. Group leaders visit entire group at least once a quarter.
- b. Check list every Sabbath to find those who are missing.
- c. Find out immediately why they were missing, and assure them they were missed.
- d. When backsliders are located, then the group leader is to take the district leader, an elder, on the second visit. If success does not attend them, then the elder is to bring it to the pastor, who in turn goes with elder to make the third visit. The combined opinions of group leaders, local elder, and pastor should give a fair idea as to the possibilities of reclaiming this backslider.

11. This same organization has tremendous possibilities for any church or conference campaign. Of special importance, however, are the soul-winning aspects. After the present church membership is well under control, the same system can be expanded to visit and win those outside the church. For instance, secure all names of members who have been dropped in the past. Use a blue tack or some other color, numbering from 500 to 600, for people who are prospective members. This can also be used for interests of the Voice of Prophecy, Faith for Today, *Signs of the Times*, local conference Bible schools, and, best of all, for local public evangelistic interests. When a name is received, find out what section it should go into, and forward the name to the proper group leader with the necessary explanation.

12. As the work expands, group leaders are to place responsibility on others within their own groups to begin visiting and giving Bible studies. There is no limit to the future of this type of program, but it must be put into operation and be kept in operation by the pastor. I repeat, *It will not run by itself.*

There is nothing that compares with a church at work. It is thrilling to see and hear the good that work does for the entire church program. This is the only way the work will be finished—by harnessing the latent power within our grasp. The church is ready for it. The question is, Are we willing to divide up our responsibility into small parts and let the church help us?

Just What Is Backsliding?

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

WE ARE all backsliders to some extent. When Enoch in his day reached the stage where he had overcome all backsliding, then the Lord "took him." As one follows the thought of backsliding through the entire Bible, it becomes very evident that backsliding is a disease from which the sinner must be cleansed. Only God is able to help settle our Christian experience so as to fasten our desires fully on Him. He claims His children as His own, and in the figure of a familiar text, He is "married" unto us. Whenever the children of Israel connected themselves with the elements of the world, they were unfaithful to their troth to God. In this sense He re-

fers to Himself as being a jealous God who woos our complete allegiance.

As a denomination, our understanding of backsliding usually means that those who were once identified with us in regular church fellowship are no longer worshipping with us. For some reason they have lost interest in our doctrines or have grown cold toward our fellowship. Seventh-day Adventists carry only an active list. When our membership lists are checked, some, we are sorry to say, need to be classified as backsliders. Among this number may be those who have been labored with during a probationary period, so that the church board is now clear about dropping their names.

WHAT IS APOSTASY?

WE ARE frequently asked this question. We would draw attention, first of all, to what it is not. It is not mere difference of opinion among Christians. We may regret them and wish there were less of them, but we must not follow the glib accuser who dubs those apostates who do not see eye to eye with him. Apostasy as revealed in the Bible is far more serious than that. That revelation shows us a Kosmos (or civilization) under the dominion of Satan, inimical to Christ and His gospel, and subtly attempting to delude the Church. When Christians apostatize, they do so by yielding to the world. The more the Church manifests the holiness of Christ and affirms the sinfulness of human nature and the need of an atonement for sin, that much more is the bitter hostility of the world assured. The more the Church proclaims Christ as the Incarnate Son of God through whom alone is salvation, the more pronounced will be the opposition of Satan's world. When that opposition is lacking, it is due to the decline or absence of the confession. Apostasy is the Church desiring to be at peace with Satan's world. Either the Church or the world must lose its distinctive character before there could be peace between them. Protection against apostasy is to be distinctively Christian, but this is sure to invite the opposition of the world.—*The Watchman-Examiner.*

We strongly believe in continuing our work for these estranged members. We should never drop them without having exhausted all our efforts to bring them back into the fold. This is not the work of just any church officer; those who are "spiritual," as Paul says in Galatians 6:1, should be enlisted for this delicate and important task. It dare not be a hurried work either, for the problems created by their backsliding are like tangled meshes that must be carefully unsnagged and also mended. This is usually laborious work, and too often it proves to be very unsatisfying to the worker who tries to establish better relationships between the disaffected ones and the church.

Sabbathkeeping Problems

Though there may be those who have wandered away from the paths of Adventism without experiencing difficulties in keeping the Sabbath, there are many others who have undergone severe testing before finally giving up the keeping of God's true rest day. These should never be scolded. The worker who calls on members in this group will need to be very sympathetic and understanding, yet courageous

enough to keep pointing to God's standards as taught in the Word. These standards cannot be lowered; the weak believer must be helped to reach higher ground than human strength might indicate to be possible. He must learn to lean on Christ, in whose power he will be able to do "all things." There are no Sabbath problems for which Jesus has not already made provision. The Sabbathkeeping victory was won on Calvary. Often we need to help people out of their frustrations, being assured ourselves as workers that there is a way by which every soul who tries is enabled to keep the Sabbath as God desires it to be kept. It is now that we need to teach the buffeted one lessons of faith and trust.

Persecutions

Without question there is more persecution for the truth's sake than most church members realize. Conditions that result in persecution have not yet reached Adventism at large. Church officers who have peaceable homes of their own as well as enjoyable church privileges may be hardly aware of the harassing problems of our new converts. It pays for the church visitor to hold to an open mind and to endeavor in an understanding way to bring the right balm to these troubled hearts. Persecution will add strength to these tested characters. It is not pity that is needed as much as inspiration and courage. These buffeted souls need to become acquainted with the precious promises of God's Word. When these promises are personally applied, trials will lose their pressure, and assurance and peace will fill the heart.

Doctrinal Confusions

Some new believers like to shop around for new doctrines; they like to think that they are going places and tasting the grass of distant pastures. Becoming confused, they may be beguiled by Satan's pleasing words and newer ventures. Such should have the visit of the evangelistic worker who first introduced them to our doctrines. If this worker cannot reach the confused soul, some other trained worker should be assigned the responsibility. This is a part of our ministerial duties, and going forth in the armor of God, we will have nothing to fear. Most often such a visit—unpleasant in anticipation—will end in victory for the truth. The task should never be put off, for the earlier the confused and straying one can be reached, the better it is for his future.

Church Misunderstandings

We hardly expect misunderstandings among church members, and perhaps fail to forestall

church difficulties as we might. It must be remembered, however, that although it is God's church, it still lacks perfection. Its human elements will produce heartaches and disappointments for its members. Unkind words and misunderstandings may need to be dealt with by those whose lives are already on a more even keel. The offended member may be bruised and suffering; therefore, whatever the provocation, it will be charitable and timely to listen to him patiently. If the one who is leading out in the reconciliation will carefully guide his questions away from the offender to the perfect Christ, the Spirit of God will supply a balm, no matter how deep seated the wound. Wounds hurt, and the one who must nurse them does well to speak a comforting word during the painful process of the treatment. The Spirit's knife may have been applied already, but something is needed to soothe the pain and ease off the pressure. A little airing of the wound may expedite its healing. The first treatment may be the beginning of a more extended healing process.

Getting at the seat of the difficulty will help to prevent another experience of backsliding. But pitying the offended, or condemning the offender, merely braces the one who is grieved

to continue to call attention to himself. People must learn that the church is a hospital as well as a lighthouse.

Peter refers to church members as "lively stones." In the tides and convulsions of the ocean, stones of all types and sizes rub against one another. The chipping of these stones will change their appearance, but the effect of the water will aid in the smoothing process. If the affected stone could speak, it might remonstrate against such painful procedure, but the God who directs the course of the sea, as well as the lives of His children, has assured us in His Word that these tossings in human lives are all for our good. Our pastoral duties require that we help the sensitive person to yield sweetly to God's method of polishing, so that he may eventually serve as a glorified stone in God's heavenly temple.

Indeed, the work of reconciling sinners and helping them to build character for eternity is a delicate work. Preventing our members from backsliding is the fine art of a loving pastor. Oh, that God would grant us the full measure of His Spirit's power and use the ministry of this great Advent Movement to end the present disappointment caused by the backsliding of its members!



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PULPIT *Pointers for Preachers*

Our Sermon Packages

RAYMOND H. LIBBY

Pastor-Evangelist, Northern California Conference

A DELIVERY truck stopped in front of a store the other day, and the driver climbed out of the cab to carry some packages from the rear of the truck into the store. One by one he carried them in, but as he lifted the last one, a strange look came into his eyes and he called out to the store owner, "Mister, this package feels so light I think they've shipped you an empty." And sure enough, they had. When the package was opened, it was found to be empty. Someone had gone to all the trouble to wrap and address it and pay the freight on it, but he hadn't put anything inside.

As I was sitting in the speaker's chair behind the pulpit one Sabbath morning while the announcements were being made, I fell to thinking—thinking about those hundreds of faces down there in the pews facing me. There were all those people sitting in my church, and I was soon to deliver a sermon to them. They would sit there and receive my well-wrapped-up message. But by and by they would go home and begin to try to find out what I had said that would do them some good. Perhaps they would rethink my words in part, looking for something they could grasp that would be food for their souls and inspiration to their troubled hearts. Would they open the package I had delivered only to find my words empty and meaningless? Would they discover that I was like the packer who forgot to put anything in the package? Was my sermon just another "empty"?

Empty or Half-filled

A pithy sentence caught my eye a while back: "Many a train of thought is just a string of empties." Could that be true of *my* sermons?

A large gathering of young people sat before the pulpit in a large auditorium, waiting for the guest speaker, who had flown hundreds of miles to address them. Finally he appeared, and after the usual preliminaries he stood before them to speak. Every eye strained across the

distance to see his face, while the loud-speakers carried his stentorian voice to every nook and corner of that massive structure. I looked and listened and waited. For twenty minutes he mouthed huge words about psychological problems of the day and the intellectual trends of this scientific age. His language was profound; as the old Missouri lay preacher said, "His fodder was hung high—too high for the sheep to reach." My heart sank as I tried to penetrate what he was effervescing, and months later I still do not know. Thousands of young people had gathered from an area two hundred miles in diameter to hear and to be fed. Twenty minutes were lost. Finally—and I'm so glad it happened—he ran out of big words and thunderous phrases, and his feet touched the ground again. We began to walk beside him and to think with him. His Bible came into play, the word of life shone forth, and God found His way to our hearts with a stirring appeal. And I was happy for it. But those twenty lost minutes! That sermon package was only *half-filled*. What if it had been full to the covers?

They came into my church, discouraged and ready to give up. But I had no way of knowing this. I could not see the battle that raged in their hearts. I was too far from them to catch the heart hunger in their eyes. They had come for help in time of need, for courage and strength to lift them to their feet and put them on their forward march again. And I didn't know. I had to put over a campaign that day, and when I got up to preach there were only fifteen minutes left. But you see, I didn't know. And they haven't been back to church since. I'm afraid they decided the package was so light it could have nothing in it—for them, at least.

Oh, these sermon packages of ours! What is in them? Are we preachers the last ones to discover that we forgot to put anything in them before delivery? I wonder about mine.

Somewhere I've heard, and I'm sure it's true—experience proves it for me—that sermons

aren't composed of texts alone, though most of them have too few texts these days (they are getting too modern for that). *Sermons are made up of what the preacher is in his own experience.* Some have the gift of oratory, and that is too often all the people get from them. Others are scholarly, and the congregation gets a marvelous statement of doctrine with the keenest of logic to support it. Other preachers, perhaps, lack much of both. But wait—

He spoke in my church. He wasn't very profound. He didn't have too fluent a style either. But out of his warm heart there came the simple tale of what God had done for him and through his humble service. I couldn't see the congregation, for there were too many tears in my eyes. But I did see Jesus, and how my own heart warmed! I don't think the audience could see me either, for the same reason I didn't see them. And I'm sure they saw Jesus too. That humble preacher delivered a sermon package weighty with the Spirit of God, and we all were fed. What a warmth came into those cold hearts! What courage lighted up their sin-weary faces! What peace flowed through that congregation of needy, hungry souls! That kind of preaching would bring a Pentecost if more of us would discover how to do it.

What was the key to the problem that set me thinking that Sabbath morning, while I sat in the speaker's chair, awaiting my time to preach? The key to a powerful sermon isn't always in the subject, or even perhaps in the texts. All that helps. But the preacher who goes on his knees often enough that he begins to know his God as a personal experience—that man will feed the hungry with the bread of life, for he has found the prime principle in sermon making. Put that personal acquaintance along with Bible study, and then humbly add whatever talents God has given for its delivery. Brother preacher, the congregation will take home a weighty package from your pulpit!

GOD HAS TWO DWELLINGS THE Father has two dwelling-places; "the high and holy place," and with him also who is "contrite and humble." Oh, the beauty of the one, and the blessedness of the other! One is *His* heaven, and the other is *my* heart. Heaven is not too great, and my heart is not too small, for Him to fill both. Infinitely great and infinitely small. Marvel of marvels that a little soul like mine could receive unto itself the infinite God.—CHARLES G. BELLAH in *The King's Highway*, fourth quarter selection, 1953 Ministerial Book Club. [See page 20.—Ed.]

The "More Sure" Foundation

ERIK ARNESEN

Retired Minister, West Nordic Union Conference

IT HAS often been said that we, as Seventh-day Adventists, are a people of prophecy. And so we are. Seventh-day Adventists are a product of God's dealings as revealed through the prophetic word. In Him, prophecy is our foundation.

Is this foundation sure? Is it firm, and may we safely rely upon it? Do we need something to bolster it up, something to support it, in order to feel sure that it may not collapse?

Bible prophecy is the very certainty of the eternal and changeless One, expressed in stated terms. It is the eternal Rock spelled in human language. It is the foreknowledge of eternal Wisdom transformed into words that humanity may understand. Thus, being an expression of Him who is "the Rock" (Deut. 32:4), prophecy is, in and of itself, a sure foundation, entirely independent of any outside proof or support whatsoever.

But, someone may ask, is not prophecy proved and supported by history? Does not history make evident the truthfulness of Bible predictions? And if so, is it not in historical events that we find the true proof of the sureness of prophecy?

This, to me, is the natural questionings of the human mind, not the reasoning of Bible faith. True faith in God's word does not ask for, and does not depend on, proof in regard to that word, be it prophecy or promise. It takes the word itself as final and decisive evidence. It is true that proof and evidence may, and will, in some cases at least, help to bridge our faith, which is often so woefully feeble, over to the side of stronger faith. It may be a means of remedying our unbelief. But let it be remembered that living Christian faith is not in any sense dependent on that sort of evidence in order to consider the Lord's predictions or promises as being "more sure" than they are without such evidence. And all the proofs that man may be able to produce or muster cannot add one whit to the intrinsic sureness of divine prophecy or promise; nor can they in any way detract one particle from the fact that the word has its certainty in itself, even without demonstrable proof. (Promise and prophecy are subjoined, because in reality every promise is a prophecy, foretelling something that will come to pass, something that God will do. We have to accept both of them on the same terms: faith and trust in the sacred

utterances of God, independent of demonstrated or demonstrable evidences.)

This, however, is not saying that historical evidences, for instance, may not serve to verify our *conviction* of the certainty of prophecy. They really do, transforming our conviction into facts of cognizance or experience. But notice, they do not help to make the word of prophecy as such any more sure than it was before we ever obtained that experimental conviction.

As Solid Rock

This is a most important point. We all have to accept, and fully believe, some divine utterances that are incapable of proof or demonstrable evidence. For example, God has promised, or foretold, that sins confessed and repented of will be forgiven. This prophetic word we simply have to accept by faith, without any demonstrable proof other than the feeling of joy and peace and gratitude that we may experience in taking God at His word of promise. But that joy and peace we experience only *after* accepting the promise as a "sure word." The word is equally sure even without any proof.

To illustrate: A contractor is to build a large and heavy edifice. A very firm foundation is of vital importance. The building must stand on solid rock. The contractor digs down in search of such a foundation. And when he comes to the rock he makes a most thorough investigation in order to assure himself as to its solidity. By various tests he satisfies himself that the rock is reliable. He finds it a sure foundation on which he may safely build. The facts he gathers convince him of this. But notice again: All his experiments and accumulated proofs do not make the rock one trifle more sure than it was before he ever knew of its existence. The rocky foundation was intrinsically firm. Added investigations may convince him more and more of its dependability. His conviction will grow stronger and stronger. But the rock remains the same. Surety is an inherent quality of the rock, independent of the contractor's investigations.

Such is the word of prophecy. No kind or amount of proof or demonstration can make it more dependable than it is and has ever been since it first originated in the mind of God, or since it was made known to men. All divine prophecy is accomplished reality in the mind and plan of the Omniscient and Omnipotent One, and will in due time become demonstrable fact. In this sense God considers the things that are not as though they were. No created being can by the exercise or experience of his senses, be it sight or hearing or feeling, add one iota

to the surety of God's word of prophecy or promise. The only thing that we may obtain through the experience of our senses is the establishment of our own conviction in the case. But that is an altogether different matter, and has nothing to do with the surety of prophecy as such. God's word of prophecy is immeasurably more trustworthy than even what we may see with our eyes or hear with our ears. Our senses may deceive us. The God-inspired prophetic word is the most reliable thing in the world. *It cannot fail.*

A Lesson We Must Learn

And this is a lesson that the people of the remnant church will have to learn before their journey on earth is finally finished. Those who do not learn that lesson will be in danger of being deceived by visible signs and tangible wonders performed by the powers of darkness in the closing scenes of the very last days. They will live to see fire actually come down from the sky, and witness the most remarkable miracles of healing, even the raising of the dead, we are told. They may listen to what will be considered the most stirring gospel sermons by powerful preachers who captivate the senses and feelings of multitudes upon multitudes of men, all performed through the spirit of the great rebel.

What will the professed commandment-keeping people of God do in the sweeping temptations of that fearful hour? The true ones will cling firmly to the literal word of God, not being disturbed by any wind that may blow, and refusing to accept as genuine some things that their eyes may behold and their ears may hear. They will refuse to believe the evidences of their own senses. They know the word of God, and ignore all else, even the boldest facts of sight and hearing.

That which in a special way characterized the personal faith of our Saviour while on earth was His implicit and unswerving faith in Holy Scripture, and especially the prophecies. This He made evident all along the way through His earthly life. The sure word of prophecy was His argument whenever He made reference to Himself and His mission. The word of God, naked and bare, was all-sufficient to Him. Never do we find that He called for any other proof or presented any other proof to convince His hearers, whether friend or foe. "*The scriptures must be fulfilled,*" He declared. Nothing could prevent this fulfilling. The word was "sure" to come to pass. No further proof was necessary. The word itself included all needed evidence.

Do we have such a personal faith as Christ had? The question is not amiss, even to those among us who may have grown old in the blessed Advent message. The "more sure word of prophecy," independent of any formal proof outside of the word itself, will be the only safe foundation upon which to stand in the day of final issue.

Reference Index of Your Reading

CHARLES M. MELLOR

Pastor-Evangelist, Northern California Conference

IT WAS the noble and courageous Paul—missionary, evangelist, scholar, and apostle—who counseled youthful Timothy in the genesis of his ministry, "Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). Is it not of significance that in the list of the important exercises of an able minister, *reading* should have first mention?

On November 29, 1863, Charles Spurgeon, in a sermon delivered at the Metropolitan Tabernacle, made a rather unusual comment about the text under consideration. He stated:

"The apostle says to Timothy and so he says to every preacher, 'Give thyself unto reading.' The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers, is true of all our people. You need to read."

The apostle Paul's ardent love for books is to be observed in his instruction to Timothy, "When you come, bring the mantle I left at Troas with Carpus, also my books, and particularly my papers" (2 Tim. 4:13, Moffatt).^{*} What an inspiration the example of Paul should be to us who desire a more abundant ministry! It is by reading good and choice books that the sublimest and noblest thoughts and ideas are to be had.

Much can be said about the value of books, but how can one retain for later use that which he gleans from his reading? Most of what a person reads is forgotten in a few hours, and how often we have all remarked, "Wouldn't it be marvelous if we could always remember the many fine thoughts that come under our observation in the good books we read?"

In articles that have previously appeared in this journal, some splendid ideas have been given as to how one may file magazine articles,

newspaper clippings, and small pamphlets. However, little has been written about collecting and preserving the countless excellent quotations and illustrations that appear in books. It is not practical to clip these from the pages of our books, for that would destroy the volumes forming the treasury of the minister's library.

For the past several years it has been my practice to copy on 4 by 6 cards some select portions of the books read, and place them in my general file. This method is excellent, but one can readily see that to do this extensively would take more time to execute than to read the whole book. Thus much of the good materials I have discovered from reading many books has been lost because of a lack of time.

There are several systems by which the user can classify the materials of his diligent reading, but most of them are complicated and consume too much time to make them practical.

A Simple, Practical System

Dr. Amos R. Wells, who for many years was the editor of *Peloubet's Select Notes* and at the same time editor of the *Christian Endeavor World*, had an enormous library of more than seventeen hundred volumes. He had a simple system of classifying the sermons in his library, which I have adapted for arranging the materials that I have gleaned from my reading, and I can testify that it has saved me literally hours of precious study time. The steps in this plan are as follows:

First, select any book and check the choice quotations, illustrations, and sermon thoughts that appeal to you. I have found that a reader wastes much precious time in underscoring each line when a mere check of a key word or a notation in the margin will suffice.

Second, procure a three-ring loose-leaf notebook with an alphabetical index. In this notebook several pages should be included between the front cover and the alphabetical index to list the books that you read or use. These are to be numbered consecutively from 1 onward. Carefully record the name of the author, the title of the book, the name of the publisher, the date of publication, and the number of pages. An illustration is:

1. Andreasen, M. L., "What Can a Man Believe?" Pacific Press, 1951, 211 pp.
25. Keller, Edward L., "The Question of the Cross," Cokesbury Press, Nashville, 1933, 135 pp.

The number you have given the book is then written on the first page of the volume, and thus becomes permanent. You do not have to

^{*} From the Bible: A New Translation by James Moffatt, copyrighted 1950-52 by Harper and Brothers. Used by permission.

list your authors alphabetically, but as you use them. This list will grow continually.

Third, now you are ready to enter any choice quotations or illustrations that you may find in the book. For example, I find some excellent material on "the magnetism of the cross" in the book by Keller. Instead of writing it out completely with the author's full name and the name of his volume, I turn to C in my alphabetical notebook, and if there is not already a page under the heading "Cross," one is made on which the brief notation is made:

"Magnetism of the Cross," 25/12, 13."

This means that in the book number 25, *The Question of the Cross*, by Edward L. Keller, on pages 12 and 13, I will find this excellent material. On the same notebook page under the caption "Cross" there will be room for many more notations on this subject. Thus one notebook will provide space for hundreds of topics and thousands of entries.

This system is also practical when doing research on a sermon. You may use several books that contain material on the topic you wish to develop as a sermon. In the notes you make,

(Continued on page 50)

BOOK CLUB SELECTION FOR FOURTH QUARTER

The King's Highway

By CHARLES G. BELLAH

THE KING'S HIGHWAY is a fitting title for this volume of sermons presented by a man who believes that every preacher proclaiming the truth carries a message from the King of kings.

The Ministerial Association takes pleasure in offering *The King's Highway* as its selection for the fourth quarter of the 1953 Book Club. It is a compilation of sermons from the devoted ministry of Charles Greeley Bellah, beloved pastor, evangelist, conference president, and author of many years.

When some years ago ill-health made it necessary for Elder Bellah to retire from his strenuous ministry, he decided to settle in a city in which there was no Seventh-day Adventist church, and selected Fredericktown, Missouri. In a few years there was a little company of believers, and recently they purchased the Episcopal church of that city, which was badly in need of repair. Elder Bellah took his carpentry tools and went to work. One portion of the remodeling program required the moving of heavy beams. Counsel was sought from competent building contractors as to how it should be done. They said it was impossible. Elder Bellah took it to the Lord in prayer: "You are a car-

penter, Lord. Show me how to do it"—and He did.

As you read this extraordinary book of sermons, you will say, "This man knows the Lord." The sermons are not expository in design, or exhortatory, but rather they are thematic presentations with a deep devotional appeal, replete with beautiful, well-chosen illustrations. They will feed your own soul and will encourage and inspire you to preach better sermons.

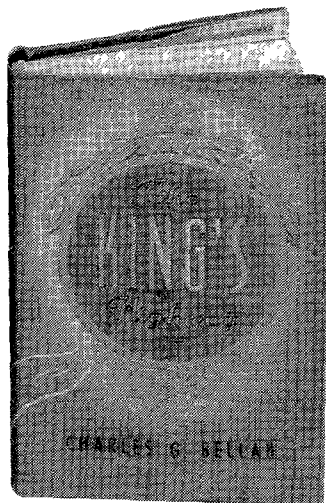
Elder Bellah has had many requests to bring some of his sermons together in book form, none of which has ever before been published. Several of the sermons are talks the author has given at workers' meetings. Here are just a few of the interesting titles: "Family Life in Heaven," "Things That Money Won't Buy," "Talking With Beasts and Birds," "Asleep Yet Awake," "Occupations of Eternity," "The Easy Way to Heaven," "The King's Highway," "The Sevenfold Love of Jesus."

The Ministerial Book Club has been designed not only to present works of reference and official reports of conferences and committees but also to present volumes like *The King's Highway*.

(For further details see the next page)

1953 MINISTERIAL BOOK CLUB

4th Quarter Selection



THE KING'S HIGHWAY

By Charles G. Bellah

Good sermons make good reading. And this book of sermons by Charles G. Bellah is no exception.

The author has spent a lifetime in preaching the Advent message and shepherding the flock of God. He knows the way to the heart—hard or tender, stubborn or responsive. And his sermons move men and women to action, and to response to the pleadings of the Holy Spirit.

In choosing this volume for the Book Club, the Ministerial Association has rendered the ministry of the church a distinct service. It brings a welcome variety into the year's club selections. These sermons from a master of the pulpit will thrill every preacher who loves to hear the Word of God being preached with vigor and effect.

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E VANGELISM *Winning Men for God*

Evangelism in the Tropics

C. MOLINA BASCONCILLO

Evangelist, Southern Mindanao Mission, Philippines

ONE of the most fertile fields of soul winning is in the tropics. It is a real joy to see men and women embrace God's last warning message of mercy. I have visited four mission fields of the nine that we have here in the islands witnessing for God in virgin territories. There is a real famine for God's Word. As a result I have been having glorious experiences calling God's children from other churches into our beloved remnant church.

Since my return from the United States I have been studying and observing ways and means of reaching the neglected educated class and also the neglected rich. We must have a real burden for these people, for they too are precious to God. Not very much has yet been done in this area to bring the saving truth to them except what Fordyce Detamore has initiated. I rejoice greatly for what is transpiring in the minds of our leaders about more aggressive steps to take in strengthening the work of evangelism in the islands. May God help us to awake to the greatest challenge of the hour—*forward with evangelism* until we finish the tremendous work yet to be done.

Semiportable Auditorium Necessitates Triple Session

The workers here are now discovering what definitely will contribute to an all-weather evangelism. For about forty years we have been excusing ourselves for not carrying on evangelistic work during the rainy season. I firmly believe that the rain is no excuse for not carrying out God's greatest commission—evangelize. Of course a tent is not ideal for rainy-weather evangelism; therefore we need to have a portable auditorium attractive enough so that the highest official of the land would not feel insulted at the sight of it—rather, the auditorium should make men and women want to enter.

The accompanying picture shows a semiportable auditorium, the size of which would de-

pend upon the state of the treasury and the faith of the evangelist. This auditorium has a false front made of plywood, a roof of corrugated iron, low sides of woven bamboo for a healthy meeting place, and individual chairs. If every worker could be provided this type of auditorium, costing about two thousand pesos (\$1,000 U.S.), I believe we would win a greater number of converts, including many from the higher classes.

Catalino Ocampo Bautista, who is a graduate of Emmanuel Missionary College, and I are working together. Our opening-night audience brought a new thrill to our hearts. For the first time here in the tropics a triple session was needed on the opening night. A fourth session was requested, but strength and voice could not longer endure. We are now preaching the testing subjects, and still we cannot accommodate our audience—there is a standing crowd every night. Both the English and the Ilocano language are being used only on Sunday nights, and it is surprising that our English lectures have a larger attendance than the native language. We follow our two-hour-long lectures with doctrinal slides, the best-attended meeting of the three.

Why do we enclose our meeting place? Because no devoted followers of other churches would like to be seen from the outside—tongues will always talk, and people here in the tropics are weak when talked about. The enclosure is built so as not to allow the tallest man to look inside or the shortest man to pass under. We use one entrance only, and that is the door in the front.

What has the auditorium done so far? It advertises itself. Its front commands respect from everyone. All recognize the dignity and beauty of such a godly place—conducive, they say, to spiritual enlightenment. The appearance of the auditorium alone silences the critics in a country like this.

Positive Approach

How do we handle the molesters? We do not attack any other church. No attacks, no retaliation. "Present the truth with all clarity," is our slogan. We find that people now have no excuse for disturbing. Even the enemy cannot come near, because we claim God's promise. Of course people are eager for opportunity to ask questions, but I tell them that questions are welcome only as they are written, and that they must be signed by bona fide names. There is absolutely no chance for anyone except the lecturer to be heard. This way of conducting our meetings should be studied, for it seems to be the very answer to our problem of devoting much time to preparing for the imaginary enemies who love only to argue and debate. Already we have gained the friendship and respect of the two most notorious molesters in the islands.

Brother Bautista and I are initiating this method here. We are trying to reach every class of people, and are even beginning child evangelism preceding the lecture. It is encouraging to see children bring their parents with them; thus child and parent are both blessed. We are planning to have a Youth for Christ rally after the close of our regular series.

Young men and women form the majority of our attendance—more than half the audience—and we have great hope for future students of our academies and colleges. The social aspect of a Christian's life is introduced early, because we must draw the young people. So far what we have done is succeeding, although still in its infancy.

Practical godliness is stressed even on the very first nights, and we are doing this because if I understand the longing of the man on the farm, the woman in the home, the student in the school, and the businessman in his office, they are growing tired of formalism that brings no power, no change of heart. A heart religion brings about a heart convert, and so we are discovering now that practical godliness and practical illustrations draw men

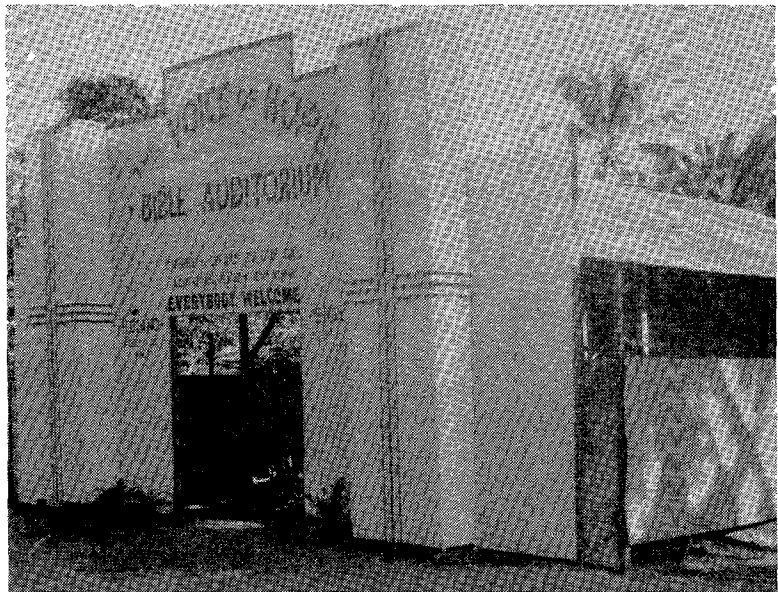
and women who are growing tired of formalism.

A great famine for the Word of God is everywhere. This famine is in itself a demonstration of the outpouring of the latter rain in these islands. Our preparations are sealed with unceasing prayers. The initial success, small as it is, is a manifestation of the Holy Spirit's power to bless the frail children of dust who are braving the wilderness experiences. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). "My meat is to do the will of him that sent me, and to finish his work" (verse 34).

Recognizing the tremendous work yet to be finished, and believing that human strength and wisdom will come short of God's expectation of us, we rededicate our lives to be filled with the power of the Holy Spirit for this greatest work of all—soul winning.

Research Reprints Available

REPRINTS are now available of the research article which appeared in the September MINISTRY by David L. Macht, M.D., entitled "A Scientific Appreciation of Leviticus 11 and Deuteronomy 14." Only a limited supply is available at 10 cents per copy from the General Conference Ministerial Association, Washington 12, D.C.



Corrugated metal tabernacle used by Evangelist Basconillo.



PASTOR *Shepherding the Flock*

Psychology and Physiology in Pastoral Work

H. OSTERBURG

President, Rhenish Conference, Germany

PART I

THE frightful experiences of the last war produced in many people bodily and spiritual results that place before doctors and pastors entirely new problems in their service to men. If they want to help in compassionate love, they can no longer pass by those so needy without a glance or thought. They must come to grips with the question to arrive at a helpful answer. This knowledge causes men and women of spiritual and intellectual life to attack the problems courageously. They have found a broad and unexplored land waiting to be discovered. Paracelsus, a famous Swiss philosopher and physician of the sixteenth century, made this thought-provoking observation:

"He who would learn to know man must look at him as a whole and not as fragmentary and patchwork. When one part of the human body is sick, one should seek the cause of the illness and not merely treat the outward symptoms."

Thurneysen seems to have grasped the thought of Paracelsus. He says:

"Sickness is often the bodily counterpart of a spiritual conflict. Therefore in any illness the physician must seek the unconscious spiritual grounds, otherwise he misses the truly human."

This knowledge is a part of the wealth of thought in the Word of God. The Bible records that not only is man a unity in his physical being but within him operate bodily powers created by God, which cannot be seen by the eye.

When the Creator made the first man His work was only completed as He breathed His breath of life into the cold clay. The man was equipped with intellect, soul, and a healthy body. Mind, soul, and body stood harmoniously in the closest relationship to one another. The most delicate processes of life in the human body were carefully ordained by the Creator. Nothing marred the unity and harmony in man's life.

Translated from German by Leona Glidden Running.

It was sin that brought into disorder the body that God had so wonderfully prepared. The delicately ordered and invisible processes of life were disturbed. Degeneration set in, threatening all life until the present day. The purely physical end of this degeneration is death. God gives the body back to the earth. All processes in the body cease. Its relationships to the surrounding world are broken off. There are no relations between it and the living people who are around it.

The wise man sums up this knowledge in these words:

"The dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. . . . Neither have they any more a portion for ever in any thing that is done under the sun" (Eccl. 9:5, 6).

With that, the problem of our physical life would be solved, from the standpoint of psychology and physiology. There would remain for us only to investigate the disturbed relationships in the human body, in order, as far as it stands in our power, to help. That means help for the moment.

Many psychotherapists have developed special methods of treatment in the field of helping people who have nerve or soul sicknesses. All the reactions of patients seeking help are carefully recorded. These observations are then brought together, to form a picture of the inner conscious or unconscious happenings. Only then is the treatment begun. As a result, there is much more confidence shown by the patient in his physician than when mere medicines are used.

Why Is Not the Pastor Consulted?

At this point the questions arise for the pastor: Why do most people in their need of help seek out the psychiatrist and not the pastor? Is it the fault of pastoral work? Has the pastor no message for the one in need of help? Or does the one seeking aid fear the whole truth about his own condition? Naturally, informed

students of life know that there are severe emotional or organic neurological problems that must be left to the field of medical specialists, but early problems of adjustment through wrong attitudes frequently enter the pastoral field.

We will concede that many preachers may be poor psychologists. They know too little of the processes in the human body. Perhaps they are not aware that behind physical and spiritual needs there is usually some hidden sin. The pastor must be acquainted with cause and effect, in order to make the message of God effective for the soul. Because the pastor does not understand, he may draw false conclusions, and the person in need of help may be harmed. How much ministers can learn from the Master! Again and again He looked into the depths of the soul, and then spoke His words that tenderly but with complete frankness uncovered the very condition of the soul.

Thus He carried on the conversation with the woman of Samaria. Cleverly He pointed to a kind of water that is living. Then unexpectedly He asked the woman, "Go, call thy husband, and come hither" (John 4:16). Her honest answer gave rise to an earnest personal conversation between Christ and the Samaritan woman. She became a witness for Christ.

We ask ourselves: How did Christ know that the Samaritan woman had had five husbands and was living with the sixth man in concubinage? Did Christ as a man possess capabilities that we do not have? Had more been given Him by His Father? Or did Jesus Christ make use of all the possibilities of the pastor, to make them effective for His service on earth? Surely we must recognize that the Lord was familiar with the knowledge of souls (John 2:24, 25). Besides that, He understood mankind, and could say in His sermon on the mount, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness" (Matt. 6: 22, 23). To all this was added that which the consecrated pastor must possess—a delicate listening to the voice of Him who not only sees the body but with His glance penetrates into the most hidden part of man. Like the prophet Nathan, the pastor must let God speak to him before he goes to the man.

Here, I believe, is where our pastoral work suffers. The pastor is in that sense too little a prophet. God must use him more, and he must ask God more. In the Spirit of prophecy we have many proofs of how God uses a man to help a person in the church. But in pastoral

work it is not only a matter of the spiritual and physical welfare of the one seeking help. The pastor must also have the experience of which Paul speaks: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

On the other hand, we should not fail to recognize that the heart is a stubborn thing. Many people ask advice from a nerve specialist, hoping to avoid contact with God. They feel that an encounter with God requires decisions. Because they do not understand their spiritual needs, they seek healing for their physical infirmities, and are satisfied with a partial treatment. They comfort themselves with the thought that next time one can go to the doctor, who may again find a way out for the moment. Bishop W. Stählin writes:

"Every deeply penetrating psychology meets the observation that many false spiritual reactions and developments have their origin in the fact that men refuse to recognize the facts confronting them. They are constantly in flight away from reality in all kinds of theories and ideas. To express it with a Biblical picture, they try to hide themselves from the call of God through reality, behind the bushes of their own ideas."—*Der Weg zur Seele* ("The Way to the Soul"), Van den Hoek and Ruprecht Publishing House, Göttingen, 2d year, October, 1950, p. 19.

With these remarks Bishop Stählin finds the kernel of the problem of pastoral work. Man wants to live separated from God, yet retain the enjoyment of all the privileges that were given to sinless man in Paradise. Thus he would like to hide reality from his eyes, in order to comfort himself with human opinions and help alone. Those are the realities with which the pastor has to deal. One must have a comprehensive knowledge and a believing trust in God to lead such straying people out of the wild underbrush of their theories and ideas. Therefore our prayer should daily be: "Lord, open the eyes of Thy servant, so that I may see. Open my ears and my heart also, that I may hear. And then, Lord Jesus, open my mouth, that I may know how to speak with weary souls at the right moment."

(Concluded next month)

MORE VALUABLE WILLIAM LYON PHELPS
of Yale University—
called the most beloved professor in America—
said, "I thoroughly believe in a university education for both men and women. But I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

I HAVE just come away from a truly inspirational gathering. It was the graduation of a Seminary Extension School for the evangelistic workers of the Southern European Division. This morning those in attendance heard an appropriate message from A. Meyer, the Ministerial Association secretary of the division. In the afternoon we sealed a wonderful fellowship at the Lord's table. The evening was reserved for the commencement program.

The sun was sinking behind the beautiful mountains of eastern France as we gathered in the chapel of the Collonges seminary. It was a wonderful setting for a closing meeting. The Sabbath was slipping from us and a new week beginning. This being the last meeting of the extension course, it was with rather mixed feelings that we assembled. Six weeks of close fellowship and study had made a definite impact upon these workers. In just a few hours they would return to their fields, carrying with them the information and inspiration of these intensive weeks.

This was the fifth extension course conducted by members of the Seminary faculty. The first was held in Britain, the second in South America, the third in Mexico, the fourth in South Africa, and this latest one in Southern Europe. Those who have visited the Collonges college know the beautiful setting of this institution, situated almost on the border of France and Switzerland. One can look down from the chapel over the rich valley below, covered with lovely farms. Not far distant across the border is the two-thousand-year-old city of Geneva, nestling against lovely Lac Léman. This was Calvin's city, the place in which this great Reformer wrote his famous *Institutes*. And in this same center of the Reformation the voice of John Knox rang out for three years. As a city Geneva has an illustrious history. Here the Red Cross was born, and on the shores of this lovely lake the League of Nations came into being. The new building of the League, claimed by some to be the largest building in Europe, has in recent years been the center of the United Nations activities.

As I sat on the chapel rostrum enjoying the heart-warming message being sung by a group of our French brethren, my mind reflected on the spiritual battles of the past that had been waged and won in this very area. What a privilege is ours to have a part in preparing the workers who will finish the work those great leaders of the past had so nobly begun!

Just a few miles over the mountain that rises straight up behind the college are to be found the great Italian Alps and the Piedmont valleys

Seminary Extension S

ROY ALLAN

General Conference Minis

—another center of Reformation and pre-Reformation history. Those hills have echoed to the voices of preachers in other days. Their tongues are silent now, but the Word of God, which inspired the courage of those heralds of truth, still makes men free. And it is that same glorious Word that these brethren are carrying back to their fields.

Sixty-seven enrolled in this extension school. R. E. Loasby, the director, taught a course on the person and work of Jesus Christ. S. H. Horn gave a course on the backgrounds of the Old Testament, with particular emphasis on archeology. Alfred Vaucher specialized in the field of immortality as revealed in the Scriptures, and the writer gave a course on evangelism. These four teachers made up the faculty.

A very fine spirit prevailed, and these experienced workers gathered from many fields sensed the privilege that was theirs of being together for such a course. All stayed on the college campus, and Sister Schmidt, serving as both dean of women and matron, looked after us in an excellent way. Between class periods I had



The faculty and workers attending the fifth Seminary Exi

THE MINISTRY

chool Held in France

ANDERSON

rial Association Secretary

opportunity to talk with these brethren, many of whom have suffered severely for their faith. It is always a privilege to associate with those who have been in bonds for the sake of the gospel. These men know what they believe and why they believe it. But during these weeks their vision has been lifted, the horizons of their thought have been pushed back, and according to their own testimony they are returning to their fields with broader plans and clearer concepts, all of which will make their future service richer and more productive.

At the meeting this afternoon this same group of men gathered at the table of the Lord. We had a praise service, and eight different language groups expressed in their own language their gratitude to God. It was most impressive. For instance, some twenty French brethren rose, and in excellent technique of the verse-speaking choir made known their praise to God. This was all the more impressive as they were followed by seven other language groups. The few present who spoke English closed this part of the service repeating the last two verses of

Psalms 23. The emblems spread before us emphasized anew the fact that the heavenly Shepherd had indeed prepared a table before us. It is always solemn to contemplate that this group of workers will never meet again until we meet, with our work done, in the presence of the King of kings.

The apostle Paul in writing to Timothy said, "Stir up the gift of God, which is in thee," or as another version gives it, "rekindle the flame." That is precisely what happened to these men. A few miles from here the Reformer Zwingli, in the city of Zürich, four hundred years ago proclaimed with the power of an apostle the great truth of righteousness by faith. He was the Reformer to the German-speaking Swiss, and a close associate of Luther's. Writing to the leader of the German Reformation, he reminded him that the previous summer fifty ministerial students from the Wittenberg college had come down to Switzerland selling their truth-laden literature. "This summer," he said, "we want you to send 250 of these missionaries. With their help we will set the Swiss Alps ablaze with the message of God."

In an endeavor to help these Adventist leaders catch the significance of a rekindled flame, and reminding them of their great heritage, I quoted this incident of Zwingli during the commencement message. They saw the point, and entered into something of the experience. And

(Continued on page 50)

Biblical Archeology Stressed in Extension School

SIEGFRIED H. HORN

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

SEVENTH-DAY ADVENTIST ministers—whether evangelists or pastors—have to demonstrate the authenticity of the Bible, raise up faith in God's Word, and prove that it is an inspired book. In most cases this important work is accomplished with the help of the fulfilled prophecies, in the exposition of which we as a denomination have definitely made an important contribution in the field of Biblical scholarship.

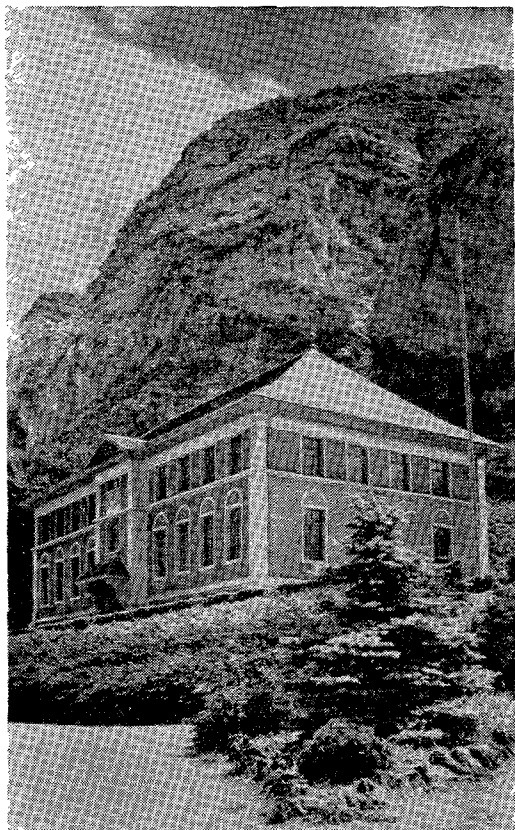
Another field of study of which our ministers have not yet made use to full advantage is Biblical archeology. In the course Old Testament Backgrounds given to the more than sixty ministers of the Southern European Division who attended the Seminary Extension School at Collonges, the fact was stressed that Biblical



ension School held at our school in Collonges, France.

OCTOBER, 1953

Page 27



Séminaire Adventiste administration building.

archeology can be a valuable handmaid to the evangelist in proving the accuracy of the historic parts of the Bible. In an intensive course of study, including also a number of chapel talks and several lectures illustrated by slides, numerous Old Testament problems were discussed in the light of archeology, and it was shown how the arguments of the higher critic and of the honest doubter can be met, and how one can build and strengthen faith in the Inspired Word of God.

A warning was sounded not to use fanciful or sensational material such as the supposed discovery of the ark of Noah on Mount Ararat or of the lions' den at Babylon into which Daniel had been thrown. Such unverified or untrue stories may impress a few ignorant people, but they do much harm among intelligent listeners to our sermons.

It was also pointed out that there is a clear distinction between discoveries that prove the authenticity of the Biblical record and those that may serve as an illustration, but do not

really prove that the Bible is true. For example, the Babylonian Flood tablet in the British Museum does not prove the veracity of the Biblical Flood story. Although George Smith's discovery of this document in 1872 raised a great deal of enthusiasm among Christians at the time of its publication, higher critics were quick to advance the explanation that the remarkable similarities between the Babylonian and Biblical Flood stories are due to the fact that the writer of Genesis borrowed the story from the Babylonians and adapted it to Jewish concepts of ethics and monotheism. Hence, discoveries of this nature help only those who have faith in the Bible, but do not prove its authenticity to the unbeliever.

Recent Discoveries Support Scriptures

However, great discoveries have been made in recent years that have shaken the very foundations of higher criticism, as has been recently recognized in unmistakable words by a number of Biblical scholars who belong to the critical schools of our time. The following few examples of such discoveries may illustrate this point. Although the Biblical patriarchs have not yet been discovered in contemporary records, the political, cultural, economic, and religious conditions of their time have been reconstructed from the evidence provided by those ancient documents, and it is found that they are exactly those described in the book of Genesis. A record of the Exodus from Egypt has not yet been discovered and will probably never be found, since the ancient Egyptians simply did not record disastrous experiences of their nation, but the remains of the fallen walls of Jericho, uncovered in recent years, have vividly testified to the truth of a miraculous event, connected with the Exodus movement, recorded in the book of Joshua.

Also many evidences prove the veracity of the historical parts of Daniel, so that critical scholars dating that book four centuries after the Exile cannot explain how so much accurate information about the sixth century could be known to the author of the book if that man lived in the second century B.C. when this knowledge had been lost to the world of that time.

Several hours were also spent in reporting on the impact on textual criticism made by the discovery of the now-famous Dead Sea Scrolls, and how recent discoveries of documentary evidence from ancient Egypt and Mesopotamia are helping to demonstrate the correctness of even certain phases of distinctly Seventh-day Adventist messages such as the establishment

of the year 457 B.C. as the date for the decree of Ezra 7.

It was generally recognized by all participants in the course that Biblical archeology, rightly used, can play a great role in convincing people of the veracity of the historical parts of the Word of God and the authenticity of our Bible text. Hence, the successful evangelist should acquaint himself with archeological facts that have a definite bearing on Biblical truths, and make good use of them.

Response to the Consecration Service

J. COLMAR

Condensation translated from French

DEAR BROTHER PRESIDENT,

DEAR BROTHER DIRECTOR OF THE THEOLOGICAL COURSE,

DEAR BRETHREN AND SISTERS:

I have the heavy responsibility of speaking in the name of the sixty-seven students of the theological course. We have come from fifteen countries; we belong to eleven different nationalities, and we speak eight different languages. How can such a diversity of persons, of nationalities, and of languages express themselves through a single representative and transmit the variety of our sentiments and thoughts? This task, however, falls to me, and I attempt it with joy and assurance.

This meeting of workers has been a tangible demonstration of the power of the gospel of Jesus Christ of which President F. Lavanchy [of the Franco-Belgian Union Conference] has just spoken. This power has been manifested, not only by the thought, the knowledge, the erudition, and the remarkable experience of our eminent professors; but also by the brotherly atmosphere that has reigned among us, by the spirit of frank and cordial comradeship that has animated our relations, by the spiritual unity that we have realized in our prayer and testimony meetings, and through the class-work by which the Lord has so abundantly blessed us. Our unity in Christ is not an empty

word; it is a reality in which we believe, because we have lived it and realized it in spite of the difficulties of language.

We praise God for the privilege that He has given us of experiencing these six weeks together, far away from the noise of the world and the cares of the present age, and in an atmosphere particularly favorable to spiritual growth. Like the disciples, we have left our boats and nets to meet together at the feet of the Master and receive His teachings, His counsels, His exhortations, through the ministry of His servants. Only the future will reveal the benefits of this meeting with the Lord upon the mountain.

We wish to express our gratitude to our brethren of the General Conference for organizing such an extension course as we have enjoyed. We would also thank our brethren of the Southern European Division for the financial sacrifices they have made in permitting us to receive the instruction and inspiration from these experienced professors from the Theological Seminary in Washington. We have been aware of the delicate consideration they have manifested in inserting into the course our own eminent Prof. Alfred Vaucher. We do not know whether his grades will give us "credit" in Washington; but we know one thing—that he has a great deal of "credit" in our hearts. We thank our unions and local conferences for the sacrifices agreed to in order to assure us of a preparation for more efficient service.

We think also of our colleagues in the ministry who have remained in the breach while we were here. They have had to sacrifice to permit us to attend this school. We wish to assure them of our Christian affection and wish



One of the dormitories, which also houses the dining room.

that other courses of this kind may take place for their benefit.

Our thought also goes to our churches that we have left, certain of which have been deprived of a shepherd, and who have helped us with their faithful thoughts and sincere prayers.

But above all, thanks be to God for the new vision we have caught of Jesus, of His person, His work, His love! He has appeared to us as to the three disciples on the mount of transfiguration, thanks to the lessons of our Brethren Loasby and Vaucher. We have a more exact knowledge of the historical setting in which the men of the Bible moved, thanks to the substantial course of Brother Horn. The stones have spoken, and archeology has vindicated the Bible. Truly our faith in the inspiration of the Scriptures has been strengthened. By his knowledge, his experience, and his untiring enthusiasm, Brother Anderson has revealed to us the grandeur, the beauty, the privileges, but also and above all the requirements, of our ministry. In this changing world we need clearer vision of the possibilities that are offered to us.

We realize that the work of evangelism depends upon our faith, our consecration to God, and our vision far more than upon financial means and materials that we might possess. It is not by might or by armies that the work of God is accomplished, but by His Spirit.

When we consider the needs of the field, the demands of our ministry, the weakness of our

means, we are almost tempted to flee like Jonah from our responsibility. "Who is sufficient for these things?" But we thank God that He who called simple fishermen from the Sea of Galilee and made them the intrepid propagators of the gospel knows how to use us in His service if we give ourselves to Him with a confident heart.

Conscious of our weaknesses, our errors, our unworthiness, we yield ourselves to God with all our heart and all our soul. Lord, baptize us with Thy Holy Spirit, qualify us for the task to which Thou hast called us, and give us a deep love for lost men. *Give us many souls for our hire.*

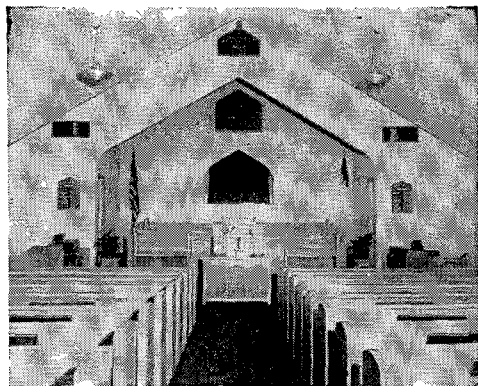
Newspaper Evangelism

AFTER the extension school the same group of field workers remained for a day to study the principles of press relations and newspaper publicity under the able guidance of J. R. Ferren and G. Cupertino. In some areas of this division this is somewhat new, but in other areas, such as Austria, excellent work is being done through the newspapers.

As I listened to the keen and helpful discussions that followed the presentations of these brethren, I sensed that these field workers were aggressively behind such a program, and I am confident that the influence from newspaper evangelism will be felt in coming days through this great division.

R. A. A.

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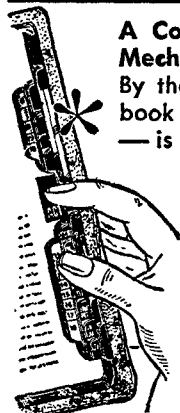
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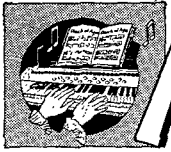
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MUSIC

In Worship and Evangelism

The Place of Music in Modern Evangelism

BEN GLANZER

PART I

THERE is a greater place for music in evangelism now than ever before in the history of the world. But let us qualify the word "greater."

There was a day when the old-time singing evangelist felt cheated if he was not allowed as much as a forty-five-minute song service preceding the preaching of the evangelist. This was fine in a day when sermons could last an hour or so, and when occasionally even a prayer would last from ten to fifteen minutes. People were reluctant to leave the fellowship they were enjoying. The singing evangelist stamped his feet and shouted at the people much in the fashion of a cheer leader. He endeavored to stir them up to sing enthusiastically. And the people always responded—they sang "loud" and they sang "long"!

People enjoyed being exhorted to sing, for they enjoyed singing. They made their own music in their homes as individuals and as families. I can still see my father, with his pencil as a baton, leading our family in singing hymns during our family worship. When on occasion we drove off in the sleigh or buggy to visit our relatives, we nearly always had a little sing. Yes, even during the busy threshing days. I always enjoyed the ringing tenor of one of my uncles as he "harmonized." In our home we had no instruments, not even an old organ. But we made our own music—everyone sang.

Today we are living in a time when people hear music—good, bad, and indifferent—almost every hour of the day in their homes. We are living in a time when the tempo of everything is stepped up. People are in a hurry. They live closer together than they did formerly and seem to prefer to see less of one another. Today the fifteen-minute song service or even a ten- or twelve-minute song service is very much more in order and in keeping with the times.

A Higher Standard of Quality Needed

How then can we say that there is a greater place for music in evangelism today than ever before in the history of the world? The answer is simple. The *quality* must be greater. Quality, not quantity, receives the emphasis today.

Radio, television, and phonograph recording have all done something to evangelistic music as well as to evangelistic sermons. The accepted radio program is one-half hour in length, including all the music, the announcements, and perhaps a twelve- or fifteen-minute sermon.

The evangelistic team that today sets out to have a long drawn-out song service and then a long list of announcements, followed by a long sermon, keeping the people until 9:30 or 9:45 or even 10:00 at night, will not be nearly as successful as it would if the program were more streamlined. The less time devoted to a certain aspect of a service, the better must be its quality. Too often services are lengthy simply because they have not been properly planned.

There is a great need today for a better quality of music in evangelism. People are accustomed to hearing the cream of the singers and singing groups of the land on phonograph recordings, in concert, and via the air waves. Their ears have become sensitive to a much higher grade of tone production and musical performance than hitherto. Because of this the challenge to singing evangelists today is greater than it ever was before. The day is quickly passing when any good brother or sister in the church can get up in an evangelistic meeting, or even in the church service or prayer meeting, struggle through a solo, and expect to receive a sympathetic hearing.

There is another fact that one needs to keep in mind in ministering to a modern audience, influenced by radio and television. The old-time singing evangelist may actually have been commended for his antics on the platform, within certain limits, for he had to do something to

command his audience and to get their attention. But today the moment a singing evangelist steps to the microphone—which in days gone by was missing—he is on very intimate terms with the people. With a good public-address system they can catch every inflection of the voice, and they can almost hear his heart-beat! All this demands that he be on his “best behavior” at all times. If he wants them to sing with more enthusiasm he cannot shout at them, for that will shock them rather than encourage them. A more friendly and intimate approach is called for today in all the singing evangelist’s remarks as well as in his singing, for radio and the microphone have had a tremendous influence on the individuals comprising a modern audience.

We can notice this influence when we compare the antics and the shouting of Billy Sunday with the public sermons of Billy Graham. Graham’s sermons are dynamic, but he keeps the microphone in mind. Sunday geared his manner of delivery to what he thought were the needs of his day. Billy Graham apparently endeavors to keep in mind that people expect a different delivery today.

Singing evangelists now need to train their voices, polish their tone quality, tone color, and diction as never before. But in all of this one must guard against developing a stilted and mechanical manner of presentation. The singing evangelist who does really quality work in his solos or who has a choir, a quartet, or an ensemble group that does quality work, will find that frequently he will be given free time on the local radio or television station. Radio stations are constantly looking for the right kind of programs with the right kind of talent. We have seen this happen many times.

In studying the tastes of a modern audience, however, the singing evangelist must not try to cater to every whim. A certain segment of the public today lives on the dronings of crooners, and a certain percentage of that group attend religious meetings. I have seen an occasional attempt on the part of some singers of sacred music to imitate the crooning technique of popular singers. Let us guard against the very first evidences of this tendency in our ranks. Crooning of sacred music in the style of the world has no place in our work. Our Saviour sang, but can anyone imagine Him crooning a hymn of praise to His Father? If would-be singers in our ranks have leanings in that direction, let them find some other outlet for their musical ambitions. Let them learn to play an instrument, or else find a teacher who can give them proper voice training. It is a fact, perhaps little

known, that the popular Hollywood crooner Bing Crosby has all his life yearned to be a singer of great classical music in correct traditional style; but he keeps on crooning because his reputation depends on it, and so does his income.

An Afterservice of Singing

There are still today a large percentage of the public who enjoy an old-fashioned songfest or hymn fellowship. But instead of this being placed before the sermon of the evening, it would be much better to follow the plan of having a good song fellowship *after* the evening evangelistic service. This may run on for as much as an hour. Such a plan might better be followed in the earlier part of the campaign. Naturally the wishes of the evangelist must be considered, and it certainly would not be wise to have this at a time when people are facing testing truths and when they need to go home after a service and think over the message of the evening, or when aftermeetings are being held. But in the early part of the evangelistic series, this practice might prove helpful at times. It can also provide opportunity for the evangelistic workers to become acquainted with the people.

At the close of such a service the evangelist might give a five-minute review of the high points of his sermon together with his benediction, thus sending the people home with the message of the evening ringing in their hearts and their souls aglow with the fellowship. This aftermeeting service, if properly announced, will draw some people who may not come to hear the sermon, but hearing the evangelist review the high points of the sermon, they might be impressed to come in time for the whole service another evening.

An hour, or even half an hour, of song service, with good special music, after the evening evangelistic service will give full opportunity for those who want to go home to leave immediately after the service. And such a plan also helps to get the program under way without the delays so often apparent. For instance, if the announcement says the meetings will begin at 7:30, and then a long drawn-out song service, followed by ten or fifteen minutes of announcements and other special projects, takes up much of the time and the preacher does not begin until 8:15 or 8:30, this is a whole hour later than the time advertised for the important subject of the evening. To guard against this it is better to have a brief ten- or fifteen-minute song service and then make the announcements just as brief as possible, so that the speaker can

begin his message not more than twenty-five minutes later.

But the shorter song service calls for much more careful planning. Every minute counts. Therefore the congregational numbers must be chosen with particular care. Only the best of gospel songs will be used, and of course a place must be found for some of the favorite well-known hymns. This will help to blend the people of all faiths who might be attending the service. An occasional well-chosen chorus should definitely be used, and the gospel songs used must have a genuine spiritual lift and not merely a superficial or sentimental lift.

The evangelist who does not have properly qualified musical talent may be much better off to simply announce his subject and begin promptly with his theme at the hour announced. This is a revolutionary suggestion, especially for a singing evangelist to make, but we must face the facts that the modern public is looking for quality in music as well as in home appliances, automobiles, houses, clothes, and furnishings. If quality music cannot be supplied, then the evangelist is far better off to follow the suggestion of launching into his subject with as little delay as possible.

Some who have not been blessed with much in the line of talent in their evangelistic meetings have gone to great effort and expense to arrange for orchestras and bands and visiting choir groups and visiting soloists to appear at their meetings night after night. Some may enjoy such a "parade," but such a plan seems as disconcerting as if a different speaker were at the meetings every night. Then there is always the question of comparison—some liking one group or one soloist and some another. All

this tends to obscure the real message of the music. The musical talent that is used should have some definite continuity. A permanent choir or a permanent song leader gives more stability to the program. It is good, of course, occasionally—though not too frequently—to bring in guest talent. But this should not be at the beginning of the campaign. And it certainly is not a good plan to have a continual parade of musical groups, for this can easily degenerate into mere entertainment. Then too, unfortunate occurrences sometimes take place if we do not take pains to find out just what these groups are going to present. Someone is likely to get up and sing "Nobody Knows the Trouble I See" just before a sermon on the twenty-three hundred days. This is an appealing, plaintive Negro spiritual, but it certainly does not fit in that particular spot!

In each of these questions the evangelist and the singing evangelist need to study the needs and "atmosphere" of the area in which the campaign is held. I have worked in areas where there were complaints that the song service was too long—usually, but not always, in congested, large-city areas. Again I have worked in areas where there was a rather heavy demand for more music—sometimes for more congregational singing, sometimes for more special music. We need to be constantly on the alert to keep abreast of the times, and to know how best to conduct our services in the various countries and the various parts of any individual country. No singing evangelist should follow a set routine for all campaigns. Let us continually improve our methods, our approach, and the quality of our music.

(Continued next month)

JOB TOO SOFT FOR PREACHER

❏ EPISCOPAL BISHOP NOEL PORTER, of Sacramento, was surprised when the rector of one of his best churches complained that his job was "too soft" and that he wanted a transfer to "the toughest nut you've got."

Rev. Robert Ray Reed, the bachelor minister who made this request, was sent to two struggling missions in rugged California mountain country. He arrived in Dunsmuir and McCloud in May, 1948. His charges were difficult. The average Sunday attendance at Dunsmuir was nine, and at McCloud, only six. In order to live, he had to supplement his small income with a job as night clerk in a hotel. As the congregations grew in size, he secured a day job in a lumber mill so that he could have his evening meetings and parish visits.

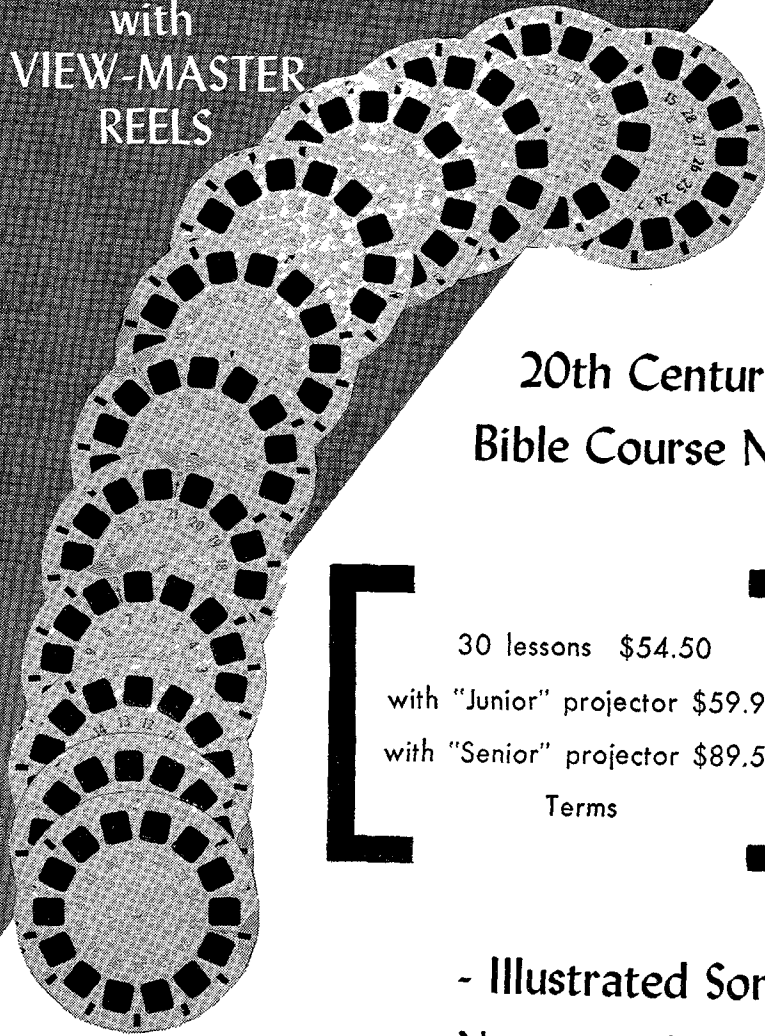
Pastor Reed's record is one of self-sacrifice and generosity, and he is modest about what he gives and does. The churches have increased considerably in membership.

The growth of the two churches alarms those who know Bob Reed. They fear that he will soon start looking around for a three- or four-member congregation. Reed himself says, "If these missions ever become self-supporting and turn into parishes, I will have to ask for another transfer. A minister can become smug with success."

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6. Specific Themes for Study

The Plan of Salvation

God designs that the plan of salvation shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give.—Ellen G. White manuscript 75, 1899.

The Theme of Redemption

The theme of redemption will bear the most concentrated study, and its depths will never be fully explored. Do not fear that you will exhaust the wonderful theme. Go to the fountain for yourself, that you may be filled with refreshment. Drink deep at the well of salvation, that Jesus may be in you a well of water, springing up unto everlasting life.—*Counsels to Parents, Teachers, and Students*, p. 528.

The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with

Christ and His great work of cleansing the sanctuary above from the sins of the people.—*Testimonies*, vol. 5, p. 575.

The Prophecies of God's Word

The old truths . . . are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God.—Mrs. E. G. WHITE in *Review and Herald*, Aug. 20, 1903.

Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth's history still more wonderful representations will be made. We need to study the Scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths.—Ellen G. White manuscript 75, 1899.

The Commandments of God

Those who begin to study the law of God, and to reach the vital truths connected with the great plan of redemption, will find that they have known but little of the truth as it is in Jesus. Christ revealed in the New Testament, is Christ revealed in the Old Testament. I have been shown that in both the Old and the New Testament are mines of truth that have scarcely been touched.—Mrs. E. G. WHITE in *Review and Herald*, Feb. 4, 1890.

The Incarnation of Christ

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we

approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth.—Mrs. E. G. WHITE in *The Youth's Instructor*, Oct. 13, 1898.

The Life of Jesus

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.

The Crucifixion and Resurrection of Jesus

After the crucifixion and the resurrection of Christ, His disciples listened with wonder and amazement to His lessons of truth; for they seemed as new ideas to them; but He told them, "These are the words which I spake unto you, while I was yet with you. . . . Then opened He their understanding, that they might understand the Scriptures." The truth is con-

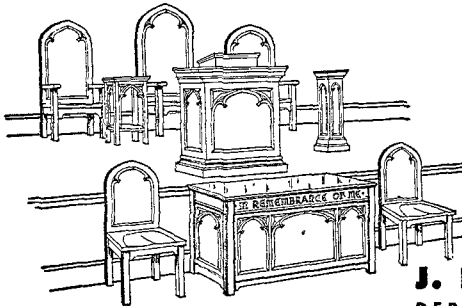
stantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems. We are anxious that all who claim to believe the truth now open before us, and especially those who take the responsibility of teaching the truth to others, should have a clearer conception themselves of the all-important significance of the themes of the Bible.—Mrs. E. G. WHITE in *Review and Herald*, June 3, 1890.

It was the purpose of Jesus to draw attention to the crowning sacrifice that was to end His mission to a fallen world. They were assembling at Jerusalem to celebrate the passover, while He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. Jesus understood that it was needful in all future ages that the church should make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt.—*Spirit of Prophecy*, vol. 2, p. 386.

The Mediatorial Work of Christ

Our course in regard to Bible study is not commendable. We rob ourselves of great blessings by not comparing scripture with scripture. We rob the people of increased light concerning the deep mysteries of godliness. . . . The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, He would address a large number who

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claim to believe present truth, with the words He addressed to the Pharisees: "Ye do err, not knowing the Scriptures, nor the power of God."—Mrs. E. G. White in *Review and Herald*, Feb. 4, 1890.

The Sanctuary

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects.—*The Great Controversy*, p. 488.

The subject of the sanctuary and the investigative judgment should be clearly understood by the people.—*Ibid.*

The Book of Revelation

We are to proclaim to the world the great and solemn truths contained in the book of Revelation. Into the very designs and principles of the church of God these truths are to enter. There should be a closer and more diligent study of this book, a more earnest presentation of the truths it contains, truths which concern all who are living in these last days. All

who are preparing to meet their Lord should make this book the subject of earnest study and prayer.—Mrs. E. G. White in *Signs of the Times*, July 4, 1906.

Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is of no use for them to search this book with deep earnest longing and intense desire to know the meaning of the truths it contains. The One who revealed these mysteries to John can and will give the diligent searcher for truth a foretaste of heavenly things, hereafter to be realized. Rich blessings will come to him who reads and hears the words of this prophecy, and keeps those things which are written therein.—Ellen G. White letter 16, 1900.

The Solemn Scenes of the Judgment

The solemn scenes of the judgment, the great day of atonement, should be kept before the people, and urged upon their consciences with earnestness and power. The subject of the sanctuary will give us correct views of the importance of the work for this time.—*Testimonies*, vol. 5, p. 421.

[End of Series]

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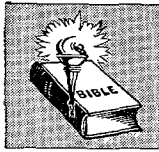
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TO GO, teach, and baptize is the God-given commission to every worker. While these accomplishments must take place within the framework of church organization, it is not possible for everyone actually himself to immerse a candidate. However, there is one phase that concerns those who teach and baptize that has many times been overlooked. Before men and women are baptized they must make a decision to follow Christ all the way.

The matter of getting decisions is a weak point in the ministry of many of us. I speak in the first person, not because I have solved the problem, but because I know from personal experience that it is hard for some of us to press a conviction home to a person and get that one to surrender then and there. Some of our brethren would find more fruit from their labor, even in these difficult fields, if they pressed the matter home to the hearts of men.

It is a simple thing to give a Bible study on Daniel 2 or the second coming of Christ. All of us can do that. But the baptizing depends upon the decision gained. And the gaining of a decision that leads to baptism must be made, not all at once, when thirty or forty Bible lessons have been given and it is time to join the church, but lesson by lesson, step by step. These dear people, however educated they may be, are beginners in the study of the Word of God. They are like babes, who, just learning to walk, can climb only one step at a time. It is only as they learn to take a step at a time that they can ever make any headway. No infant can take four steps at a time, and no beginner in truth can decide in favor of the Sabbath, tithing, the nonimmortality of the soul, and the Spirit of prophecy, or any other combination of testing truths, all at one time. He cannot even take two steps at a time. *Sometimes he cannot even take one*, and there is absolutely no use going on to the next step until he is strong enough to take that first one. That may take time. It may challenge our thinking to

discover a new way to present the same old truth over again to him on the next visit, and again the next, so that he understands and makes the decision in its favor.

To use an illustration: The student of arithmetic is profited nothing to learn multiplication until he has learned to add; and until he can subtract, long division is useless. He may not be proficient at adding, but he must be able to add in order to multiply. Then having once learned to add, he can strengthen his endeavors at adding by the addition he meets in the longer problems of multiplication; but without the first he can never do the second, and he who tries to teach the student multiplication before he knows how to add is wasting his energy and time. Likewise with Bible doctrine, there are some types of study that are prerequisite to others. We seem to sense this in part, for seldom would we give a study on the mark of the beast without first having dealt with the prophecies of Daniel and even the Sabbath truth. So the *first principle* of securing decisions is to progress only one step at a time—one decision at a time—a decision at every study, every sermon—and only as fast as the Bible student is able to proceed.

Ask for Decision

The *second principle* is, we must ask for that decision. It is one thing to give a Bible study. It is another thing to ask for a decision. It is much easier at the close of a study—or sermon too, for that matter—to say, "I pray that the Lord will help us to be ready when He comes. Next week we will study about the signs that indicate just how near we are to that event," and then after a casual comment or two take our leave. But to say, "Now, brother, do you understand what we have studied?" and when an affirmative reply is forthcoming, to add, "I know you want to be ready to meet Jesus in the clouds of heaven, don't you?" and then wait for an answer; or to suggest, "You don't want

anything to be in your life to prevent you from being ready when Jesus comes, do you? How do you feel about it?" takes a little courage sometimes, I know. The second coming is easy, but try tithing, or the Sabbath, and suggest then, "Now you see it is clear, according to the Bible, that if we are to be completely honest with God and would expect His blessing upon us we must faithfully give to Him what belongs to Him; isn't that right? Now let us plan how you can begin to do what God asks of you right away, so that you will not miss any of His blessing." This kind of question may be foreign to some of us who are more timid, but it will produce results. With prayer and tact and love, God will richly bless our labors.

May I suggest that in this connection I have found one way above all others to get these decisions. It is nothing original with me. Several years ago at a camp meeting in America I stood at the edge of the young people's tent and listened to G. E. Vandeman explain how his father had taught him to secure decisions—through prayer. It is not enough, he told them, to pray with the interested one or for him, but he must be taught to pray—to pray simply—the way of opening one's heart to God as to his closest and most trusted friend. He must be taught it early, so that when a critical decision must be made, he can pray it through—with the worker. I have tried this, and it works. When decisions have not been gained easily, I have resorted to this method, until now I use it regularly.

Having made a positive suggestion to secure an affirmative answer in favor of truth, I then suggest to the person to whom I am giving the studies that we both pray about it. "You need not tell me what you are going to do about this thing that God has revealed to you. But let us kneel down and tell the Lord Jesus what is on our hearts. Tell Him of the problem that you face, tell Him just how you feel about it, and if the way does not seem clear to you, ask Him to show you what you ought to do, and to give you strength and courage to do it, and then if while you are praying, He shows you what His will is, you tell Him what you want to do—what you will do, by His grace. And after you have prayed, then I will pray." And more often than not, at least a partial decision will be gained. A soul under conviction may hesitate to pray. Either he is not accustomed to oral prayer or he hesitates to yield to the working of the Holy Spirit. When he has begun to pray, things may go along nicely, until there is a noticeable pause, and then the voice may become choked, or break, tears may flow, and then in full surrender, and with a heart filled with joy, he will make confession, and the decision will be gained.

But in teaching special seekers to pray, we must learn to pray to the point at hand, and not all around the world or the division or all the departments of the union.

Our prayers must be reduced to the least common denominator of the need at hand. Reverent fluency and eloquence should be eliminated,

WHO ARE YOU?

❏ Too often people do not become the personalities they might be because they have no clear sense of who they are. They suffer a kind of spiritual amnesia. They give no evidence of a consciousness of their divine origin. . . . Certainly the recognition of our Fatherhood in God and our brotherhood in Christ puts life on a different plane of activity and instills within a dignity which reflects a Christian carriage and demeanor. . . . As for Jesus, so for every man, life's master plan consists of four parts: the recognition of our identity, the acknowledgment of our duty, the realization of our power, and the exercise of our will.—FRED PIERCE CORSON in *Pattern for Successful Living*, pp. 135, 137.

Many who are qualified to do excellent work accomplish little because they attempt little. Thousands pass through life as if they had no great object for which to live, no high standard to reach. One reason of this is the low estimate which they place upon themselves. Christ paid an infinite price for us, and according to the price paid He desires us to value ourselves. . . .

None should consent to be mere machines run by another man's mind. God has given us ability, to think and to act, and it is by acting with carefulness, looking to Him for wisdom, that you will become capable of bearing burdens. Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work *in and by and through* you.—*Ministry of Healing*, pp. 498, 499. (Italics supplied.)

lest the seeker after truth feel those flourishes essential to an audience with God and himself incapable of uttering them.

May God help us to seek for more decisions and teach us to pray effectively with men for a full surrender to the claims of God.

Study Outline

The Great Controversy Between Good and Evil

Where and How Did It Begin? How Will It End?

MARY KENT

Retired Bible Instructor, Indiana Conference

I. A PERFECT WORLD BECAME SINFUL.

1. "Every manifestation of creative power is an expression of Infinite love" (Rev. 4:11).
2. What was the condition of this world when created (Gen. 1:31)?
3. Man created a little lower than the angels (than God—Heb.), but crowned with glory and honor (Ps. 8:4, 5).
4. What is said of the condition of the world now (1 John 5:19, last part)?
5. The cause of this change (Rom. 3:23).

II. HOW SIN ENTERED THE UNIVERSE.

1. What is sin (1 John 3:4)? Willful transgression of divine law. Sin is the working out of a principle at war with the great law of love, which is the foundation of God's government.
2. Who of the human race first transgressed God's law (Gen. 2:15-17; 3:1-6)? Did Adam and Eve have a knowledge of God's law?
3. "Where no Law exists, there can be no transgression" (Rom. 4:15, Weymouth).
4. Eve coveted the fruit that the Lord God had forbidden (tenth commandment, Ex. 20:17).
5. She chose to obey another, putting him before God (first commandment, verse 3).
6. She took the fruit, Adam also disobeyed (eighth commandment, verse 15).

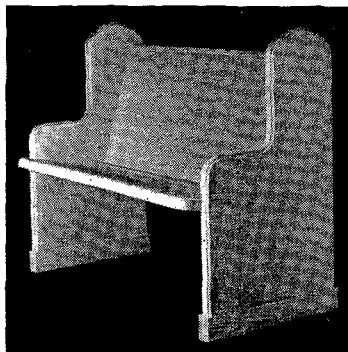
7. They became the servants of Satan and were condemned to perish (Rom. 6:16).
8. How did their transgression affect their posterity (Rom. 5:12)? Sin and death became the natural heritage of all mankind.

III. A RIGHTEOUS GOD HATES SIN.

1. How does God look upon sin and death (Prov. 8:13)?
2. He takes no pleasure in death (Eze. 18:32). Then God is not responsible for the entrance of sin and its results.
3. All that He created gave Him pleasure (Rev. 4:11). Where and with whom did sin originate?
4. The wicked prince of Tyrus, a type of the one in whom sin originated (Eze. 28:11-16).
5. The anointed cherub, near the throne of God (Ps. 99:1). One who was perfect in wisdom, beauty, and in all his ways when created. Rebelled against the government of heaven. "Thou hast sinned."
6. What would cause such a creature to rebel against God (Eze. 28:17)? Pride of appearance was the beginning of his downfall.
7. Lucifer coveted the homage due only to the Son of God (Isa. 14:12-14). He would exalt himself to be equal with God.
8. What was the result of his unholy ambition (Rev. 12:7-9)? Open rebellion.
9. Satan and his sympathizers were cast out of heaven (Luke 10:18). Why did God not stop Lucifer in his rebellion? He could not, and be the Ruler of a free universe. If God's creatures are to have the power of choice, they must be permitted to use it. He accepts only the service of love.

IV. GOD'S LOVE FOR THE SINNER DEMONSTRATED.

1. God is love, and He desired to prove His love for all His creatures (1 John 4:8). What was the purpose of God in sparing the angels that sinned?
"While God Himself knew beforehand all about the evil results of sin and rebellion, the best way in which the value of justice and truth and goodness could be brought home to all His created beings . . . would be for the entire universe to see an objective demonstration of the working out of these antagonistic principles side by side on a grand, a cosmic scale. This one sad experience with a moral



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rebellion could become so effective as an object lesson as to ensure that no such experimenting with evil will ever be indulged in by any other created beings."—GEORGE MCCREADY PRICE, *If You Were the Creator*, p. 43.

2. God purposed to reconcile all things in heaven and earth in Christ Jesus (Eph. 1:9, 10).
3. The cross is the crowning token of His love (Col. 1:20). By witnessing the results of Lucifer's rebellion, including the death of the Son of God on the cross of Calvary, all the loyal angels were forever reconciled to God.
4. Are angels still interested in this controversy (1 Cor. 4:9)? ("Theatre," margin.)

V. THE END OF SIN.

1. How will it end (Eze. 28:18, 19)? Satan will

be destroyed and shall never be any more.

2. The fulfillment of this promise is still in the future (Heb. 2:14, 15).
3. Why does the Lord wait so long to fulfill this promise (2 Peter 3:9)? Not *willing* that any should perish. He desires that all shall come to repentance. It has never been God's expectation that all mankind would be won over to the side of goodness and truth, but He wants all to have the opportunity of choosing. "The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is . . . a demonstration of God's unchanging love."—*Patriarchs and Prophets*, p. 33.



MUSINGS

Food for Thought

The Morning of a New Day

THE sun is just rising on the morning of a new day. What can I wish this day may bring to me? Nothing that shall make the world or others poorer; nothing at the expense of other men; but just those few things which in their coming do not stop me, but touch me rather, as they pass and gather strength. A few friends who understand me, and yet remain my friends. A work to do which has real value, without which the world would feel the poorer. A mind unafraid to travel, even though the trail be not blazed. An understanding heart. A sight of the eternal hills and unresting sea, and of something beautiful the hand of man has made. A sense of humor and the power to laugh. A few moments of quiet, silent meditation; the sense of the presence of God. And the patience to wait for the coming of these things, with the wisdom to know them when they come.—W. R. HUNT.

MAKE for yourself nests of pleasant thoughts; treasure houses of precious and restful thoughts, which care cannot disturb, nor poverty take away from you, houses built without hands for your soul to live in.—RUSKIN.

Is your present the present you pictured for yourself long ago when today was still in the distant future? No! Is today better or worse than you anticipated? If better, thank yourself that you paid for it by work and self-denial in the past. If worse, do not despair—commence today to pay for a better future tomorrow. . . . Your present is the result of how you used your past. Your future will depend upon what you do today. Today—now—this instant is the only time you can do anything. You may deliberate over your past, with regrets. You may plan for your future with wisdom and with pleasure. But the only time you can do is now!—FRANK A. GARBUTT.

The Fine Dignity of Life

LIFE glows with infinite possibilities. Open to everyone are gates of enterprise, courage, helpfulness, sacrifice, trusteeship, achievement.

Men of vision see something saner and better than the humdrum life of the vast majority of people. Mentally and spiritually well-developed men and women are rare, because so few give thought to the higher aspects of life. Mediocrity is the fate of millions of persons who could, if they realized it, rise to heights of personal attainment.

The world teems with unintelligent effort. Compassless men race here and there in the mad pursuit of money or other supposed advantage, with no realization of what the consequences will be. Their unavailing efforts could be dismissed as simply pitiful were it not that they are sacrificing the eternal spiritual for the temporary material.

The vision of high ideals is possible to every man who has the sincere desire to look beyond present conditions, however disquieting, to the finer possibilities beckoning him ever onward and upward.—GRENVILLE KLEISER in *Thought-starters*.

Verse on a Sundial

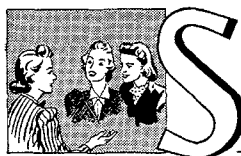
The shadow by my finger cast
Divides the future from the past;
Before it, sleeps the unknown hour,
In darkness and beyond thy power;
Behind its unreturning line,
The vanished hour, no longer thine;
One hour alone is in thy hands:
The now on which the shadow stands.

—HENRY VAN DYKE.

This Is My Day

TODAY is the day I have been looking for. All my life has been spent in preparation for it. Yesterday and tomorrow are faraway nothings—the one a faint memory, the other a vague promise. But this is my day. It offers all that God has to give. And I'm a laggard or a coward if I fail to make the most of it.—ANON.

THE whole secret of life is to be interested in one thing profoundly and in a thousand things well.—WALPOLE.



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The Value of a Family Budget

S. W. BURROWS

Home Missionary and Sabbath School Secretary, New Jersey Conference

IN THESE days when the dollar bill buys so little, it is inconceivable how many of us can operate our homes free from financial distresses without the protection of a family budget.

Not a few times has been heard the despairing cry of defense, "When we pay our bills each month there is nothing left to budget!" Actually, this is a testimony of the tragedy of having no budget! Paying one's bills and then searching for something to budget is a rather strange concept of the functioning of a budget. The bill collector's heartless scoop on each freshly signed pay check is the telltale evidence of the absence of the restraining, protecting influence of a family budget.

Needs Versus Wants

The first step in preparing a budget that will work is the ability, or shall we say more appropriately, the *willingness* to segregate our needs from our wants. Our income forms the foundation for the structure of our family budget. Remember, in most of our cases that foundation will not accommodate an Empire State Building! After having carefully blue-printed our needs, we may happily find that our limited foundation is still strong enough to inject a few wants into the building plans.

The budget is not designed to eliminate the expense of living—that idea is ridiculous. Its purpose is rather to curtail needless expense, to curb careless spending, to inspire discretion in the purchases of the household, to stimulate a perpetual consciousness of the effect on the dollar when the penny is saved, to educate a discerning eye for a bargain price without a bargain quality. In other words, a successful budget does not clog the lines; it merely closes up the leaks.

No attempt is being made in this presentation to construct a sample budget outline. Many of these are currently available. The purpose is to emphasize the value, the need, and

the principles involved in a practical budget plan. To devise your own will afford greater satisfaction in its successful functioning, and you will be more pleased with your own creativeness.

Your budget may differ from mine and both be successful. My family needs may be quite diverse from yours. Yet basically we both should follow certain familiar pattern lines. Our responsibility to God comes first on your budget and on mine. Tithing, of course, needs no explanation or promotion. Your religious offering allotments may differ from mine, but by giving as God has blessed, let both our consciences be free from the charge of robbing God.

After cataloging our religious expenditures, we should then proceed in a careful, conservative estimation of anticipated expenses. One of our first considerations will naturally be our table and small current household needs. The family without budget experience will be amazed at the leaks that can be closed by wise food planning. The saving here embraces far more than the mere weekly trip to the grocery store; it means as well the storing, freezing, and canning of foods in season, the purchase of bulk and quantities, and so forth. Then clothing, replacement of furniture or the purchase of new, all form important items in the budget and should be governed by a long-range plan of systematic budget appropriations.

A surplus of unused funds in one category should not necessarily be transferred to enrich another. There is value in the accumulation of certain excess amounts that may appear from time to time. For instance, an accumulating surplus in the food category will provide a happy asset during canning season, when we may wish to buy in large quantities.

Long-Range Planning

The successful budgeter will recognize the value of long-range planning. For instance, I invest twenty-eight dollars every three years in fire insurance, and anticipate this expense by

budgeting eighty cents a month in an accumulative fund. Eighty cents may seem ridiculously small and nonsensical, yet after five months I now have four dollars. At the end of three years I shall be able to draw my check for twenty-eight dollars for insurance renewal—an amount that is not always at one's finger tips upon a moment's notice.

Why should we struggle under a taxing six-month stretch of winter fuel costs? There are twelve months in each year. Why not budget our winter fuel costs over twelve lighter payments instead of six prostrating ones?

A word about travel allowances. Here again we should reserve under its own label any surpluses that may accrue. One may object that he consumes his entire travel appropriation and more besides. Perhaps, then, there is need of learning the principles of budgeting in other fields than money. The worker who fails to budget both time and travel to accomplish the *most* with the *least* is certainly not planning wisely. Once this question of travel is carefully studied, the conviction grows that each of us is capable of exercising much greater economy in our wanderings to and fro. How frequently have we all been guilty of traveling many miles one day to make a call, and then returning to that same area during the next day or so to make another? This is no departure from our subject. Budget your travel and you budget your money. The worker who can accumulate a fund in the travel section of his family budget is most fortunate. There comes a time when new tags must be bought or the license renewed or a new battery is needed. How unfortunate if, by careless manipulation, his miles and his money have been irresponsibly squandered!

Various moneys should be kept in appropriately labeled envelopes or in the bank, and need not be dictatorially controlled by either husband or wife. If there is sensible cooperation in the budget and a trusting mutual ownership, any couple will find greater joy in living and a satisfaction in nonwastefulness. They will have more to show for their money, and peace of heart in knowing that they have been conscientious and faithful stewards over the sacred funds that have been provided by God's people for their livelihood.



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Wanted—a Woman!

MARY STOVER JAECKEL

Reprinted by permission from *The Watchman-Examiner*,
 May 22, 1952

WANTED—a Woman," was a boxed advertisement, set up in large letters in one of our religious papers recently. "Wanted—a Woman," is still the cry which echoes from the radio, from the press, from the platform, from the courtrooms and from every walk of life today.

Articles in our daily papers telling of the sin and debauchery of our higher class women fill us with remorse and shame. These stories tell of drinking sprees and cocktail parties. They tell of drunken women with all defenses and inhibitions removed by the filthy stuff. We read of broken homes, triangles, unfaithfulness, suicides, homicides, murders, revelations that crush and break the home ties, that bewilder and frighten children, and cause untold anguish and suffering on the part of all concerned and society in general.

The Frenchman, who in the earlier days of America's greatness, said, after visiting her churches, schools, courtrooms and her homes, "America is great because America is good. If she ever ceases to be good, she will no longer be great," spoke words of wisdom far greater than he knew.

Womanhood and National Greatness

America today is still great. She still has much of the good, but by all standards, America is rapidly slipping from those high levels which made her great, to those reached by other nations just before their downfall and destruction.

All history bears testimony to the fact that no nation rises higher, endures longer, or goes farther than the Christian character of its womanhood. The home is seldom better than the wife and mother in it. Men born in poverty and obscurity, sometimes with a stigma on their birth, become world-famous leaders, great statesmen, scholars, preachers and teachers, all

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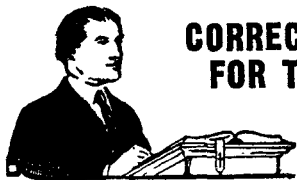
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because of the queenly Christian qualities of the mothers who reared them.

While the newspapers bear glaring headlines about women's crimes, and make us blush with shame and rage when we see the pictures of nude young women spread all over the pages, in our hearts we know that there are yet thousands of good women. But the sin-sick world is not looking now for just "good women." It needs, and must have, the best. It needs women who face issues as they are, and with high courage and aggressiveness, with determination to re-create high moral and spiritual standards for our homes, to establish an influence against the easy sins of the day that will deter other women, that will check the lewdness so rampant in this age. These women will not only dress properly themselves, but will dress their children as they should be dressed, and will make those who go around in the nude and in other forms of improper apparel feel keenly conspicuous and out of place in their presence. This change can be made. It will be made only when Christian women insist that the lost graces of modesty, self-restraint and virtue shall once more become a part of American womanhood. Then, and not till then, will the tide turn toward righteousness, peace, and godly happiness. Then we shall find better men in our legislative halls, and in every place where strong men are needed, for it is true that all down the ages, men and children have depended upon their women to send them out into the world prepared to face it with courage, integrity and poise.

Stemming Delinquency

Reams of paper have been used across this nation during the past few years publishing the articles written about juvenile delinquency, about their escapades. Staggering amounts of time have been used in plans and programs designed to take care of situations, while almost nothing has been written about the real cause of the trouble, or of who is responsible for curing it. The poultryman sees hundreds of his chicks streaming out in forbidden territory. He knows immediately there is a hole in the fence that must be mended before he can control his chicks and stop others from following the same path. The remedy is simple and easy, the results sure. Why are we not as wise as the poultryman? Who is more responsible for the moral holes in the fences through which a great deal of youth is pouring headlong to death and destruction today than our women?

I challenge you to dress yourselves and your husbands as a great many boys and girls are

dressed today and keep your self-esteem and respect. Try it, men, you, who day after day go to your places of business clean shaven, well-dressed, in pressed suits, clean shirts, appropriate ties, modest hose, shined shoes and well-combed hair, try it, will you? Find a tight pair of dirty, rusty trousers, or faded blue denim pants with white seat and knees; take the loudest yellow shirt, or a plaid, or a pink, or a green, or a purple, leave the front wide open, roll up one sleeve and let the other dangle, keep the tail on the outside; roll up the right trouser leg to display barber pole socks drooping over the top of shoes that never knew a shine, and leave one leg flapping lower than the other; rumple your hair until it looks like a rat's nest, round your shoulders, bend in your middle, put a wad of chewing gum as big as your fist in your cheek, and issue forth to business, and then frankly tell us how that sort of getup affects your being. Do you have the courage to try it in order to find out firsthand what is being done to you and your neighbor's children by the kind of clothes they are permitted to wear? Try it, well-dressed women, if it is necessary, and then get busy where it will do the most good.

Christian women, America is calling you, your

families and your neighbors are calling you, the whole world is calling to you, and, above all, God is calling for you to arise and adorn yourselves in garments of righteousness and truth, with faith and courage and a unity of purpose and prayer and the power of the Holy Spirit to lift America back to God. 'Tis not enough that we be good; God needs our very best.

'Twas a sheep, not a lamb, that strayed away
 In a parable Jesus told;
 A grown-up sheep that had gone astray
 From ninety-nine in the fold.
 Out on the hillside, out in the cold,
 'Twas a sheep the Good Shepherd sought,
 And back to the flock, safe in the fold,
 'Twas a sheep the Good Shepherd brought.
 And why for the sheep should we earnestly long,
 And as earnestly hope and pray?
 Because there is danger. If they go wrong
 They will lead the lambs astray.
 For the lambs will follow the sheep, you know,
 Wherever the sheep may stray;
 When the sheep go wrong it will not be long
 Till the lambs are as wrong as they.
 And so with the sheep we earnestly plead,
 For the sake of the lambs today;
 If the lambs are lost, what terrible cost
 Some sheep will have to pay.

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For Your Library BOOKS...

The World and the West, Arnold Toynbee, Oxford University Press, New York and London, 1953, 99 pages, \$2.00.

Dr. Toynbee needs no introduction to those who are reading to keep pace with today's thinking. In this latest little work of his, he surveys in broad pictorial sweeps (1) the cataclysmic changes in present-day international politics and in religious and social mass psychology; (2) the similar shifts in past history, the history which saw the rise of Greek civilization, and its Roman and Persian inheritors, and the rise of Buddhism, Christianity, and Islam; and (3) some plausible hints for the near future.

Russia is pictured as having acquired Eastern Christian culture on an Oriental base, and when the West proved its enemy, as having rejected Western religion, while developing, in Communism, a Western-born secularized political and economic way of life.

Islam is seen as a religious heresy, protesting against and attacking a fumbling Eastern Christianity. It proved itself able to supplant Christianity in vast areas, and to extend itself far beyond the boundaries that had given pause to Christianity. Developments in India and the Far East are surveyed with a trained eye.

The suggestion at the conclusion of the book is that one may study the downfall of Graeco-Roman imperialistic culture, and analyze, in view of this slow collapse, what is happening to the West and its imperialized culture today. Slightly reminiscent of the philosophy of Gibbon's *Decline and Fall of the Roman Empire*, but disencumbered of Gibbon's massive detail, Toynbee's book is a must for the thoughtful reader.

FRANK H. YOST.

The Tabernacle of Israel, James Strong, Baker Book House, Grand Rapids 6, Mich., 106 pages, \$1.75.

James Strong, of concordance fame, spent more than thirty years in the preparation of this material. The book has particular value for the classroom

Bible teacher and is recommended for theological departments. Well documented, it abounds in much authoritative information the average student might not have gained from various other sources. In the making of a model of the ancient tabernacle, this book will supply valuable information for measurements and materials. Its diagrams and illustrations are illuminating to college students as a guide in their creative interest.

L. C. K.

Pattern for Successful Living, Fred Pierce Corson, The John C. Winston Company, Philadelphia, 1953, 148 pages, \$2.50.

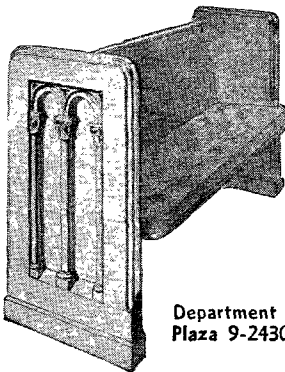
"The majority of human beings, and among them many who by the world's standards are successful, live only a part of their lives. In the house of their existence there are many unused rooms," says Bishop Corson in this very inspirational book. His thesis is that "we need to learn how to live all of our lives," and he proceeds to show the way in twenty-six such practical chapters as "Life's Definition," "Life's Destinations," "Life's Highways," "Life's Crises," "Life's Limitations," "Life's Deliverances," "Life's Atmosphere," "Life's Irritations," "Life's Master Plan."

Full of quotable gems of thought, this book will enrich the thinking and mold the attitudes of the reader. It is especially valuable in the field of pastoral counseling. There are sermon seed thoughts and illustrations too, such as the illuminating discussion of Haman in chapter 22. As the author says, "nobody needs to be a failure. Success is possible for everyone who learns what success really is and is willing to pay the price to attain it." His approach and viewpoint are thoroughly Christian.

LEONA GLIDDEN RUNNING.

The Practice of Evangelism, by Bryan Green, Charles Scribner's Sons, New York, 1951, 258 pages, \$3.00.

This book has thirty years of preaching back of it. Its author is a Church of England rector in Birmingham, England, a canon of Birmingham Cathedral, but for years has conducted preaching missions in the United States, Australia, New Zealand, India, and Singapore. When he held his evangelistic services at the Cathedral of St. John the



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Divine in New York, ten thousand jammed the doors every night. Similar receptions greeted him in Washington, Boston, Columbus, and elsewhere. The author deals with many aspects of evangelism: conversion and how it takes place; the place of the local church as a center; evangelistic preaching—what it is and how to do it; personal work; mass meetings; publicity; the place of the Bible in evangelism; how children can be reached. There is a touch of ecumenicity here and there, but it is not enough to undermine the value of a most helpful presentation.

CARLYLE B. HAYNES.

The Prophet of Hope, by F. B. Meyer, Zondervan Publishing House, Grand Rapids 2, Mich., 128 pages, \$2.50.

The Prophet of Hope, a very illuminating and spiritual treatise on the book of Zechariah, is both exegetical and devotional. The author needs no introduction to the Protestant ministry. After many years of serving as a pastor in England, he spent the last twelve years of his life in preaching tours in America. His book on Zechariah contains many beautiful symbols, and aside from a few futuristic confusions, especially in chapter 13, a minister would receive many blessings from the thoughtful reading of this volume.

L. C. K.

Famous Messages of William R. Newell, Moody Press, Chicago, 1951, 251 pages, \$3.00.

Twenty-four chapters which stir heart and mind. The author was commissioned by Dwight L. Moody to devote all his time to Bible teaching. Those who were privileged to sit under his teaching found themselves soundly grounded and established in the basic teachings of the Bible. Thousands found Christ under his ministry. These messages are most helpful.

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NEWS.....

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

¶ A resolution urging that more translations of the Bible in modern, colloquial terms of the various languages be made available, so that "greater numbers of people everywhere can understand it," was adopted by the central council of the United Bible Societies at its meeting in Bad Boll, Germany. Representatives of Bible groups in 14 countries, who attended the meeting, said that in virtually every country developments of the past few decades had wrought such radical changes in language that writing in the "classic, academic" vein is now almost incomprehensible to the young generation and to the millions of new literates being trained over the world.

¶ A resolution urging that healing services be held only in private and after full consultation with both the patient and his physician was adopted by the Methodist Conference of Great Britain at its annual meeting in Birmingham, England. The action was taken after an address by Dr. Leslie Weatherhead of London in which the prominent British Free churchman deprecated public spiritual healing missions.

¶ Now, eight years after the end of World War II, many Rhenish congregations are planning to erect memorials to soldiers and civilians killed during the conflict. Regional church authorities in Düsseldorf have advised that such memorials should not be placed in churches. "In the church one name alone matters—that of Christ," they say. "We must not make patriotic museums out of our churches." As "proper" memorials the authorities suggest special books in which the names of the dead could be recorded, chapels in church towers, stone monuments in cemeteries, or "soldiers' bells" which might be rung on certain days or at certain hours. Above all, they say, memorials to the war dead should reveal "simplicity and humility."—*The Christian Century*.

¶ An intercreedal chapel is to be created in the U.S. Capitol. The room to be used, selected by architect David S. Lynn of the Capitol, is small, 20 feet square, just off the rotunda which lies immediately beneath the Capitol dome. The room will be maintained for the exclusive use of members of Congress and will be furnished very simply in a way that will permit its use by members of all faiths. No formal religious services of any kind are to be permitted in the chapel, and it will serve only as a

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place of retreat for individual prayer and meditation. It is the first time in the 150-year history of the Capitol that such a room has been set aside.

¶ A conference of young Methodists urged the denomination to use the words "total abstinence" exclusively, not "temperance," in its antialcohol campaign. A resolution adopted at a study and worship session of young adults of the Indiana and Lexington conferences of the Methodist Church declared: "The brewing industry now professes agreement with the Church in seeking 'temperance' as a pattern for modern living." Therefore, the resolution continued, the church should "say what it means—total abstinence."

¶ The second Scandinavian Roman Catholic diocese since the Reformation has been established in Norway, with the elevation by Pope Pius XII of the Vicariate-Apostolic of Oslo to be a diocese. In May the Vicariate-Apostolic of Denmark was raised to a diocese, with Copenhagen as the See City. Catholics in Norway number some 5,000 out of a total population of 3,000,000. Most of the Catholics belong to the Oslo diocese.

¶ Americans last year contributed \$1,296,000,000, an all-time record, to religious organizations, the Department of Commerce reported in Washington, D.C. The church contributions were \$90,000,000 more than in 1951, a gain of almost 7½ per cent. Social welfare agencies, including those sending relief abroad, received \$735,000,000 in 1952, the department estimated, an increase of \$43,000,000 over 1951.

¶ Nearly half of the 18,000 Protestant missionaries serving overseas in 1952 were stationed in Africa, Latin America, and the West Indies, it was reported in New York by the Missionary Research Library. The next largest number, nearly one third of the total, were in East Asia, India, Pakistan, and Ceylon, the report said. Evangelists, educators, and medical workers made up 94 per cent of the 18,000, with technical experts, relief and reconstruction workers and business managers the remaining six per cent. It was noted that two thirds of the American Protestant foreign missionary force were lay workers rather than ordained ministers. Among the 18,000 were 429 physicians and dentists, 1,028 nurses, 64 medical technicians, 137 agricultural and rural experts, and 140 social service and philanthropic workers.

¶ Americans spent almost twice as much on television in 1952 as they did in supporting their churches, according to the annual Department of Commerce report on consumer expenditures. While they are estimated to have contributed \$1,296,000,000 to churches and religious organizations in 1952—an all-time record—during the same period they spent \$2,234,000,000 on television sets and an additional \$476,000,000 to keep their television and radio sets in repair. For the first time in recent history, Americans gave more to churches, by a small margin, than they spent attending movie theaters. Other interesting comparisons show that Americans spent about \$50,000,000 more on toilet articles and cosmetics than they gave to their churches, spent twice as much for new refrigerators and household appliances, four times as much on tobacco, and seven times as much on new automobiles. No comparison with expenditures for alcoholic beverages was available from this report, since food and beverage

purchases were combined, but other Commerce Department figures place the level of sales by the alcoholic beverage industry at approximately \$9,000,000,000 a year, or eight times the level of church contributions. In short, church contributions, although at a record level, still amount to about one half of one per cent of total individual expenditures, which were \$218,000,000,000 last year.

¶ **IN BRIEF.**—A constitutional amendment to allow the Society of Jesus (Jesuits) to operate in Norway has been shelved by parliament and will not be on the agenda again before January, 1955, according to the parliamentary secretary general. . . . The movement to place premeal prayer cards on dining tables of hotels and restaurants has spread to the diners of the Northern Pacific railway, with very favorable comment, and also to those of the Illinois Central Railroad. . . . A record number of Jehovah's Witnesses—4,640, were baptized in a public swimming pool during the sect's eight-day New World Society Assembly in New York. . . . The Department of Commerce reported in Washington, D.C., that contributions to nonpublic elementary and secondary schools set an all-time record last year, the nonpublic schools (most of which are parochial schools) receiving \$734,000,000, as compared with the 1951 figure of \$652,000,000. . . . Gideons International distributed more than 2,250,000 Bible and Testaments during the past year. . . . Protestant, Roman Catholic, and Orthodox churches of Geneva, Switzerland, will join in an observance marking the close of the 500th anniversary of the Gutenberg Bible to be held October 25 in Reformation Hall, one of the city's largest meeting places. . . . A 28 per cent gain in membership was recorded by the Lutheran Church-Missouri Synod in the past 10 years, gaining 400,000 members to reach a total of 1,871,500.

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Reference Index of Reading

(Continued from page 20)

you can always identify the original source if you have the number of the book and the number of the page. It is so easy to write "27/156," or whatever the code may be. Think of the valuable time you save in not having to write out in full the title of the book and the name of the author!

You will discover that this simple program of tabulating your reading is workable. Your notebook will become a valuable anthology of gems that will accumulate as the product of your reading. By using the above systematic plan, you will have interesting and unusual materials at your finger tips. The end results will be richer and more forceful sermons—a goal toward which we should all strive.

Seminary Extension School

(Continued from page 27)

as teachers we can say to the glory of God that these men who return to their fields will go back ablaze with the message. The winds of God have truly fanned into a flame the glowing hearts of these sixty-seven evangelists. Like the disciples of old, they will go forth to proclaim the message of heaven in burning language.

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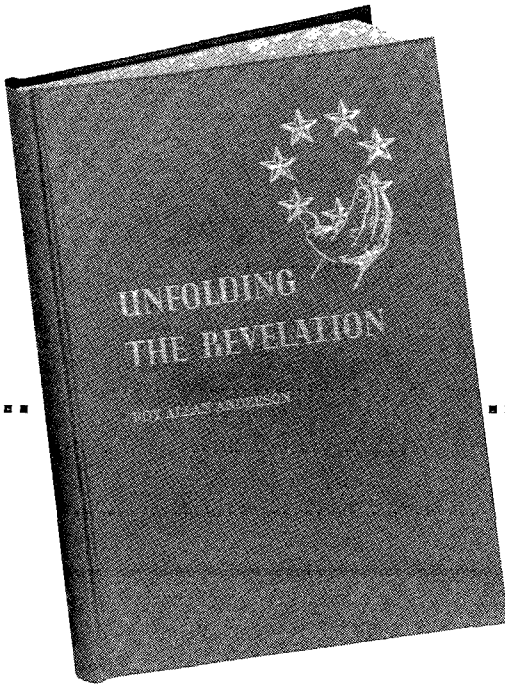
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RAGING CHARIOTS HAVE you ever thought of preaching a sermon for those who drive automobiles? There would perhaps be only a small minority in the congregation to whom it would not apply. We might choose our text from Nahum 2:4: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

Would we dare to preach such a sermon? How is our own driving? Does our own chariot run altogether too frequently "like the lightnings"? Do some of our lay people refer to us surreptitiously as "Jehu"? Do we take undue advantage of the laws in some States and communities, where if a little plate labeled "clergy" is on the car, the driver is permitted to violate almost any traffic law?

When the prophet saw the chariots "jostle one against another in the broad ways," we wonder whether his vision actually brought him close enough to a modern highway to see drivers trying to get ahead of one another at intersections and at stop lights. Do we always manifest Christian courtesy at such places? How easy it is to betray a spirit of impatience that is actually unchristian!

If our Lord and Master were living among us in this twentieth century, He would doubtless drive an automobile. But in this as in every other duty we are sure He would set a worthy example. We can hardly feature His boasting to His disciples about having had His new car up to 100 miles an hour on a modern speedway where the speed limit definitely has been set at perhaps 65 or 70 miles an hour. It is unfortunate that in some areas preachers—and sometimes even Seventh-day Adventist preachers—have anything but a good reputation with the local constabulary when it comes to obeying traffic and speed laws. Should we not give attention and study to some of our driving habits, so that in this, as well as in fellowship, we become an example unto all men, "that the ministry be not blamed"?

R. A. A.

LARGER PRAYERS THIS is a plea not for longer prayers, but for *larger* prayers. Militarily speaking, we are noncombatant, but spiritually speaking, we must be global-minded, for ours is a mission that takes some of our workers "unto the uttermost part of the earth." We discern in the headlines of today the beginnings of world-changing events that will be evident tomorrow, but do we pray accordingly?

It is barely six years now since the first headlines of the newspapers spoke of upheavals in a certain large part of this earth's area where none of our missionaries is now allowed to enter. Today nationalism is sweeping this globe from one hemisphere to another. The Mau Mau movement in East Africa has been making the headlines. What does this mean for tomorrow? Unfortunately many of

us do not have too clear an idea as to where Kenya is! Certainly our workers in that area are praying about the danger. But what about the rest of us, far removed from this place of turmoil? Should we not also have a prayerful interest in developments there? Perhaps some of us have former classmates who are missionaries in this area. It is bad enough that we write to them altogether too infrequently and perhaps not at all. But are we also neglecting to pray for them?

The newspaper headlines frequently blanket the heart's cry of our missionary warriors that we have sent to the ends of the earth. Between the lines we can see the desperate need, the near frustration, of the human missionary, but when was the last time in our prayer meetings that we had special seasons of prayer over these headlines? When was the last time we prayed large, world-encircling prayers? Are our minds and interests so taken up with our own little petty trials and difficulties that we are gradually losing the power to pray *large* prayers—prayers that will take us around the circle of this world? When we pray these large prayers our own needs and difficulties will seem insignificant by comparison, and we will be strengthened spiritually.

We have been commissioned to go into "all the world." True, many of us have been appointed to do our work in the homeland, but through our larger, public prayers every pray-er will inspire every church member to have a part in going "into all the world," thus sustaining our missionaries and strengthening their hands. And truly such prayers will hasten the work of God and bring its speedy conclusion.

B. G.

IMPRESSIONS SEVEN days a week as the public passes your church, what impressions do they receive? Even in the bustle of our modern world, men and women are taking note of our buildings. As they see our houses of worship, are they noticing the carefully kept grounds, the well-trimmed lawn, the cleanliness and the tidy appearance of the church building itself and its immediate surroundings? Is the church sign neatly and carefully lettered? Is all the spelling correct? Does it look professional? Does it give the appearance of being in possession of a good coat of paint?

As your church members come to the services on Sabbath morning, does it make them feel that they are coming to an inviting environment? Can they with proper Christian pride invite their neighbors and friends to come to church with them? Can they say to their friends with enthusiasm, "Let us go into the house of the Lord"?

If we make our church properties outstanding monuments in the community, then with David of old we can say, "How lovely are thy dwellings!"

R. A. A.