

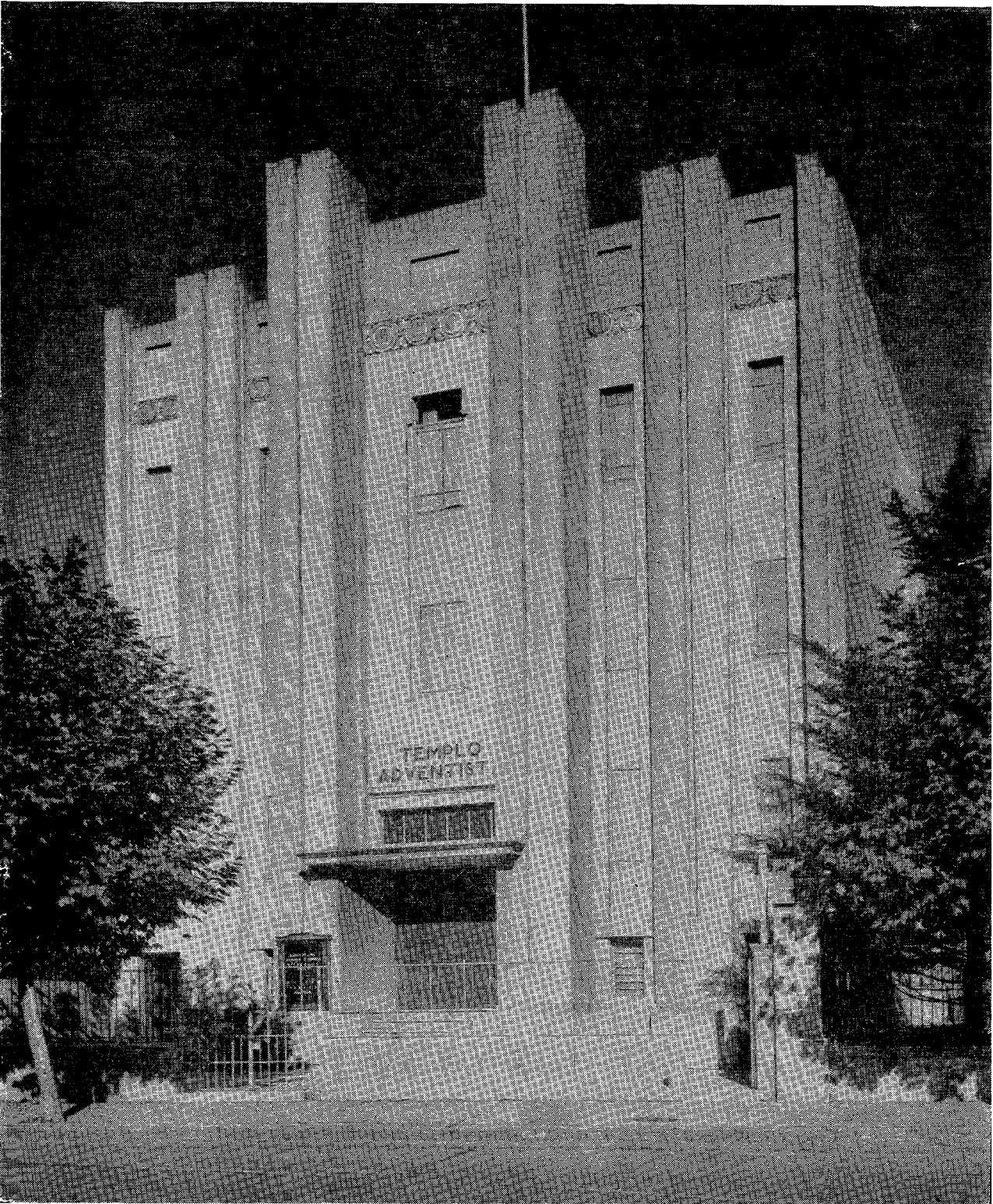
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVI

NOVEMBER, 1953

NUMBER 11



What Is in Thy Hand?

Moses, what is in thy hand?
Only a shepherd's crook,
A weak, frail stick for guiding sheep,
But Moses! Moses! Look!
It has become a living thing!
And henceforth from this hour,
Dedicated to our God,
It symbolizes power.

Samson, what is in thy hand?
Only a bleached bone,
Left upon the field to rot,
But with this alone,
Dedicated to our God,
A thousand foes are slain!
A nation's heart is turned to God
And peace is made to reign.

David, what is in thy hand?
Only a little sling
From which I often cast small stones,
But with this simple thing,
Dedicated to our God,
A giant is brought low!
A nation's heart revives again
And vanquishes its foe.

Christian, what is in thy hand?
Some simple, little thing?
Some gift neglected—e'en despised?
Still, if you will bring
Your gift and lay it at His feet,
Nor wait—this very hour,
Dedicated to our God,
Your mite becomes a power.

—AUTHOR UNKNOWN.

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXVI

NUMBER 11

AT A GLANCE

FEATURES	4
"Open Thou Mine Eyes"—How to Prepare for Retirement	
RECLAIMING FORMER MEMBERS	9
How the Sabbath School Can Help—Reclaiming and Holding Our Youth	
EDITORIAL	12
Our High Calling	
NEWS AND ANNOUNCEMENTS	15
EVANGELISM	17
Evangelism in Non-Christian Lands (Part II)—Evangelism at Union College—College Ministerial Workshops	
PASTOR	21
Observation in Pastoral Work (Part II)—Volunteer Help	
MUSIC	24
The Place of Music in Modern Evangelism (Part II)	
PULPIT	29
Giving as an Act of Worship—Expository Preaching for Today	
RESEARCH	32
References to Iron in the Pentateuch (Part I)	
COUNSEL	35
How to Meet Heresies and Errors (Part I)	
BOOKS	36
HEALTH EVANGELISM	39
You Can Live Longer, if You Live Right!—Physician's Prayer (Poem)	
BIBLE INSTRUCTOR	42
Preparing and Giving a Bible Study	
NEWS	44
POINTERS	48

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NOVEMBER, 1953

In This Issue

HOW to Prepare for Retirement" is a practical article by C. S. Longacre that will be of interest to every reader of THE MINISTRY. It appears on page 7.

This month we continue the special section on "Reclaiming Former Members." On pages 9 and 10 appear two articles by H. W. Lowe and T. E. Lucas, telling us how the Sabbath school and the Missionary Volunteer departments can be utilized to prevent apostasies and to reclaim backsliders.

On page 20 we draw special attention to the fourth quarter selection for the 1953 Ministerial Book Club, *The King's Highway*, by Charles G. Bellah. Here is an excellent book of sermons that are different. We also call attention to a new book, *Unfolding the Revelation*, by the editor of THE MINISTRY. Elder Anderson is at present conducting a city-wide evangelistic campaign in Portland, Oregon, and this new volume is being used as a textbook at the Wednesday night meetings that are conducted as a Bible study class on the book of Revelation. See page 16.

B. G.

Cover—Montevideo, Uruguay, Central Church



THE Montevideo Central church building is situated at the intersection of three of the principal streets in the capital city (population one million) of the Republic of Uruguay, twelve blocks from the business district.

For many years the congregation in Montevideo met in a long, narrow, dismal hall in a remodeled dwelling house, in an out-of-the-way section of the city quite unfavorable for progressive evangelistic work. Since moving into the new building, which was finished in the year 1940, the congregation has increased rapidly, until at the present time, with a membership of 496, the Sabbath attendance taxes the seating capacity to the utmost.

Since its earliest days the Montevideo church has been known for its aggressive missionary endeavors. The laymen are carrying on a very active campaign of evangelism. There are fifteen brethren working as lay preachers, and seventy are engaged in systematic literature distribution throughout the city. The Dorcas Society has a membership of forty-five sisters who carry on an energetic work for the poor and needy.

The members have a lively interest in the radio work. A band of twenty people are working personally with students of the Voice of Prophecy Bible School. A group of ten people use the telephone to invite people to listen to the broadcast.

In this church there are twenty Sabbath school extension units. The Montevideo church has established ten branch Sabbath schools that meet regularly within the city. Recently four people were baptized from one of these.

At the present time Benoni Cayrus, the pastor of the church, whose photograph appears above, is carrying on an evangelistic series that is very well attended. The goal for baptisms this year has been set at sixty, and the brethren of this congregation as well as the workers are praying, working, and trusting God to this end.

W. E. MURRAY, President,
South American Division.

Page 3

"Open Thou Mine Eyes"

KELD J. REYNOLDS

Associate Secretary, General Conference Department of Education



PRESIDENT DICK, members of the faculty of the Seventh-day Adventist Theological Seminary, members of the graduating class, and friends come to pay respects to the school and its sons:

The title of this discourse has been chosen to give emphasis to the need of insight, divinely directed value judgment, and disciplined minds in those who bear the vessels of the Lord. The worker who has taken the name of Christ and dedicated his life in service to the church has thereby accepted a holy vocation. With it he takes the responsibility of developing the habit of excellence—excellence in consecration, in service, in character, in Christian deportment, and in judgment. Like sanctification, this is the work of a lifetime, and it is not in man alone to achieve it. Therefore, a daily prayer of the Christian worker should be: "O Lord, open Thou mine eyes, not only to the wonders of Thy law, but also to the rich resources of Thy grace, to my own opportunities, to the needs of other men as well as to my own, that I may daily progress toward that goal of Christian character and service that Thou hast set for me."

The Seminary, as a member of the sisterhood of Seventh-day Adventist schools and colleges, is a designer and builder of godly men, working to a divinely appointed pattern. But the Seminary, though it operates on a graduate level, is not a finishing school. The measure of its success lies in the degree to which its alumni continue through life to believe, to comprehend, and to act as Christian men should believe and understand and serve.

We are living in one of the greatest periods of history, second only to that day when Christ walked among men and called and trained the twelve. The Lord is coming again. More than ever before, the church needs Spirit-filled men and women whose

every power is developed and wholly dedicated to service. Never before have there been such opportunities for the proclamation of the gospel. The press carries the Word of God. Radio and television have conquered the fourth dimension, and the message of the preacher is stopped neither by walls nor by locked doors. All the modern techniques for studying and influencing the human mind and emotions await the preacher's fuller development and use.

In no other age has there been such critical need for Christian vision and integrity. Ours is a cut-flower civilization, a world whose good habits have been inherited largely from a more Christian age. Now, snipped from the roots by an all-pervading secularism, traditions and standards are withering and disintegrating before our eyes. The impressive mansions of civilization, built through centuries of Christian belief, are being abandoned by men who have turned spiritual nomads. Science has added its influence. It has shown man how he can destroy a civilization, but not how to build one. It is time to turn men's eyes to the indestructible city of God; the church needs men of God to do that.

Changed Concepts, Lost Convictions

The Christian leader needs to have his eyes opened to a true appraisal of the modern world. He needs to dig deeper than the wars and the rumors of wars, the increase of scientific knowledge, and the crime and other evidence of the depravity of modern man. This kind of testimony he can get from his daily newspaper or the magazines he reads. What he needs to know is why men behave as they do, why they use their knowledge as they do, and what heart hungers they feel as a consequence. An understanding of contemporary life can be found in studying the educational system. It is, as it were, a "crystal ball" where the careful observer may see the shape of things present and things to come. Recently many educators have been looking critically at their own schools and have seen a shift in the pattern of values and value judgment.

Digest of the commencement address given at the S.D.A. Theological Seminary, August 26, 1953.

Through the nineteenth century most people in America believed in God, but today a considerable proportion of the people are prepared to dismiss God as a hypothesis no longer tenable. Through the same period most Americans accepted the Bible as the Word of God and the final authority in matters of religion, Christian ethics, and Christian morality, and there are many Christians who hold the Word of God in the same esteem today. But there is a considerable proportion who regard it as only a historic book, some parts of which have good moral lessons to teach. A still larger proportion are indifferent to the Bible and satisfied to dismiss it from their lives.

The time was when it was considered quite proper for prominent and educated people to hold deep convictions, and to commit their hearts and minds to great causes. Now, except in the fields of politics and sports, it is not considered quite civilized to become deeply committed to anything, for we may want to repudiate it tomorrow. We are inclined to blame Charles Darwin for the shift in values, or to point the finger at the eighteenth-century French or the nineteenth-century German philosophers. Instead we must look to the universities and seminaries and to the teacher training colleges for the seeds that are producing the harvest of the twentieth century. The secularizing of education, in the sense of attacking the foundations of religion itself, did not get well under way before 1900. It resulted from a change in the basic philosophy of education—a switch from stabilized values to unstable pragmatic practice, from behavior based upon some ultimate authority to an emphasis upon adaptability and flexible intelligence as primary values.

According to the pragmatists, man can work out his deliverance by wisely using the resources he has in hand without reference to any divine power. A satisfactory human existence is not an affair of God, man, and nature; it is altogether a matter of nature, man, and society. It is a denial of man's need of anything akin to the Christian faith as it is revealed in the Word of God. This moral relativism has in it plenty of mischief for society. In a very sober analysis, titled *Crisis in the University*, Sir Arthur Moberly, an English educator, writes:

"Our predicament then is this. Most students go through our universities without ever having been

forced to exercise their minds on the issues which are really momentous. Under the guise of academic neutrality they are subtly conditioned to unthinking acquiescence in the social and political *status quo* and in a secularism on which they have never seriously reflected."—Page 57.

The chief victim of the cult of uncertainty is, of course, the student, the coming man. A student gives this testimony:

"But what about us, the youth of America? What have we been taught to revere? When our *elders* refer to eternal verities, absolutist ethics, we are likely to recall the lessons our instructors in sociology have driven home—that morals are relative to time and place, that what is good in one society is bad in another. . . . Little of the learning we absorb includes value judgments. . . . If man is a slave to determinism, incapable of free choice, what is the value of the ballot, trial by jury, and civil liberties generally? . . . Personally I fail to understand how you can expect us to become ardent Christians and democrats when the vital postulates on which these faiths are supposed to rest are daily undermined in the classroom. . . . Isn't it palpably obvious that the root of the trouble lies in the apparent contradiction between the implications of our studies and the ideals we are expected to revere?"—HENRY P. VAN DUSEN, *God in Education*, pp. 54, 55.

Results of Educational Revolution

The revolution in education has produced results of great significance to those called to the ministry of the pulpit as well as those in the ministry of the classroom. In the first place, modern education tends to instill attitudes and concepts in the student that make it extremely difficult for him to recognize as valid the premises on which the Christian evidences were accepted by his more believing grandfather. In the second place, the alumnus of modern education is not disposed to turn to God when he is in trouble. Education, he has been taught to believe, has presented all the disciplines essential for life. But religion has either been absent or elective in his education. Therefore, when in trouble, he does not look to it; he looks for a new wonder drug, or a new equation, or a new gadget; as a last resort he sees a psychiatrist. Most serious of all, his education has tended to unfit him for distinguishing between sin and intellectual error.

In preaching the everlasting gospel we must take all of these things into account. The fathers of the Advent message preached to men who believed the Bible to be the Inspired Word of God. We confront a generation of men to many of whom the Bible is merely another good book, and some of them are not sure there is a God. The fathers preached about the fall of

man and his redemption and regeneration through the sinless life of Jesus and His death upon the cross, to men disposed to accept the doctrine as from God; whereas many of our neighbors regard the most sacred truths of Christianity as metaphysics or folklore, to be studied as a branch of anthropology or examined in a philosophy class, if they are studied at all.

We must present the eternal absolutes of God's law to men whose education has conditioned them against receiving anything as either absolute or eternal. We must call men out of sin who have been taught to repudiate the Scriptural concept of sin, and who have lost the sense of the sinfulness of sin. When the Spirit of God awakens dormant spiritual hungers in men and women unaccustomed to giving religion either a thought or a moment, we must be ready to present, interpret, and exemplify eternal truth in terms of the needs of the times, the needs of contemporary man.

Our Challenge and Opportunity

The work calls for men of God who are also men of power. Never was there greater need of the Spirit to give wisdom and strength of soul and mind to the Christian worker. Never was there greater need in the ministry for lifelong self-improvement, under divine direction, in spirit, in mental culture, and in character, for Christian service. Never has it been so important that workers be well educated in the Scriptures and in the techniques of service, honoring God and blessing the church through their spiritual and mental maturity, wise in all essentials, yet preaching with simple effectiveness Christ and Him crucified.

The power of the gospel is inherent and everlasting. It worked in pagan Rome. It cast off the irons of medieval formalism,

and brought the spiritual rebirth of the Reformation. In the early nineteenth century it revived the church in England and America, when men had almost lost the sense of sin. It is working now. Men discover, in time, that science has not all the answers, and that some of life's most precious experiences cannot be measured on the slide rule or tested by the scientific method. It comes, in time, as a shock to realize that without God we have only a hollow man. Men grow tired of being forever at sea, unstable and blown about by every new social doctrine, and they look for something to tie to, so they can get their feet on solid ground.

It is then that the messenger of hope finds his opportunity. The gospel cannot fail; the truth will triumph. And God depends upon men who accept and develop the power He offers, men who will carry the yoke of responsibility on sturdy shoulders. God's men have served Him faithfully in all ages and under all conditions. Some of you who are graduating have spent many years in the Lord's service. Some of you are perhaps just beginning. All of you are God's men. May God give to the members of this class a heavenly vision forever bright, and wisdom and power, love unfailing and courage always high, and may you each render distinguished service to the Lord, to the church, and to needy humanity.

COUNSEL TO HUMBLE self before God.
MINISTERS Christ will be your efficiency.
He has appointed you as rulers over His household, to give meat in due season. Christ's laborers are very near His heart of love. He desires to perfect His household through the perfection of His ministers.—*Testimonies*, vol. 9, p. 151.

EVERY CRISIS AN OPPORTUNITY

☐ EVERY crisis is an opportunity for discovery. No one weathers the storm of a turbulent emergency without realizing powers within himself he never knew he had; friends whose presence and devotion he had not recognized; resources which would never have been utilized if a desperate hour had not called forth new explorations in the reserves which life holds back for emergencies. . . . The time to prepare for life's emergencies is the period when life is running smoothly. . . . When the storm breaks, the right command is not to "abandon ship" but to "strip for action." It is the time to draw on the stored-up resources of confidence.—FRED PIERCE CORSON in *Pattern for Successful Living*, pp. 37, 39.

How to Prepare for Retirement

C. S. LONGACRE

Takoma Park, Maryland



EVERYONE who is employed should look forward with happy anticipation, rather than dread, to the time of retirement. Retirement comes to all persons who are employed, or hold official positions, if death does not overtake their careers prematurely. Therefore it is incumbent upon every person to be prepared physically, mentally, and spiritually for the time when retirement becomes a necessity.

There are some who have faithfully served their Master for many years in His cause; but when the time comes for them to retire, they have a great deal of difficulty adjusting themselves to the new situation, which they had hoped would never come to them.

Many employment agencies, whether in Government or in private business, have fixed certain age limits arbitrarily for the retirement of their employees, whether or not the employee is disqualified for further service. God, however, does not employ such arbitrary restrictions, which disregard a person's ability, among the servants He chooses. The apostle John is a striking example of the way God can use aged workers, long after others have fallen out by the way. When John's enemies "thought him to be past service, an old and broken reed, ready to fall at any time," they exiled him to the Isle of Patmos in retirement. But the Lord did not retire him. Even on Patmos where he was retired, he still made friends and gained converts to Christianity by witnessing for the truth. It was after his retirement that he wrote his epistles and received more communications from heaven and through the Holy Spirit than he had received during the rest of his lifetime.

Likewise the aged Paul, when his enemies retired him to Roman prisons, wrote most of his epistles, and made converts while in prison, even among the members of Caesar's household. "If God be for us," says Paul, "who can be against us?"

Trades and Hobbies

Whatever our profession or field of service may be during our lifetime, we should prepare for eventual retirement. Some workers become discouraged and find it difficult to adjust themselves after they have retired because they have failed to prepare themselves for retirement. They had no hobbies, no interests, no other fields of service aside from their regular work. Though the apostle Paul said, "This one thing I do," nevertheless he learned the trade of making tents in order to support himself while preaching the gospel.

Every person should learn a trade aside from the regular employment he is engaged in, or have some special type of work to occupy the time in case employment ceases. A minister should seek to become proficient in more than one branch of the Lord's work. A pastor of a church should qualify himself to promote all phases of work connected with the Lord's cause, and not just content himself with preaching the gospel. A successful farmer does not depend upon raising only one product upon his farm, but cultivates different kinds of crops, so in case one crop fails, he has others upon which he can depend. A successful architect does not content himself with studying only one kind of construction, but studies the construction of various kinds of edifices, even though he may specialize on a certain type, in order that if his specialty should become slack, he can fall back on his reserve knowledge along other lines, and still do a prosperous business. So every worker in the service of God should prepare himself to meet future emergencies, in case he reaches the end of the trail in his special type of work, or in case he is retired on account of age, though still capable of working and witnessing for God. He needs to be occupied doing something to improve himself and his time after retirement, instead of sitting in an easy chair, folding his arms, and rusting out.

If opportunity does not knock at his door, let him make a way to the door of

opportunity. God did not intend that any normal person, much less a Christian worker, should be a creature of circumstances. A prudent worker gives some thought to the future and prepares himself to meet emergencies. The pilot of an airplane who puts just enough fuel in the tank to reach a certain destination is likely to come to serious grief if he should happen to encounter adverse winds.

If a person wishes to spend a happy and useful life after he is retired from his regular work, he must build up a reserve fund of practical knowledge, of physical energy, and of robust health. He should cultivate a cheerful disposition and a willingness to do anything he is requested to do, without feeling it to be beneath his dignity or station in life. If a retired worker has been a profitable producer instead of a consumer, he will find ample opportunity to serve God and needy humanity. He will find his brethren ready and willing to make use of his gifts and talents in part-time work in the cause he loves to serve.

If the worker is left on his own meager resources to support himself, he should endeavor to augment his income by working at some trade he learned or by cultivating a small plot of ground; and then do missionary work on the side by visiting the sick and shut-ins of the church, by assisting the pastor, and by taking an active part in all church activities. There are retired workers who have moved into dark counties where no Adventists lived and where no evangelistic effort was ever held, and who have done a noble work in witnessing for God, scattering our message-filled literature, and giving Bible studies to those who have become interested in the truth.

There are hundreds of avenues open for service after retirement to wide-awake and enterprising workers. Such a worker should look forward with glad anticipation to the time when he is released from the steady routine of organized and ordered service, to a time when he is free to enjoy the fruits of his labor in the past and is able to do some things he longed and hoped to do, but had no opportunity to do in the steady and continuous program of necessary duties in his employment.

Our period of retirement should be the happiest in our life's career. Life is largely what we make it. It is the time when we reap what we have sown, and are paid back with the same kind of coin we dealt out to

others. It is the time when we reap the friendships of all the friends we made in the past. It is the time when we grow mellow in our experience and attitudes toward others, and the rough edges and corners in our characters are polished off. It is the time when old workers should cheerfully give place to young and vigorous workers, and when young workers should seek counsel from old and experienced workers.

Dear fellow workers, as some of us approach the sunset of life, may our western horizon be tinted with the glories of the golden age in our career. Whether that period of retirement be the dark age or the golden age depends largely on our attitude.

How a Great Revival Can Come

BLESSED is he that readeth, and they that hear the words of *this* prophecy" (Rev. 1:3). To ponder any portion of God's Word will result in rich reward to the reader, but a special blessing is reserved for those who study the revelation of Jesus Christ. This promise, made in God's Word, becomes even more significant when we consider the following statements from the Spirit of prophecy, found in *Testimonies to Ministers*:

"When we as a people understand what this book means to us, there will be seen among us a great revival."—Page 113.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience."—Page 114.

A number of our evangelists and pastors who through the years have conducted special studies on the book of Revelation for the public and for our own believers have seen these promises fulfilled before their very eyes.

R. Allan Anderson, secretary of the General Conference Ministerial Association, has for more than a quarter of a century followed the plan of conducting large evangelistic classes in a verse-by-verse study of the book of Revelation. These classes have been conducted weekly as a regular part of the program of public evangelism.

In response to the many requests that have come to Elder Anderson through the years to have these studies published in book form, a new volume entitled *Unfolding the Revelation* is now available. It is being used on Wednesday nights in a large public Bible study class in connection with the Portland, Oregon, campaign now being conducted by Elders Anderson and Glanzer. Please turn to page 16 of this issue for further details.

B. G.

RECLAIMING FORMER MEMBERS

Discussions Relative to the Preventing and Reclaiming of Backsliders

How the Sabbath School Can Help

HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

IT IS possible to multiply machinery in our endeavors to reclaim former Adventists and still not succeed. Machinery does not work itself, it has to be directed and controlled, and the more we multiply it, the more arduous and often wasteful becomes the control.

In this matter of reclaiming our former members, we probably have all the organizational setup we need to do a successful work. What we need is a little overhauling, a renewal of our interest and determination, and, above all, a deeper heart concern over those already out, and those in danger of slipping out of the church.

By and large, this is a general pastoral problem of deep concern to every department of the church, but its ultimate responsibility rests upon the pastors and leaders of local churches. It concerns the Sabbath school in a special way, because this department cares for all, from the nursery child upward. It embraces in its membership not only unbaptized children but any non-Adventists who are interested enough to attend.

Probably more than any other department, the Sabbath school, if it lived up to its ideals, could contribute to the solution of the apostasy problem. Here the church gathers round the open Word of God weekly; here its members are led into a daily study of the same life-giving Word. Since "the beauty and riches of the word have a transforming influence on mind and character" (*Christ's Object Lessons*, p. 132), we are building a barricade against apostasy when we teach the Word interestingly, convincingly, evangelically in our Sabbath schools.

It is just here that the barricade is occasionally breached by the enemy. Good Bible teaching is not easy work, and any preacher who gives time to conducting a Teachers' Training Course in his churches is doing solid work in forestalling future declensions from the truth.

Teaching small classes of from twelve to fourteen adults means that each teacher can keep

in personal touch with each pupil. He will know the pupil's mental habits and aptitudes in Bible study, whether he enjoys a good spiritual experience, when he is discouraged or faces fierce temptation, when he is absent a great deal—and if he is, whether sickness or indifference is the cause. It is clear that a good teacher, apt at creating a lively interest in Bible study, alive to the needs of each member of his class, interested in the spiritual and temporal welfare of these individuals, will be a tower of strength in the church. Spiritual and doctrinal problems, also sickness and discouragement in an individual, will be discreetly reported to the pastor for prompt attention. It would pay our pastors to keep in touch with our teachers on this pastoral care program. Our laity can be used more than they are, and in this way lay energies can help us in holding what we have and in attracting new members to our Sabbath schools and churches.

Card Index Checkup System

The Sabbath School Department has a card index checkup system arranged to show on four tinted cards—

1. Those who are members of the church *and* of the Sabbath school—*white*.
2. Those who are members of the church but *not* of the Sabbath school—*red*.
3. Those who are Sabbath school members but *not* members of the church—*blue*.
4. Those who are relatives, backsliders, or interested—*green*.

Assuming that each school had an up-to-the-minute checkup system, a pastor could at a glance decide on his visiting program. He would thereby nip much apostasy in the bud. He could use these check cards as valuable aids in his evangelistic program of regular baptisms in each church.

Right through all the children's divisions this personal, evangelistic spirit should operate. It is a good appeal to former members and inter-

ested people, when adequate plans are prepared to attract the children. "The object of Sabbath school work should be the ingathering of souls," we have been told (*Counsels on Sabbath School Work*, p. 61), and anything short of that is failure.

A successful school carries an interesting program of missions promotion, which should not be primarily a money-raising project. It should be interesting, cultural, inspiring, calculated to weld the members into a world movement. Together with an inspiring class period, such a program would attract people, and we could confidently go to every former member with an invitation to come to a program that would make him want to come again.

Pastors' suggestions at Sabbath school council meetings as to how programs could be polished and improved might be an invaluable help in securing more attractiveness in Sabbath school programs. Such a plan might serve as part of a concerted effort to invite former members to join us again. Homecoming days need more than the effort to go and invite people. We must have improved programs—life without sensationalism, inspiration without cheapness—in all our services in God's house.

If every Sabbath school had inspiring teaching, if every teacher were a personal worker, if every Sabbath school program had appeal be-

cause of its organization and human interest, if visitors were welcomed and not made to feel like outsiders, if the absent and discouraged ones were regularly visited and made to feel we missed and wanted them, if former members were constantly on our hearts and regularly contacted, if—"But," you say, "these are just ideals!" Well, ideals were made to strive after, and when Jesus worked with His church on earth He maintained His ideals though working with imperfect men. The church today is "enfeebled and defective," but it is the object of God's "supreme regard" (*Acts of the Apostles*, p. 12), and the Holy Spirit works with that church in the terms of an appealing perfection.

It is certain that we have the machinery to grapple successfully with this problem of holding and reclaiming our membership. If only we were all imbued with the belief that "in comparison with the worth of one soul, the whole world sinks into insignificance" (*Testimonies*, vol. 5, p. 614), then we should lose less, and reclaim more, of those precious ones for whom the great Soul Winner died.

If we as workers alone endeavor to stem the tide of backsliding we shall not have much success. We can give leadership, but we must enlist the deepest interest of every church officer in our ranks. People are always won for God when the church cares enough to go after them!

Reclaiming and Holding Our Youth

THEODORE E. LUCAS

Associate Secretary, General Conference Missionary Volunteer Department

A CHURCHMAN not of our faith has said: "Youth are the pride, the hope, and the despair of most churches. We have a right to be proud of them because their presence shows that we are doing our job of reaching the unreached. They give us hope, for we have a wonderful opportunity to develop them into active Christians. They are our despair because too many of them drift away before they reach manhood and womanhood."

The youth of the Seventh-day Adventist Church are the pride and the hope of the church, but not its despair, because the messenger of the Lord has given us courage over and over again with instruction from her Heaven-guided hand:

"The charge given to Peter by Christ . . . , 'Feed My lambs' . . . is given to every minister. When Christ said to His disciples, 'Suffer the little children to come unto Me . . . ,' He was speaking to His dis-

ciples in all ages. . . . Why should not labor for the youth in our borders be regarded as missionary work of the highest kind? It requires . . . delicate tact, . . . watchful consideration, . . . earnest prayer. . . . He . . . whose heart is filled with love and sympathy will be able to reach . . . youth. . . . Often those whom we pass by with indifference . . . have in them the best material for workers. . . . There must be more study given to the problem of how to deal with the youth."—*Gospel Workers*, pp. 207, 208.

With the book open to these pointed testimonies, our leaders, looking down through the years, saw the fulfillment of the prophetic vision:

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Messages to Young People*, p. 196.

Adventists do have reason to be optimistic in regard to their efforts for saving their youth.

However, there are evidences that too many of our young people fade away into the world with too little notice from those closest to them. What can we do to reclaim them as a mighty force for Christ?

In the beginning some things should be understood clearly as to why the church and the Missionary Volunteer Society must work as a unit in this reclamation. The Missionary Volunteer Society is not simply an organization conducted by young people. It is an organization through which the church can do what needs to be done for her young people. It gives the church an opportunity to lead youth in continuous, organized, and systematic work, to direct their social life for the good of the church and for the good of themselves, to guide them in systematic reading of supremely good books, to direct them in Bible study, and to aid them in learning to live the prayer life. With this brief and simple schooling in the corporate responsibilities of the church and the Missionary Volunteer Society in reclaiming youth, let us see what corporate achievement may be shared.

The Prospect List

Every Missionary Volunteer Society should maintain an active and up-to-date prospect list. An attractive card may be prepared for this purpose, which will show at a glance why a person is a prospect, when the last call was made at his home, who made the call, and the impression gained by the caller. Every MV Society should have three times as many prospect cards in its file as there are active members. There is no greater thrill than to see names on prospect cards, names which later become real personalities, having passed from the class of reclaimants into MV and church membership. An early step in the matter of preparation is to assemble a prospect list and to write down all pertinent information on cards.

Where do we get names of young people to put on the prospect cards? Strange as it may seem, this is a real problem. One fruitful way of getting names is to take five minutes in the regular Missionary Volunteer meeting and ask each person present to write down the names of all the young people he knows who have dissociated themselves from the church. It is amazing how many names will be handed in by this method. Usually, young people know where these youth are, yet it may never have occurred to them that they should seek to reclaim them, or talk to the pastor about them. The wise leader presents names to his youth group at least once each month and sends out teams to visit the new prospects.

Those who take these cards will frequently comment: "Why, I know this person"; or "I ride on the streetcar with her every day"; "We are in the same class at school"; "She works next door to the office where I work." But when these visitors are asked, "Have you ever approached this person about the claims of Christ or of His church upon his life?" the answer is frequently negative.

The second source of prospects may be the church list. It is a tragic thing to allow those who are discouraged to slip away from the church! Jesus once asked the question of His disciples: "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray" (Matt. 18:12, 13).

An author illustrating this text writes that many times during his boyhood days on the farm a cold winter rain would begin early in the afternoon and the stock would gather at the barnyard gate waiting to enter the shelter of the barn. Then someone would notice that one of the sheep or one of the cattle was missing. He did not think of waiting until the next day, or even until the rain had ceased. He would start immediately climbing the steep grade to the hill pasture, looking for that which was lost. Should it not become the responsibility of Christian young people to list the names of their fellow youth who have dropped out, and then to make adequate plans to win them back to the society and the church?

The third source of prospects may be secured from the pastor's visiting list. If the church maintains a guest book in the vestibule or registers attendance at any of the services, there will be names on these records that ought to be kept on the youth prospect list. Then young people must be ever on the alert in all the services of the church to approach anyone who seems to be the prodigal returned.

The fourth source of prospects is a survey. A survey must be well planned and carefully carried out. Young people usually are frank and will give ready answers to the questions asked them. If the survey method is used, it is important that sufficient time be given to preparation for the work. Carefully detailed plans must be worked out.

Holding the Reclaimed Ones

When a special effort is made to reclaim youth for Christ, what do you have to offer?

Are the meetings attractive and challenging? Will they find that which will make them want to come back again and again? By all means, provide something they can understand and enjoy.

One of the first secrets in holding young people is to give them some responsibility. As soon as possible let them feel that they are giving something as well as getting something. Many youth become indifferent and listless because the same few do all the work, and the reason for this is that others have not been challenged to take some part; those who lead too often concentrate on their special friends.

We might re-emphasize the importance of giving effort to making better use of our opportunities and resources rather than trying to replace them. New, untried methods are sometimes good but not always magical. The available, improved and enriched, is adequate to strengthen the faith and reclaim our youth for Christ. To do *for* our youth is good, but to do *for and with* them is much better for the success of the reclaiming process.

Churches must always be on the alert to their job in reclaiming youth. They have energy, originality, and willingness. Even if a youth does not do quite so well as an older person who has had more experience, the harvest of future years will outweigh any minor temporary loss in performance of church duties.

Youth add variety and often bring the very best methods. Youth can be integrated into the church program more often than they are. Sometimes young people in their twenties who could be serving in church positions are not considered mature enough. Responsibilities will add height to their stature of service.

The church will reclaim and hold more of its youth if it is willing to put the youth in positions that will both demand and develop their initiative. It will take more work and thought on the part of the church to win, hold, and save its youth, but the job can be done! It is a glorious undertaking right at our doorstep.

APPRECIATION FOR THE MINISTRY THE spiritual tone and soul-winning suggestions of THE MINISTRY do something to me every time a new issue comes. It seems *our* paper is becoming better month by month.—L. R. ELLISTON, Pastor, Fort William, Ontario, Canada.

I MUST express my appreciation for the many good things that come to me through the pages of THE MINISTRY. Its pages contain not only inspiration but good sound counsel. Thank you.—W. L. SCHOEPFLIN, Pastor, Walla Walla, Washington.



Our High Calling

TO CARRY the joyful news of God's love to the world is the only real purpose of the ministry. Today we meet to set apart two of our brethren to the sacred work of the ministry. When men are thus set apart and consecrated for the service of God, it is natural that the church that sets them apart should sense something of that responsibility. Concerning the first Christian ordination service, we read that Jesus went up into a mountain, and He "callesh unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:13, 14).

Two statements here are important. When the Lord called these men their first responsibility was to be with Him, and then "that he might send them forth to preach." That divine arrangement is arresting, for only men who have been *with* God are qualified to preach *for* God. Their service for others is the outgrowth of that fellowship, and only one who senses a divine call can enter into this experience.

Then note it was Jesus who called "unto him whom he would." The men themselves had nothing to do with the call. This was something that proceeded entirely from God. The apostle Paul, in the early days of his training, never dreamed that he would be a minister to people outside of the Jewish nation, for he was a Pharisee, having qualified himself for service to his own people. But you will recall that one day on the road to Damascus to carry out the responsibilities placed upon him by the Sanhedrin, this man met Jesus. And the very first thing the Lord did for him was to blind him to

Sermon given at the ordination of W. Earle Hilgert and Christy M. Taylor in the chapel of the S.D.A. Theological Seminary, August 19, 1953.

all the ambitions of his proud heart. During those three days of darkness the Lord spoke to his heart. Christ and His work became the passion of his soul.

Writing to the church in later years, he says, "I was made a minister, according to the gift of the grace of God given unto me" (Eph. 3:7). He did not make himself. God made him. And it was by "the effectual working of his power," by the indwelling of the Spirit of God, that Paul was made a minister. And why was he called? "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (verse 9).

This sets before us the purpose of all preaching—to make all men see the mystery of divine love. And that is no easy task, for "the god of this world hath blinded the minds of them which believe not" (2 Cor. 4:4). As ministers we go out to men who are spiritually blind. What a delicate touch and what grace it requires to remove the cataracts of sin from the blinded eyes of the men and women around us! None but those who are spiritually guided can bring men the vision of the divine mystery.

As those first heralds of the cross went forth to their work, it was to do more than preach. They were called to reveal the Lord Jesus to the world. Again the great apostle says, "It pleased God, who separated me . . . , and called me by his grace, to reveal his Son in me" (Gal. 1:15, 16). The life that reveals the saving power of God to the world must be no ordinary life. Only a crucified life can testify of a crucified Christ. It takes a holy man to reveal a holy God. M'Cheyne, that spiritual leader who, before he was thirty years of age, shook Scotland with his prayers more than a century ago, made a statement that I want to pass on to you, brethren. And may the Spirit of the Lord bring it often to your minds. He said: "It is not great talents the Lord blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God."

You may not be called to the responsibilities of conference administration, or to the great service of a singing evangelist, to sing a song into the hearts of lost men. God may not call you to be an outstanding preacher with the gift of silver-tongued oratory. But He has called you to be an ambassador of heaven. He has called you by His grace to

be holy, and that demands the entire consecration of body, soul, and spirit.

In the last book of the Old Testament there is set before us in beautiful language the true ideals of a minister. Let me read it from the Moffatt translation. It seems a little more impressive. "My compact was with him, life and peace I gave him, ay and reverence—he did revere me, he did stand in awe of me. True instruction came from his mouth and no wrong issued from his lips; in peace and honesty he lived close to me, and he turned many away from evil" (Mal. 2:5, 6).*

Brethren, that truly is a high calling, to live close to God, your lips moving only to tell the sweet story of the gospel of peace, and by divine grace to turn many away from evil. It is to this service that the Lord is setting you apart this day. As you come forward to be consecrated, I would remind you that this is a lifework. "No man, having put his hand to the plough, and looking back, is fit for the kingdom" (Luke 9:62). The ministry is not a profession. Men can enter professions at will. One can *choose* to be a scientist, a lawyer, a teacher, a doctor, or enter some other profession, but you cannot invade the ministry like that. God has chosen you. Nor can you leave the ministry at will. If you do, it will be to suffer great spiritual loss.

Today you are being set apart as commissioned officers in the army of the Lord. In a few days, Brother Taylor, you will bear the insignia of a United States officer. But this service today is a higher calling and demands far more than any service we could render our country. As a commissioned officer in the army of the Lord, I urge you to ponder well the step you are taking.

When I lived in London some years ago my heart was heavy, as I knew millions of other hearts were. In those days it was not difficult to see World War II looming over the horizon and to recognize that the long-hoped-for peace was far away. There was a particular family in the British Army that for generations had held high office. One of the sons was a major in the Seaforth Highlanders, than which no regiment in the British Army has a more illustrious history. He was a splendid specimen of

* From: The Bible: A New Translation by James Moffatt. Copyrighted 1922, 1935, 1950-52 by Harper & Brothers. Used by permission.

manhood outwardly—handsome and brilliant. He was respected by his officers and loved by his family. No shady thing had ever been connected with that family. But he lacked real principle. He began to be very friendly with a young woman, and soon that friendship grew into an illicit relationship. She was an enemy spy. She spoke English perfectly, but her one purpose was to get military secrets; those that she relayed to her government.

For months officials of the army and Scotland Yard worked to locate the source of leaking information. Nobody ever suspected this officer. Even when the evidence was unquestionable, the opinion was expressed that such a thing was impossible. But at last it was revealed in all its horror. That officer was summoned to appear before a court-martial. The charge was made, the evidence was presented, he was proved guilty, and he was sentenced to death as a traitor. The sentence, if I remember correctly, was later changed to life imprisonment. He was brought before his regiment, and there was dishonored. One by one his medals and insignia were stripped from him. Everything that had been heaped upon him was taken away, and in disgrace he was drummed out of the army. A few months afterward his mother died of a broken heart.

That case made a tremendous impression on me. Could anything be more humiliating than that? Yes, there is something even worse. It is to see one who, having been commissioned as an officer in the army of God, living in illicit relationship with the world and because of a lack of true standards has to be separated from the ministry and his credentials taken from him.

This morning, my brethren, the church, through her representatives, is separating you unto the gospel ministry. May the Lord give you His grace to endure unto the end. It is no easy task to which you have been called. There will be times when you will wonder why you were sent to a certain place, or why you were called to a particular responsibility. That is the time you will need to lean heavily upon the arm of the Lord. This is a sacrificial work, and demands all there is of you.

A dear friend of mine, a fellow minister with whom I spent some time in a college, and who today is carrying heavy responsibility in one of the overseas divisions, told me an experience that came to him one

day. His wife was not well, and the children were particularly fretful as he left home one morning. There were tears in the eyes of both father and mother as he said good-by. He had a feeling he ought to stay home, and yet his work was calling him. He left; he had many calls to make, sick people in a hospital to visit, a mother who had problems with an adolescent daughter, another family in distress who needed his counsel. One by one he discharged his duties. Then he came to the home of a certain Mrs. Jones. As he stepped inside she broke the joyful news that she had seen the light of the glorious message of God, and had determined to be baptized. Before he left the home that decision was sealed in prayer.

He went on; it was a hot day and he was tired. He did not have time to go home before the prayer meeting, so went to make a brief call on a friend, a prosperous businessman. As he walked into the office the friend said, "Glad to see you. I have good news. I just pulled off a big deal today. I made ten thousand dollars!" And he told him how he had done it. "That's when business is really interesting, when you can do that." They chatted for a few minutes, and then he had prayer with him. From there he went to the meeting, but the words "ten thousand dollars" kept ringing in his ears. In fact, he seemed to hear a whispered word saying, "Why don't you get out of this preaching, and do something that will bring you ten thousand dollars?"

It was late when he got away, for some people there also needed counsel. When he reached home his wife greeted him, and after a brief chat about the family he told her about the big deal their friend had settled that day. As was his custom, he went into his study to pray before he retired. He lived again the experiences of the day and thanked the good Lord for every blessing. He came back to his wife, who was putting away the last of the toys. It was late at night, but there was a new light in his eye. He put his arm around her and said, "I want to tell you something wonderful, dear. You know that Mrs. Jones we prayed for

Don't waste life in doubts and fears; spend yourself on the work now before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or years that follow it.—Emerson.

this morning? She made her decision today. She's going all the way." Then looking into her weary eyes, he said, "Honey, we too pulled off a big deal today—not ten thousand dollars, but God gave us a soul worth ten thousand worlds."

They dropped on their knees and thanked God. As they pillowed their heads that night, he seemed to hear the rustle of a wing, while a quiet voice spoke out of the stillness, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A minister's work is often nonspectacular, but it is the most genuinely rewarding work in all the world. To that work we now dedicate you. May God give you both the joy of His presence as you go forth to His service.

R. A. A.

News and Announcements

Back From Korea

FREEDOM GATE at tiny Panmunjom village in Korea has been watched with greater interest lately than any big city in the world.

But these returning boys will need many new freedoms when they get home. They will need the help of their families and neighbors to get adjusted.

The churches of a number of denominations have a placement committee that is helping its boys get placed on farms of their own. Other churches have other plans for helping their boys get started again. Some churches are developing a father-and-son partnership plan.

Various methods of helping the boys get started are described in a new ninety-six-page bulletin that is being sent on request by the Rural Department, Drew Seminary, Madison, New Jersey (send forty cents for handling charges).

Demand for Bible Reported at Peak

THE demand for Bibles is now the greatest in the history of Christendom, it was reported recently at the 137th annual meeting of the American Bible Society. At the same time, it was noted that the Scriptures had been translated into languages that 90 per cent of the world's population could understand.

The Rev. Dr. Eugene A. Nida, secretary for translations of the society, told those attending the session at the Fifth Avenue Presbyterian Church, Fifth Avenue and Fifty-fifth Street, that "never before has there been such a demand for this message of life."

Dr. Nida, who returned recently from a fifteen-month tour of thirty countries, said the peoples of the world wanted the Bible not as a "mark of social respectability" but "to read it, to understand it and

to be transformed by its message." He said that revisions of the Bible in English and fourteen other languages and dialects were now under way.

The society's annual report notes that some part of the Bible has been appearing in a new language or dialect at the rate of one translation a month for the last fifty years, and that there are now complete Bibles in 197, New Testaments in 257 more, and parts of the Scriptures in another 690.

In this country and abroad, the report continued, 13,369,060 volumes of the Scriptures were distributed in 1952. Most were portions of the Bible, while 825,647 complete Bibles were distributed.—The New York Times.

Catholic Advertising Successful

NUMERICAL gains of the Roman Catholic Church in the United States during the past year were due in part to the Catholic advertising program sponsored by the Knights of Columbus, delegates to the organization's national convention were told in St. Paul, Minnesota. Luke H. Hart, St. Louis, Missouri, chairman of the Catholic advertising committee of the supreme board of directors and newly elected supreme knight, said in his report that since the K. of C. began its advertising program in 1948 it has received 1,296,236 inquiries to advertisements on the Catholic faith it has published in leading magazines and newspaper supplements of the country. These inquiries, in turn, have resulted in 117,282 persons enrolling for Catholic instruction by mail.—Religious News Service.

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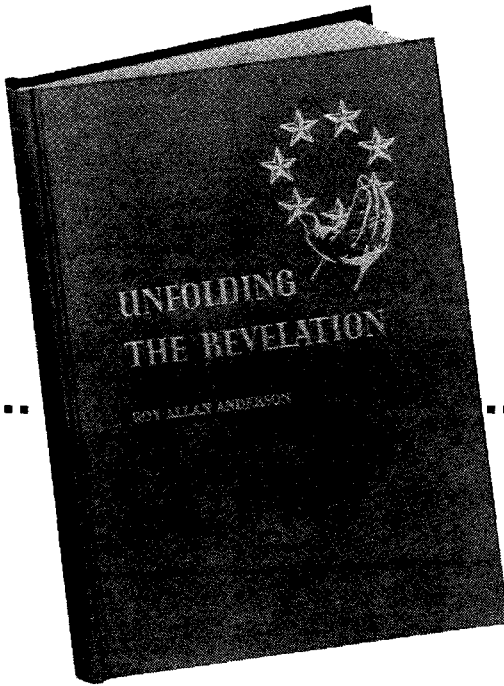
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This new volume has been rushed to completion in time for the big evangelistic crusade now being conducted by the author in Portland, Oregon, where it is being used as a textbook in large public Bible study classes on Wednesday nights. For many years public evangelism classes as well as seminary and college classes have profited from the study of Roy Allan Anderson's material on the book of Revelation. Join the thousands who have deepened their spiritual life through this simplified analysis of the Revelation of Jesus Christ.

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E VANGELISM *Winning Men for God*

Evangelism in Non-Christian Lands—Part II

Our Approach to the Task

ROBERT H. PIERSON

President, Southern Asia Division

TODAY many of our problems are different from those that had to be dealt with some years ago when our work began in non-Christian lands. Since this is true, it may well be that our approach will likewise differ in some respects. Of Paul's day it is said, "Paul had endeavored to sow the seed, which others must water. Those who followed him must carry forward the work from the point where he had left it."—*Acts of the Apostles*, p. 272.

We must start from the present, and carry forward the work from the point where loyal predecessors have left it. They laid the foundations well. God greatly blessed their service. Some of us had the privilege of serving in those earlier years before the present era of awakened nationalism and changing conditions. Today we may well change some of our methods to the advantage and the progress of the work.

An Effective Agency

Along with the majority of my fellow Christian administrators, I am a strong believer in the Voice of Prophecy program, both over the air and through the medium of the Bible Correspondence School lessons. We have found it effective in non-Christian lands just as it is in places where the Bible is more widely known. Before me on my desk this morning are the testimonies of three Moslems. "I have fallen in love with Christ," one writes. "He is in me and I in Him." Another says, "I am a Moslem because I was born into a Moslem family. There was something lacking in my spiritual development. I have found in the Voice of Prophecy just what my soul has been hungering for." Yet another: "The resurrection of Christ is a perfect covenant of life. The truth that Jesus is raised from the dead avoids the peril and fear of the tomb." Similar testimonies by the hundreds and even thousands have come in, not only from Moslems but also from Hindus, Buddhists, Jains, and many other non-Christians.

From the foregoing it is evident that the Voice of Prophecy can be an effective agency in bringing the gospel to non-Christians. It can be doubly effective when used in conjunction with a regular evangelistic effort. Of course a series of Voice of Prophecy lessons that have been especially prepared and adapted to the psychology of the peoples for whom they are intended must be used. In Southern Asia we are particularly fortunate in having just such a series of lessons. We have discovered here that our evangelists have larger attendance, better behavior, greater interest, and more baptisms when the field has been well saturated with Voice of Prophecy enrollments before the effort opens.

Sometimes evangelists are a bit perplexed over the approach to a congregation made up of Moslems, Hindus, and Zoroastrians, as well as Christians from different denominations. To preach primarily to non-Christians may cause the Christians to become a bit restive. On the other hand, to beam one's sermons to Christians will cause many non-Christians to leave the meeting. If those attending an evangelistic effort can have the "mutualizing influence" that comes with common knowledge of the Voice of Prophecy lessons, it goes a long way toward eliminating this problem. Such preparation of the field for an effort is very essential.

Place of Meeting Important

The place where our meetings are held is also of prime importance. I think of places here in India where many years ago I held many evangelistic efforts. There was a noisy old hall three stories above Rampart Row in the great metropolitan city of Bombay. Below there were clanging trams and lusty hawkers joining a deafening din from countless other sources conspiring to drown out my preaching. I have preached in the shadow of some of India's famous temples, with the dogs barking, people shouting, and in-

quisitive quadrupeds dropping in for disrupting visits.

The pen of inspiration counsels against such locations for meetings. In working for non-Christians we are to select places "away from the noise and bustle of crowded thoroughfares, and the tumult of promiscuous discussion," so that we may "be heard without interruption."—*Ibid.*, p. 236. In the same reference the inspired writer counsels that, like Paul, we should select places to which the non-Christian populace is accustomed to coming for civil and religious purposes. The selection of a suitable place to conduct an effort is of as much importance in heathen lands as in Western lands. Just any street corner or under any tree will no longer serve the purpose.

Effective soul winning in every land demands emphasis on personal work. If it is true in Western lands that our work has only just begun with the preaching of the Word from the pulpit, this is doubly true in heathen lands. Personal visitation must be given the important place in any effort for non-Christians.

Of Paul's work for these peoples in Corinth we read:

"The apostle's efforts were not confined to public speaking; there were many who could not have been reached in that way. He spent much time in house-to-house labor, thus availing himself of the familiar intercourse of the home circle."—*Ibid.*, p. 250.

Modern Nicodemuses

Today in non-Christian lands there are countless secret followers of Christ who, as yet, have not the courage to come out and openly attend public Christian lectures. I have been told by those who should know that in parts of India there is a large secret society of Nicodemuses. Only recently we received the following letter from a young Buddhist: "I have accepted Jesus Christ as my Saviour, but I must remain a secret disciple until I become of age. Please send me a picture of Jesus. I love to look at His beautiful face. When I look at His face it gives me courage to do what is right."

Then there is this word from a strict Brahman: "I have accepted Christ inwardly. I do not pray to my gods any longer. Because of family problems I cannot take baptism now. I must be a secret Christian for the time being."

The time will come, no doubt, when thousands of Nicodemuses will step out openly for Christ. Until their faith is equal to the occasion we must keep in touch personally with them and encourage them in every possible way.

The fact that there are thousands of secret disciples should be a source of great encourage-

ment to laborers in heathen lands. It should inspire us to continue our witness—to sow the seed, leaving the increase with God. No doubt many of these are among the "firmament of chosen ones" God "has in reserve" "that will yet shine forth amidst the darkness."—*Prophets and Kings*, p. 189.

"Let no man attempt to number Israel today."—*Ibid.* Our prayerful, courteous personal work will enable us to nurture these interests and encourage many to step out for Christ and His truth at the opportune time.

Let us select suitable locations for efforts among non-Christians, prepare the way well with Voice of Prophecy enrollments, and keep in close touch personally with those who manifest even the slightest interest in Christ; and our net results will be evident.

(Concluded next month)

STUDENT MINISTERIAL ASSOCIATION

Evangelism at Union College

J. J. WILLIAMSON

Assistant Professor of Religion, Union College

DURING the last three years ending with June 1, 1953, our Union College department of evangelism reported more than one hundred converts from its student-teacher efforts. Such a program required hard work on the part of all who participated, but we feel that it pays in the training of strong ministers. We have a message to give to the world, and an evangelistic training while in college will give these young men the right initiation for their work.

As we plan the program for each student we arrange for him to work in two series of evangelistic meetings. In the first series he serves as an assistant, and in the next he is in charge of the effort. The student also pastors the church of the area where evangelism is carried on. He is responsible for all its activities, directing and participating in all church campaigns and functioning as a regular pastor.

The student's preparation for field evangelistic work includes classes in personal evangelism, methods of evangelism, and sermon preparation and delivery. In the latter classwork, part of his assignment is the preparation of an entire series of evangelistic sermons, which he later uses in actual field evangelism.

This program is producing strong, well-trained workers who know the value of teamwork and are ready for evangelism as soon as they enter the field. The records of interns in the field since the inauguration of this plan show that these men are effective soul winners. Some even in their teens have produced surprising results in soul winning. One colporteur-pastor won eighteen people last year while clearing \$3,000 selling books. Another intern had thirteen baptized. The department is attempting to produce graduates with actual experience equaling a year in the field, and the plan is paying good dividends.

Plans for Evangelism in 1953-54

Since September, 1953, the plan has been to register all ministerial students from freshmen to seniors in active evangelistic work. Though freshmen and sophomores will not have responsibility in the efforts, they will nevertheless be used as ushers and assistants, so that they can gain some experience before their own field work in their junior and senior years. The department of evangelism will thus direct their soul-winning activities during all four years.

There will also be a closer correlation of all evangelism classes in an effort to produce still better trained men for field work and all lines of practical soulsaving. Experience as well as book learning will be heavily stressed.

Ministerial students at Union College expressed themselves in favor of a more intensified training, feeling that the ministry needs the best prepared and trained men.

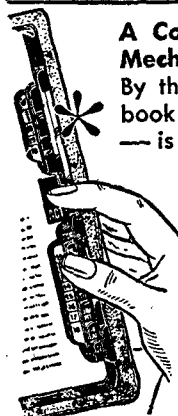
The Nebraska Conference has organized for the school what is known as the "college district," with three churches. It is believed that this arrangement should enable the department of evangelism of the college to give its men a well-diversified training, and we are confident

that many converts will be the result. Thus the program will be a blessing to both the student-ministers and those who will be won to our message.

College Ministerial Workshops

Union College	Oct. 13-21
Southern Missionary College	Nov. 3-7
Atlantic Union College	Nov. 17-21
Canadian Union College	
(Week of Prayer)	Nov. 25-Dec. 5
Pacific Union College	Dec. 14-18
Washington Missionary College	Jan. 5-8

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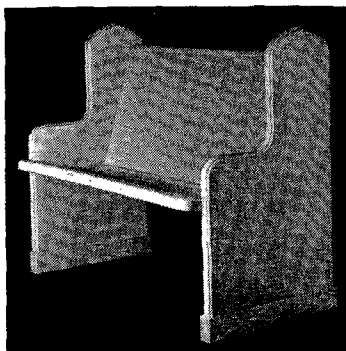
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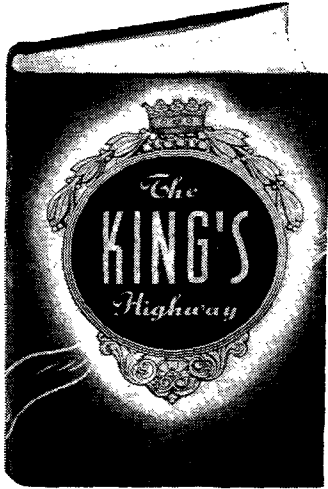
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PART II

ALL events of the inner life, whether they be of an intellectual, spiritual, or physical nature, mirror themselves outwardly. Pastor Felke in his time wrote these words in German:

"In your own face is printed your story,
Your hate and your love clearly written.
Your innermost being, here it comes to the light,
But not all can read it, not all understand."

The eyes of a consecrated pastor, anointed by God, usually know how to evaluate the outward form of appearance of his fellow man. Each human face carries its life story. The walk, the posture, the glance, and many other features are life expressions of hidden experiences. True pastoral care cannot possibly overlook these life events. It will include in its responsible service to mankind the God-given, natural, human gifts.

The Bible gives many hints to the pastor. For instance, we read in Genesis 4 that the Lord observed Cain, who later murdered his brother. Warningly the Lord called to Cain, "Why art thou wroth? and why is thy *countenance* fallen?" (verse 6). Something in the heart of Cain must have called forth a change in his appearance. It is recorded that he "was very wroth" over his brother Abel. The Lord had accepted Abel's offering, but not his. Envy and anger came over him. Today we would say, "Cain got excited." But his anger could not remain hidden. So it is today. Human nature has not changed. Angry people act differently from people who are at peace with everyone.

It is true that the joy or sorrow of an individual cannot remain covered. Character traits imprint themselves so plainly on the face of a person that most of us reveal ourselves at the first encounter. I do not mean that with it the most hidden depths of a person can be sounded. The Lord says:

Translated from German by Leona Glidden Running.

"The heart is treacherous above all things, and desperately sick—

"Who can understand it? I the LORD am a searcher of the heart, a tester of the conscience; that I may give to every man according to his ways, "According to the fruit of his doings'" (Jer. 17: 9, 10).*

However, it should be emphasized that God points out the ways of using the potentiality of observation, that we may gain a right understanding of human beings and thus become good pastors.

Knowledge of humanity should not make us uncharitable judges. Healthy pastoral work puts all this information into the service of soul winning. It will stand helpfully beside the path when seeking souls ask about God. When the pastor becomes aware from outward indications that deep conflicts are threatening to destroy the soul (as in Cain's case), then pastoral counseling's hour for true service has come. How many men and women might have been spared a deeper fall, if at the right time fatherly pastoral care had come to them! Thousands who have been dropped from the church could have been saved, if the pastor had known how to help at the right time and had given a kindly warning!

As preachers of the Word we are clear about the meaning of the Word. We know how powerfully the Word can work. But we have concerned ourselves less with the power of personal observation. The enemy of God knew this mighty power. He used it in the first favorable instant in human life. When the woman saw, and through that seeing found peculiar thoughts awakened in her, then he spoke the words of temptation. His words would have had no influence upon Eve if the experience of seeing had not accompanied the word. However, picture and word, that which was seen

* Smith and Goodspeed, *The complete Bible; An American Translation*. Used by permission of University of Chicago Press.

and heard, so worked together that they brought upon all mankind an unholy linking together of sin and suffering. And again we human beings are challenged to see, in order that God's love and mercy may grip us more strongly. "Behold the Lamb of God, which taketh away the sin of the world," calls John the Baptist as he points to Jesus, the Redeemer. And Paul says to the Galatians:

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1). ("O senseless Galatians, who has bewitched you—you who had Jesus Christ the crucified placarded before your very eyes?" Moffatt.)*

The Experience of Moses

We have countless examples in the Scriptures which show us how the Lord adds to His word the strong experience of observation. Out of the life of Moses it is reported that he spoke to God as friend with friend, and God thus associated with Moses. Indeed, God spoke with Moses face to face (Ex. 33:11; Deut. 34:10). And yet the first encounter between the Lord and Moses was a meeting of personal experience through sight.

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Ex. 3:2).

The experience was so intense that Moses believed he was having a vision. When he rose to admire the sight at closer range, God called from the bush and said, "Moses, Moses!" Moses answered, "Here am I." We ask ourselves, Was it necessary to give Moses such an enduring experience? If God had an assignment to give Moses, then surely the word of God would have been powerful enough to convince Moses of the importance of his calling. God knew why He met Moses thus. Surely such an encounter was necessary, in order to impart to Moses an unforgettable experience. How enduring this experience was is proved by the words of Moses which he spoke shortly before his death: "The good will of him that dwelt in the bush" (Deut. 33:16).

Thus all men of God have had their encounter with God over something seen. If God employed the natural gifts of men in order to come near to them, then here the way can be pointed out to the one who cares for souls, in order that he may attain to better and more effective pastoral work.

* From: *The Bible: A New Translation* by James Moffatt. Copyrighted 1922, 1935, 1950-52 by Harper & Brothers. Used by permission.

In pastoral work we have to deal with people who through their philosophy of life and relationship to life have received a certain life stamp. Each soul wears its own face, although each face carries the typical marks of a human face. To these marks belong mouth, nose, eyes, ears, chin, forehead, and cheeks. And yet the faces of people are very different. This variety belongs to the endless wisdom and creative power of God. In addition God gave mankind capabilities which, known or unknown, work from the inside outward. People become red when they are embarrassed. At a sudden fright all color drains out of the face. The eyes of a person can be calm and controlled, and they can also betray insecurity and unsteadiness. The list of these observations is endless. Professional people have written at length on this subject. It does not lie within the framework of this discussion to enumerate all these forms of appearance, but merely to point out that *the minister must have an alert eye*. When he preaches the gospel in the family circle, when he speaks to an audience in public evangelism, then he should be not only a master of the Word but also *an expert on humanity*, who thereby can bring the Word to the soul at the right time. For this is the purpose of his holy calling. He is to bring the message of God to the soul, that men and women may see and hear, and that from their faces "the glory of the Lord" may shine. Thus they will be "changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18).

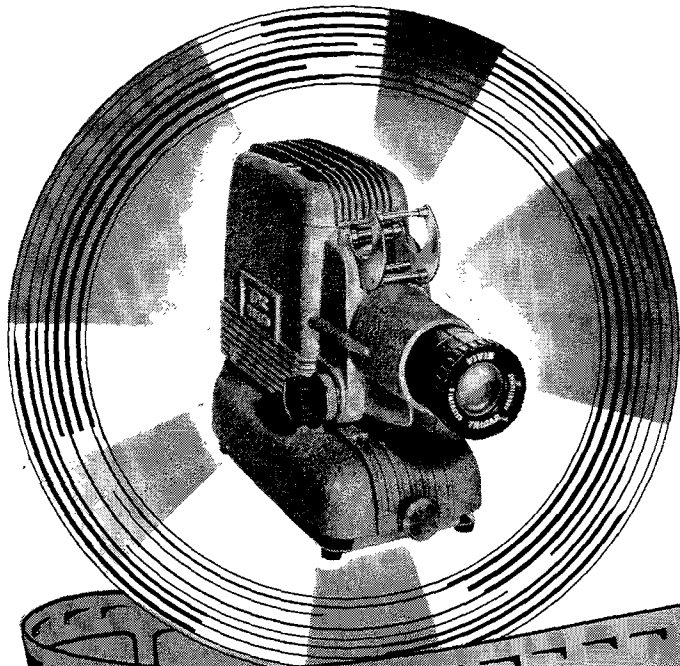
Volunteer Help

ONE rural pastor out of seven has young people coming in regularly to help with office work. In 48 churches there were 122 young people who voluntarily gave their services to do regular typing for their pastor. Large city churches employ a secretary. Rural churches are increasingly using volunteer help for this office work.

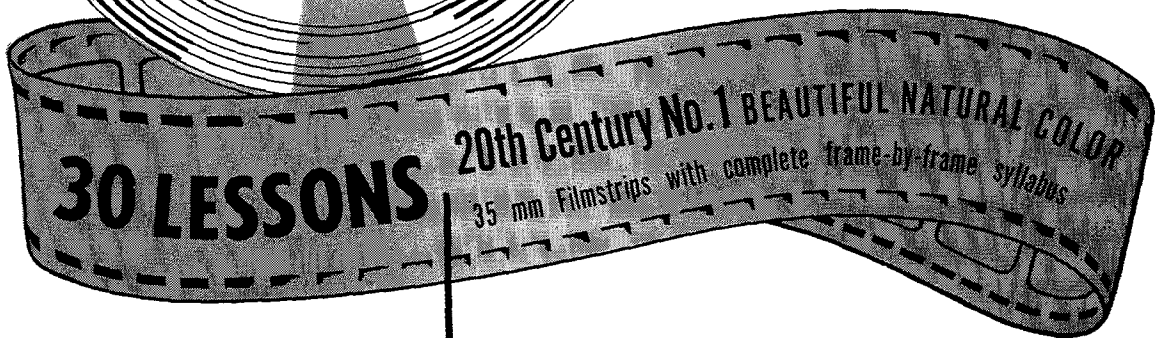
Even the smallest rural churches now mimeograph a weekly church bulletin. A copy of the monthly parish paper is sent to every family in the constituency. Quarterly financial reports are mimeographed. Special church events are announced through the mails.

The young high school volunteers thus contribute labor gifts in typing valued at \$42.57 per church, \$43.19 for mimeographing, and \$21.77 for addressing envelopes. Thus these young people contribute in labor more than

(Continued on page 46)



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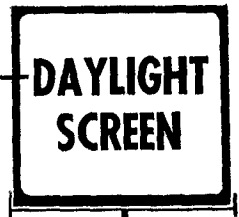
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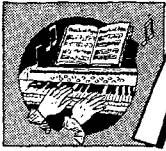
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Office Editor, THE MINISTRY

PART II

HAVE you noticed that at some of our camp meetings our people do not sing as wholeheartedly as they once did? This is an unfortunate fact that we need to face, for when a church begins to leave its singing to choirs and soloists it loses something vital. At our camp meetings the people often sing well the first week end, but from then on their interest lags.

There may be several reasons for this. We may have been trying to get them to sing too much. Why do we need a song service before

every meeting? The services of singing may be too long and not properly planned. Too often in some quarters the attitude still exists that just about anyone can conduct a song service. This is not true in our day. In some places we may be singing the same old numbers over and over again. In other instances at an important service we have unwisely announced hymns that were entirely new. This is especially true sometimes in the church service, and it is a disappointment to the people, for they unconsciously feel they have failed in their part of the service if the organ and the choir have to sing the number practically alone. Time should be taken to



teach new songs to the congregation, perhaps between the Sabbath school and the church service, or at some other time. Or a new hymn might be chosen as the "hymn of the month" and used several times during any given month.

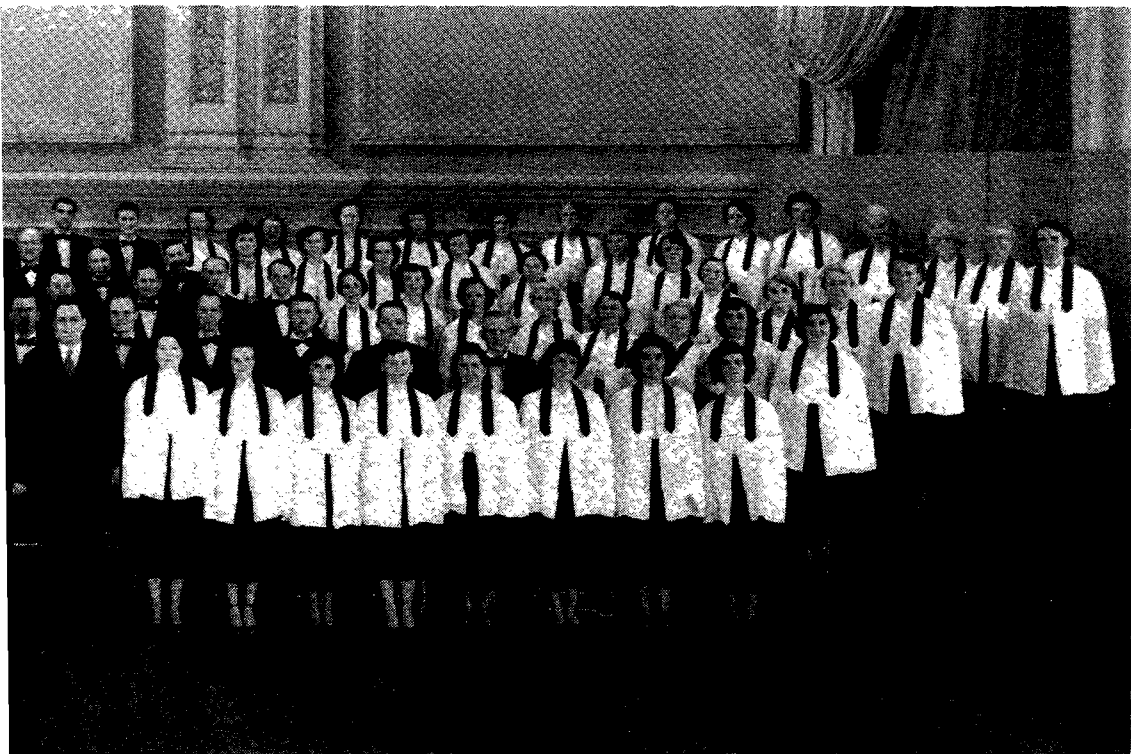
Sometimes at our camp meetings we have as many as six meetings or more a day, and we expect the people to sing enthusiastically at each service. Why? We don't have three, four, or five prayers at each service. The question of special music, also, can become a routine part of the program if we have it given by just about anyone at every service.

Surely we need to rethink this matter, plan most carefully for this part of the service, and strengthen its value by omitting it at times. Then, too, not every song service has to be "rousing" and "enthusiastic." Why not occasionally conduct a song service of the more sedate and quiet hymns, just for variety? We have on occasion even told some camp meeting congregations that those who did not feel like it did not need to sing. This came as a surprise.

Some soon began to take part, but others received a real blessing by listening to the rest sing.

A song service must be more than a preliminary feature while the people are coming in or while the ministers are whispering last-minute instructions to one another. If we remember that "singing is as much an act of worship as is prayer," then we will regard the song service in a different light. To be always urging and trying to get the people to sing wears out the saints and surely must weary the angels. Why is it that a percentage of the congregation almost invariably starts walking out during the singing of the closing hymn at camp meetings and congresses? And we see this even in many of our church services. This should not be. May it not be that they have been urged to sing too much without the proper spirit of understanding, and it has become too common to them? They do not look upon singing as an act of worship, equal in solemnity to prayer. Such trends cannot be ignored.

A good choir can be an attraction in evangelism. If the women wear white capes, which are simple and inexpensive to make, the choir will have more of an evangelistic atmosphere than when wearing the regular black or dark church gowns. This photograph shows the choir under the direction of Charles Keymer during the evangelistic meetings held in Carnegie Hall, New York.



This summer I attended the Carolina camp meeting. C. H. Lauda, the conference president, is to be commended for his organizational plans with reference to his camp meeting. He and his workers do not look upon the evening song service as a "preliminary" to be taken care of by some song leader who keeps the congregation singing for twenty minutes or half an hour, after which the workers, together with the evening speaker, come in rather ostentatiously to take their places and to let the people know that now it is time for the service to begin. Instead, Elder Lauda has his workers, together with the evening speaker, come in promptly at seven-thirty and take their places on the platform for the song service. Then, together with the ministers on the platform, the people enjoy the period of song fellowship. This is proper and wise planning. At the close of the service they seldom have a closing song. Such a plan may not commend itself to some minds, and yet there is wisdom in it, as long as it does not become a hard-and-fast rule at our camp meetings. If our people do not look upon singing as a sacred act of worship, the closing song may actually cause them to forget the evening sermon, especially if it has not been chosen with care or if the speaker has made little effort to lead up to the closing hymn or song. Too often the congregation just goes through the motions of singing, as a religious routine, anxious to be on their way home.

Evangelistic Music That Is Different

Our evangelistic music has ever been an important factor in strengthening the hands of the evangelists. It has often attracted and held certain people in the early part of a campaign until they began to realize that they were getting real help from the spoken message. Music has melted hearts and helped in securing decisions. And yet, with it all, there has been in every city a certain class of people who have not come to our meetings simply because they got the impression, from the way the music and the subject were advertised, that it was just another "run-of-the-mill" evangelistic meeting.

Perhaps sometimes they have been justified in reaching such a conclusion. We can do much to convey the impression to serious-minded people that our evangelistic music is different. In our advertising, a good portrait showing the singing evangelist with a pleasant expression on his face, rather than an arm-waving picture, is a step in the right direction. Many of our singing evangelists are doing this. Then, too, reference might be made in the advertising to the "heart-warming appeals" of the soloist or choir,

rather than playing up the idea that the music will be bright or cheery or enthusiastic. It can be all that, but these expressions convey the wrong impression and put us in a class with cheap evangelism.

To many, the term "singspiration" conveys the wrong impression. We are not condemning it, but we might well question its use among us. Why do we have to use this term to describe our services of music? It is a borrowed term, and to some it might sound somewhat flippant. It really has little appeal to the musically cultured mind. A term such as "hymn fellowship" or "song fellowship" or "hymns of all churches" or "hymns we all love" would recommend itself much more highly to thinking people. The word "singspiration" is associated with cheap revivalism. Should we not make every effort to keep as much of this out of our work as possible? A recent writer representing the Pocket Testament League of New York, writing about evangelism among our soldiers in Korea, had this to say:

"You don't need motion pictures, snappy choruses, or a brightly lighted auditorium to get our soldiers in Korea to a gospel meeting. To them the gospel is really news, good news. They crowd into stuffy quonset huts, stand in windy fields, sit on cold hill-sides, to listen to someone tell the old, old story of salvation."

In a very definite sense the statement made by the writer of the article "Are We Still Using Model T Methods?" in the May *MINISTRY* holds true. Most of the people who come to evangelistic services today are thinking seriously, and therefore demand a different type of music. It must still be definitely and largely evangelistic music; and evangelistic gospel songs of the right kind will have their place until the end of time. The serious times in which we live, the serious thinking of people, and the elevated musical standard of today demand a better type of gospel song. This is emphasized in the fact that the great gospel song favorites of today are such songs as "I'd Rather Have Jesus," "The Love of God," "Great Is Thy Faithfulness," "My Father Watches Over Me." These numbers reveal a trend to elevated standards in gospel music.

The day when any cheap, catchy ditty can be expected to "go over" is fast disappearing. Even among the famed Stamps-Baxter followers of the Southland and among the "hill-billies" a gradual change is being felt. In certain areas the exciting, catchy tunes have for decades been a great vogue in the religious meetings. Singing conventions would not infrequently develop into hypnotic, frenzied orgies. But out of even such areas has come an occasional very fine gospel song with genuine appeal. In late years the children in these areas have been attending

Government schools and developing a taste for better music. As a result there is a definite trend away from the "gospel" jazz numbers.

The evangelist who does not have a song leader and proper musical talent may well follow the practice that some have used successfully. Have someone at a good organ quietly playing, or use some fine organ records on a good playback with the volume turned low, so that as the people come quietly into the place of meeting they are unconsciously being brought into the spirit of worship. A sign outside the door might read, "Preaching service begins at 8 o'clock. But come in and enjoy the quiet, relaxing organ music while you wait." This might attract passers-by, and in the minds of some would lift the whole service out of the class of cheap evangelism. As the people come in through the door, another tasteful sign might read, "Please take your place quietly during this period of musical meditation." This will discourage whispering and visiting, and of course our own people will need to be instructed in this matter, for too often they are the worst offenders.

Musical Standards

Our own college and academy music departments are doing much to elevate the musical standards and tastes of our young people. The song leader or youth leader who today tries to use some of the cheaper, trippy choruses may get a response from a certain segment of an Adventist congregation, but in the eyes of thinking young people he and his efforts will be only an amusement if not a distinct disappointment. We cannot emphasize too strongly the need for reform in the choruses that we are using in our ranks. Let us use choruses, but let us use only the best.

However, in this matter of reaching for higher musical standards, we must definitely guard against another trend that will limit the efficiency of some of our future workers. Among some there is a tendency to belittle any and all gospel songs. Some of these are young graduates who have been impressed with the need of elevating our standards of music. But too often they find that their efforts have put them completely out of touch with the common man. They are useless as song leaders, for they do not know how to conduct a real evangelistic song service, which will always have to be somewhat flexible and "folksy" in the right sense of the word. In their singing they often attempt music for which they are not prepared vocally, and which has no evangelistic appeal. Somewhere along the line someone who has had to do with the musical education of such persons has done them a great injustice. We are happy that this is the exception rather than the rule, but we need to guard constantly against extremes in either direction. Let us endeavor to fit our young people musically for service, and not for a parade of talent nor for a display of "superior" musical intelligence.

One who has not had a broad-minded preparation for the singing ministry and who has leaned largely toward oratorio and the classics may be inclined to choose a number like "If With All Your Hearts," from the oratorio *Elijah*, as an appeal song at the close of an evangelistic sermon. The words of this number are truly appealing—"If with all your hearts ye truly seek Me, ye shall ever surely find Me"—but the music, while it is wonderful, is too ornamental for an appeal song. It is "great" music—so much so that the music outshines the words. Then, too, it requires a well-polished voice to

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do justice to the number. Also, it is difficult to sing a high A flat in such a number without drawing some attention away from the message to the voice. The voice *has* to shine more or less, to do justice to the number. Such numbers can well be used in evangelism to satisfy all classes, but should be used in the song service or in the sacred concert, and not as an appeal song at the close of an evangelistic sermon. A simple gospel song like "Nothing Between" far outshines it for that purpose.

The music of even the best of gospel songs is admittedly rather ordinary, though it should be interesting rather than dull or trite. But in this apparent weakness we actually find the soul-saving strength of the gospel song, for the words have an opportunity to be the predominant factor, sending the message of conviction straight to the heart. On this point we need to keep in mind an important factor in choosing gospel songs. If the words are trite, as is altogether too frequently the case, and the music is admittedly inferior to great music, then we have a very weak number. Hence it is important that in choosing a gospel song, great emphasis be placed on finding a good poem, for *the words will always be the dominating factor* in gospel music. The music, of course, should not be cheap or trivial.

In my frequent contacts with a large number of musicians and voice teachers of many faiths in Canada, the United States, and England, I have invariably found that the best and most experienced musicians have been the most tolerant of genuine gospel music. Some have re-

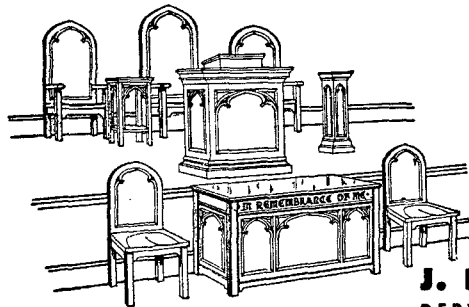
marked about the "sincerity" of the gospel music used. I have also found among this group an occasional small mind that would not condescend to use even such an accepted number as "The Holy City." In our earnest endeavor to raise our musical standards let us ever guard against becoming musical snobs, lest the usefulness of our musical ministry to the cause of God become less than nil. The true musician is never a snob, no matter how educated musically he may be. He will never want to get out of touch with even the musically uneducated.

There is a middle-of-the-road course that will suit the area in which one is laboring, and each must endeavor to discover this for himself. That we have in a measure found this course and that our musical standards as a denomination are progressing is evidenced by some of the songs that have become denominational favorites among us as a people. Such numbers as "The Beautiful Hills," "A Song of Heaven and Homeland," "What, Never Part Again?" and others of like nature can certainly be classed as excellent gospel songs. They are by no means *great* by the standards of the musical world, but they are *great* gospel songs. No one can justly class them with cheap music.

Should we not all pray that the Lord may give us wisdom to discern the times and to find the right kind of music for this day and age? Let us look to Him who created the human voice, for guidance in this matter, for there are tremendous soul-saving possibilities with the right kind of music in modern evangelism.

[End of Series]

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PULPIT *Pointers for Preachers*

Giving as an Act of Worship

A. MAURICE MOYER

Bible Teacher, Bekwai Seminary, West Africa

[EDITORIAL NOTE.—In presenting these thoughts on "Giving as an Act of Worship," Maurice Moyer does not pretend to be bringing any profound or new suggestions on the subject. However, familiar though we may be with the purpose of our weekly offerings, there is a danger that this part of our services will fall into a mere form. We believe this writer is doing us all a service in helping us to rethink this important question.—B. C.]

THE act of giving is worship, whether it be the primitive manner of appeasing the gods or the Christian way of paying tithes and offerings to God. In Buddhism, Mohammedanism, or whatever form of worship, giving is the integral part of the relationship between the suppliant and his god. The worshiper recognizes a superior being upon whom he is dependent for daily sustenance, or else a being who will wreak his wrath upon one failing to give.

The Christian gives, or at least he should give, because he recognizes God as Creator and Sustainer of life. The first two chapters of the book of Genesis record the beautiful story of creation. God, with Christ, withheld nothing from man to make him happy. God even granted man the power of choice. The third chapter of Genesis records man's abuse of the power of choice, which was the gift of God. The eternal precept was broken, and "the wages of sin is death" (eternal destruction). God, a perfect being, could not change His perfect law. Man was hopelessly lost, and rightfully so.

This world is just an iota in comparison with the universe, and God could easily have wiped it out of existence, but along with the vanishing world would have gone His justice. Isaiah speaks concerning this world in diminutive terms: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40:15). One drop of water out of a bucketful would never be missed, yet that is the comparison of this world with the universe. Then just try to comprehend the

minuteness of one individual out of the billions and tens of billions who have been born since sin entered the world. For God it was impossible either to obliterate the world or to save the world and all its sinful inhabitants, and still be a just God.

Christ as Creator with God was moved with compassion in behalf of the helplessness and hopelessness of humanity. The Father could not accept the angels, who offered themselves, as saviors for man, because they, like men, were created beings. Thus Christ was accepted by God as "the Lamb slain from the foundation of the world" (Rev. 13:8) in behalf of the individual repentant sinner. Christ removed the crown from His head and handed it along with the scepter to His Father. Christ offered to come to earth and be born in the flesh, live a life of poverty and service, be abused and mocked as foretold by Isaiah (chapter 53), wear a crown of thorns upon the brow that had worn the crown of the universe, and die the death of sinful man in order that all men may have the opportunity to live throughout eternity.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*The Desire of Ages*, p. 25.

God emptied heaven by the gift of His Son, expressing His deep affection for the creatures made in His own image by His hand. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Human Dependency on God

Through Christ man receives the blessings of the day, including food, shelter, and most of all the protection of God. If it were but for these blessings alone, man owes to God tithes and offerings. He is merely a dependent of

God. Through Christ not only has man received the blessings of the day, but more than these he has received the priceless gift of salvation. Christ played not only the part of Creator but also that of Redeemer. God has rightly asked man to return tithes and offerings, as an act of worship, to the One who is the giver of all things.

In the early days of the history of this world Cain and Abel recognized God as the one to be worshiped through sacrificial offerings. The first thing Noah did after leaving the ark was to build an altar unto the Lord "and offered burnt offerings on the altar" (Gen. 8:20). Jacob at Bethel promised God, "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22).

"The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence. . . .

"The tithes . . . is the Lord's.' Here the same form of expression is employed as in the law of the Sabbath. 'The seventh day is the Sabbath of the Lord thy God.' God reserved to Himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests."—*Patriarchs and Prophets*, pp. 525, 526.

In the time of Christ the offering was an act of worship. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury" (Mark 12:41). Note that the Master was not interested in *what* they gave, but He was deeply concerned as to *how* they gave.

"Christ called the attention of the disciples to this woman, who had given 'all her living.' He esteemed her gift of more value than the large offerings of those whose alms did not call for self-denial. . . . Thus He taught that the value of the gift is estimated not by the amount, but by the proportion that is given, and the motive that actuates the giver."—*Acts of the Apostles*, p. 342.

Through her gift, the two mites, the widow worshiped God "in spirit and in truth: for the Father seeketh such to worship him" (John 4:23). The true measurement of devotion is not the amount given but how the gift is given, even though it be very minute. With the gift of the suppliant his life should be presented on the altar of God, for "the gift without the giver is bare." Liberal giving usually leads to liberal service, but both the gift and the service are inspired by true worship.

God pardons like a mother, who kisses the offense into everlasting forgetfulness.—Henry Ward Beecher.

"Expository Preaching for Today"

FOR years we have been reading Dr. Blackwood's books in the field of pastoral ministry. Some have been included in our regular reading course, and others have been listed as strong recommendations for electives. Now the ninth volume has come from his pen, and it is excellent.

Dr. and Mrs. Blackwood have both visited our Theological Seminary, and from their rich background of experience have made valuable contributions to our students in attendance at the time. Those who were privileged to hear these chapel talks naturally wished that their fellow workers around the world might have shared the inspiration of those occasions. A condensation of those talks later appeared in the pages of *THE MINISTRY*.

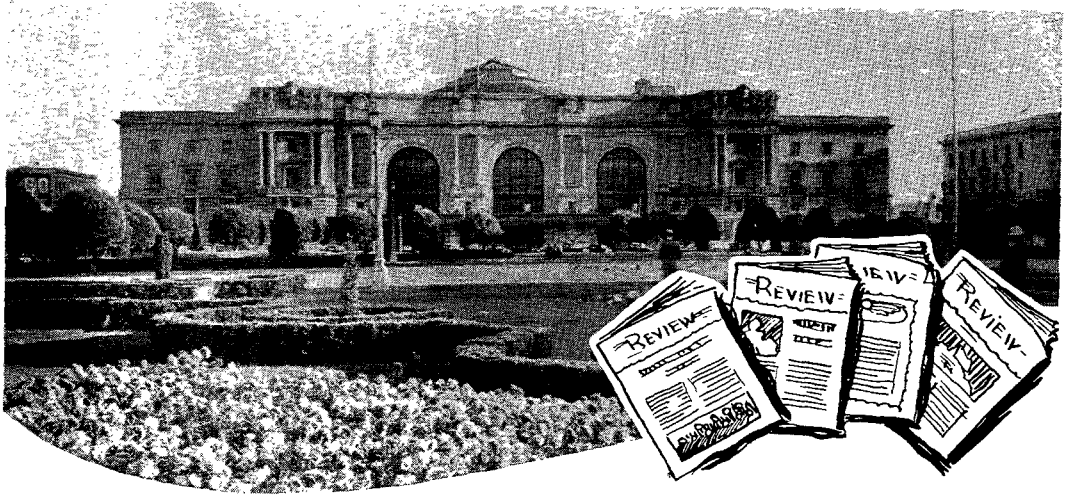
His latest volume, entitled *Expository Preaching for Today*, touches a vital phase of preaching. A reader cannot help feeling the warmth of the love of Christ that flows from the heart of the author. The suggestions throughout the book are excellent. A review by Dr. C. E. Weniger appears on page 37.

A candid evaluation of this book leads me to believe that the latter chapters are even more appealing than the earlier portion of the book. Every page in the last eight chapters sparkles with practical help and reveals a thorough understanding of the place of expository preaching in the molding of the congregation. His leads into the expositions of the parables are excellent, and this chapter alone is worth the price of the book. Of all Christian workers, Adventists should be known as expository preachers; but are we? True, our type of preaching is Biblical; that is, it is found within the Bible; but are we developing real expositors?

The principles laid down by Dr. Blackwood set forth in clear, yet forceful language what is expected of a true expositor. Many books have appeared in this field through the years, but, to paraphrase the words of wisdom, I would say to the author, "Many writers have done virtuously, but thou excellest them all." This is a book that will recommend itself to our readers.

R. A. A.

The minister is a prophet of the Lord. . . . His business is to speak for another. He must go up into the mountain and talk with God face to face, coming down and giving to his brethren his latest revelation.—Jefferson.



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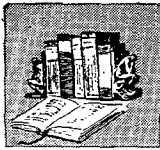
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RESEARCH *Theology, History, Science*

References to Iron in the Pentateuch

SIEGFRIED H. HORN

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

PART I

THE book of Genesis states that iron working existed in the prediluvian period (4:22). This statement has to be accepted in faith by the believer, as in all likelihood we shall never obtain archeological evidence of the level of culture existing before the Flood, which destroyed every human work so completely that no hope of any recovery can be maintained.

Other statements made in the Pentateuch regarding iron have been used frequently, either as evidence for a late date of the books concerned and the events described, or as proof that the passages mentioning iron have been inserted by later editors.

Radical statements on this subject made by critics in the nineteenth century have long been refuted on the basis of archeological evidence, and do not need to be quoted. Nevertheless, few modern scholars would admit that iron was in common use in the time of Moses and Joshua, as their writings imply, if these men lived before the thirteenth century B.C.

The books of Numbers, Deuteronomy, Joshua, and Judges contain numerous references to the existence of all kinds of iron implements in the time of the sojourn of Israel in the Sinai deserts and during their early history in Palestine. Moses spoke of iron to be found in the conquered cities of Canaan (Num. 31:22), mentioned an iron bedstead of the king of Bashan (Deut. 3:11), and forbade the use of iron tools in the construction of an altar for the Lord (Deut. 27:5). Joshua reports that iron was among the spoils of Jericho (Joshua 6:24), and that the Canaanites possessed chariots of iron (Joshua 17:16, 18). The king of Hazor could muster nine hundred of these iron chariots a few years later in the early time of the Judges (Judges 4:3, 13), but was nevertheless defeated by the Israelites, who did not have similar machines of war.

Statements of this kind, of which only a few samples have been mentioned here, are taken

as proof that either these Biblical books are late, projecting later existing conditions into earlier times, or that the events described happened later than is usually assumed.

The late Sir Flinders Petrie, famous father of scientific archeology, mentions iron as one of his proofs for a late date of the Exodus:

"The frequent references to iron being used in the time of Joshua, especially the 900 iron chariots at Hazor, are impossible before 1400 B.C., when iron never appears; not till 1350 was iron in use even for special purposes, and it was not common till 1200 B.C. or rather later. This is compatible with the entry into Palestine at 1180 B.C."¹

And an authority such as Professor W. F. Albright of Johns Hopkins University uses the references to iron in the book of Deuteronomy to show that this book could not have been written before the ninth century B.C.:

"Iron is mentioned a number of times (the best cases are 8:9; 27:5; 33:25). In 8:9, moreover, there is evidently a reference to the iron mines of Lebanon, just as the allusion to copper implies knowledge of the copper mines of Edom. These iron mines cannot have been worked before the tenth century, at the earliest, since the Philistines could not have maintained their monopoly down to the time of Saul if iron had been conveniently accessible in a region outside of their control. . . . It is not our purpose to enter into the vexed problem of the unity of composite origin of the book; in our judgment it was written down, substantially as a unit, in the ninth century B.C., and was edited in the reign of Josiah or later."²

With views like these two, we fundamentalists take exception. Without entering into the problems involved in fixing the date of the Exodus, we dare say that the Exodus cannot have taken place later than the fifteenth century B.C. without doing violence to clear-cut Bible statements. Furthermore, we Seventh-day Adventists, in agreement with many other fundamentalists, are not ready to divorce the book of Deuteronomy from the other writings of Moses and assign to it a late date of origin. The more so, since the inspired pen of Ellen G. White, agreeing with ancient tradition, recognizes Moses as the author of the book of Deuteronomy.³

This calls upon us to defend our position and find evidence for a successful defeat of the arguments brought up in favor of a late date of the Exodus or a late origin of Deuteronomy and other early books. This article limits itself to an attack against the argument that the references to iron in the early books of the Bible are proofs of a late date. Of all the material collected by the writer in the course of years, only those objects are mentioned whose dates are established with a high degree of certainty and about whose provenience no doubts exist. The occurrence of iron in ancient Egypt, Mesopotamia, Anatolia, and Syria-Palestine in the third and second millenniums B.C. will be traced in order to show that iron was in use during all historical periods.

Iron is more difficult to produce than copper or other metals with which the ancient world was familiar, a fact which probably accounts for a more limited use of iron in the earlier periods of this world's history than that of copper and bronze or even of gold and silver. Furthermore, iron has only a short lifetime and oxidizes quickly, leaving not much more than a slight reddish discoloration of the surrounding material. This may be the reason that iron has not been found in many excavations. Nevertheless, the witnesses for a very early use of iron have been numerically increasing in recent years, making it possible to say with confidence that its production and use must have been known from the very earliest periods of the history of the ancient world.

Some of the earliest examples of iron products found are made of meteoric iron, recognizable from the contents of nickel, varying in proportion from about five to eight per cent. Since terrestrial iron and iron ore rarely contain nickel, and when present, only in very

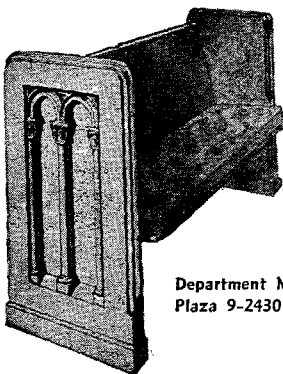
small amounts, the content of nickel in ancient iron products points to meteors as the source of the raw material.⁴ Its meteoric early origin is also implied by the Egyptian name for iron, *bi3 pt* (metal of heaven), and the cuneiform ideogram containing the sign for heaven or divinity.

Iron in Ancient Egypt

The earliest iron products of ancient Egypt were found at prehistoric sites. Petrie discovered some iron beads of specular iron in predynastic tombs at Nagada.⁵ These beads have not been analyzed to the knowledge of the present writer; hence, it is uncertain whether they are made of terrestrial or meteoric iron. Wainwright found 9 beads of meteoric iron (7.5 per cent nickel) in two predynastic graves at Gerzeh strung together with beads of gold, carnelian, and agate.⁶

From the Great Pyramid of Cheops comes the fragment of an iron blade, now in the British Museum, which I. R. Hill found by opening one of the air channels. Although the statements of the discoverer and others who were on the spot at that time are very definite as to its origin,⁷ it has been doubted by some scholars that the blade, which proved to be made of terrestrial iron, really originates from the Fourth Dynasty⁸ (2723-2563 B.C.).⁹ This doubt can be dismissed since the late Professor G. A. Reisner found a flint wand in the Mycerinus Valley Temple with an iron substance on it that proved by a spectroanalytic examination to be terrestrial. The wand bears the name of Cheops, the builder of the Great Pyramid, and shows that terrestrial iron was known at that early time.¹⁰

From the Sixth Dynasty comes a lump of terrestrial iron found by Petrie with other tools at Abydos,¹¹ and from the Eleventh Dynasty an amulet made of meteoric iron (10 per cent



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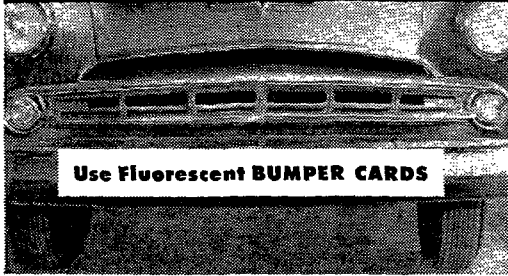
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nickel) and silver.¹² This closes our list of iron discoveries from Egypt coming from the third millennium B.C.

The middle of the second millennium B.C. saw the powerful Eighteenth Dynasty on the throne. The Annals of Thutmose III carved on the temple walls at Karnak mention among the tribute of the chief of Tinay, among other objects, one of iron, which is depicted as a vessel in the form of the *ankh*-sign with a lotus lid.¹³ John Garstang found an iron pin in an Eighteenth Dynasty deposit at Abydos,¹⁴ and Howard Carter discovered among the wealth of the famous tomb of Tutankhamen a beautiful dagger with an iron blade, two iron amulets, sixteen iron model chisels, and a headrest of solid iron.¹⁵

From that time on there is a gradual increase of iron objects found in Egypt until iron became very common during the first millennium B.C.

(Concluded next month)

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- ⁷ H. Vyse and J. S. Perring, *Operations Carried on at the Pyramids of Gizeh* (London, 1840-42), vol. 1, pp. 275-277.
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- The dates parenthetically added to dynasties, periods, or kings mentioned in this article are the minimal dates currently accepted by a majority of historians of antiquity. Their insertion does not mean that the present writer endorses all of them, but shows at a glance from which time the iron objects discussed here are supposed to originate.
- ¹⁰ Dows Dunham and W. J. Young, "An Occurrence of Iron in the Fourth Dynasty," *Journal of Egyptian Archaeology*, 28 (1942), pp. 57, 58, Pl. VIb.
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- ¹⁴ John Garstang, *El Arabah* (London, 1900), p. 30.
- ¹⁵ Howard Carter, *The Tomb of Tut-ankh-amen* (London, 1923-33), vol. 2, pp. 134, 135, Pls. 77B, 82B, 87B; vol. 3, Pl. 27.

APPRECIATION FOR EACH issue of THE MINISTRY

is first rate, though I neglected to let you know I think so. However, the last issue is so good I must drop you a note telling you of my appreciation. . . . May you have the Lord's blessing as you continue this vital work for our workers.—M. E. LOEWEN, President, Ohio Conference.

MANY thanks to the Ministerial Association for your good work; especially do I find THE MINISTRY magazine a great blessing.—A. G. STREIFLING, Pastor-Evangelist, Oklahoma.



COUNSEL *From the Spirit of Prophecy*

How to Meet Heresies and Errors

PART I

The time has fully come when darkness is called light, and light is called darkness. We are living in an age when sham liberality is extolled; when those who scatter falsehood, false doctrines, and soul-destroying heresies are received and exalted by society, and the most terrible deeds of iniquity are glossed over and excused on the plea of charity.—MRS. E. G. WHITE in *Review and Herald*, Jan. 10, 1888.

History to Be Repeated

In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears.—*Ibid.*, Feb. 5, 1901.

There must be diligent work and earnest prayer and faith to meet the winding error of false teachers and seducers; for "in the last days perilous times shall come."—*Evangelism*, p. 626.

It is not too late to caution your brethren in studying the Bible for themselves, because they may be deceived by errors. We know falsehoods are coming in like a swift current, and that is just the reason why we want every ray of light that God has for us, that we may be able to stand amid the perils of the last days.—MRS. E. G. WHITE in *Review and Herald*, March 4, 1890.

Satan's Zeal Intensified

In the great work that is before us, we shall meet with constant temptation. Though many of us are sleeping at our post, Satan does not sleep; and he will put forth untiring efforts to bring in heresies that will turn us from a whole-hearted worship of God.—*Ibid.*, July 22, 1909.

As the truth goes forth, Satan intensifies his zeal to defeat its progress by presenting pleasing delusions. As we urge the truth, he urges his

errors. He will stir up his agents, in view of the coming of the Lord, to go out and cry, "Lo! here is Christ, and lo! there is Christ." And here arises this superstition, and there arises that heresy. And tell me, what are we to do about it? I will tell you: we can become familiar with the Bible, and read what saith the Lord. Not only the ministers but all who love and fear God are to do the Master's work; and that is to let the light that He has given you shine before all.—*Ibid.*, Aug. 18, 1885.

The Word Is the Antidote

Christ encouraged men to study the word; and to give its truths to others, imparting, at any sacrifice of self, the light and life of heaven. This was the antidote of the incoming evil.—*Ibid.*, July 22, 1909.

When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true.—*Ibid.*, Feb. 18, 1890.

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years.—*Elmhaven Leaflets*, no. 1, "Preach the Word," p. 5.

The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the word of God. There are dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may know how to meet them. The faith of every individual will be tested, and every one will pass through a trial of close criticism.—MRS. E. G. WHITE in *Review and Herald*, May 3, 1887.

Present the Truth in Clarity

When errors come into our ranks, we are not to enter into controversy over them. We are faithfully to give the message of reproof, and then we are to lead the minds of the people

away from fanciful, erroneous ideas, presenting the truth in contrast with error. The presentation of heavenly themes will open up to the mind principles that rest upon a foundation as enduring as eternity.—*Testimonies*, vol. 8, p. 192.

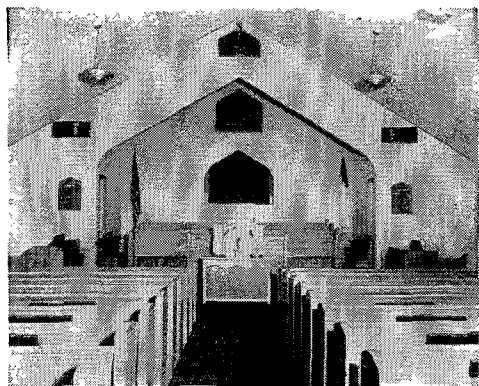
Those who are sent by God to do a special work will be called to rebuke heresies and errors. They should exercise Bible charity toward all men, presenting the truth as it is in Jesus. Some will be most earnest and zealous in their resistance to the truth; but while their faults must be exposed unflinchingly and their evil practices condemned, long-suffering, patience, and forbearance must be exercised toward them.—*Evangelism*, p. 368.

Fine perceptions, nobility of soul, are to be cherished; the spirit of truth and righteousness is to control our deportment, our words, and our pens. . . . Keep back the sharp thrusts; do not learn in Satan's school his methods of warfare. The Holy Spirit does not inspire the words of censure.—*Testimonies to Ministers*, p. 248.

We must put aside personalities, however we may be tempted to take advantage of words or actions. In patience we must possess our souls. Brethren, make it manifest that you are wholly on the Lord's side. Let the truth of God's holy word reveal transgression and sin, and manifest the sanctifying power of truth upon human hearts.—*Ibid.*, p. 249.

(Concluded next month)

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***A History of Christianity*, Kenneth Scott Latourette, Harper and Brothers, New York, 1953, 1516 and xxvii pp., 20 maps, \$9.50.**

Prof. Kenneth Scott Latourette will be regarded by many as the greatest living American church historian. For the last thirty-two years he has been professor of missions and Oriental history at Yale; in 1948 he was president of the American Historical Association; and his works on church history, the Far East, and history in general have justly enjoyed wide acclaim. For some time he was president of the American Baptist Convention and of the foreign missions society of the American Baptists. Dr. Latourette's seven-volume *History of the Expansion of Christianity* ranks among the most ambitious works ever produced in the field of religious history and stands as the most comprehensive history of Christian missions.

The present work may appear formidable to the layman and somewhat popular to the scholar. (There is not a footnote in the book.) Its style is clear but not striking. Its documentation is sparse, and the author says so much about most problems that the majority of readers may find a great deal with which to agree. Latourette pictures the Christian community as a wide, ever-broadening stream; this concept seems to have permeated the author's way of writing.

Dr. Latourette states that his philosophy of church history is "a profound conviction that the Christian Gospel is God's supreme act on man's behalf and that the history of Christianity is the history of what God has done for man through Christ and of man's response." The author admits that this is not an "objective" approach, but he reminds his readers that pure objectivity does not exist, even in the natural sciences.

The student of dogma and polity will not be quite so richly rewarded by laboring through the 1543 pages of this impressive work, as will the student of missions and of interchurch relations. Perhaps the most valuable feature of the work, from a utilitarian point of view, is the excellently annotated bibliography at the end of each chapter; this alone makes the book worth a considerable part of the price.

The present work is not intended for use as a college text; such texts as Newman, Qualben, Fisher, Walker, et cetera, remain unchallenged by Latourette as college classroom tools.

LEIF KI. TOBIASSEN.

***Alleged Discrepancies of the Bible*, John W. Haley, Baker Book House, Grand Rapids 6, Mich., 1951, 473 pages, \$3.00.**

After three quarters of a century Haley's *Alleged Discrepancies of the Bible* is considered the most useful work of its kind. This is the reason for reprinting it at this time. After due consideration of modern investigation and discovery, it is concluded that no single treatise in our language discusses the subject as thoroughly and minutely. This volume is a standard reference book in its field. It deals sanely with the many claims of discrepancies

in the Bible. The author's treatment is learned and exact, and is also understandable and interesting. Skeptics and modernists may have made much of what they have termed "contradictions," but as one publisher appraises the book, here is an "armament in the arsenal for the defense of the faith." The author's introductory remarks instill confidence. He inspires the reader with his personal conviction that "every difficulty and discrepancy in the Scriptures is, and will yet seem to be, capable of a fair and reasonable solution." This work may well be a handbook for ministers and gospel workers.

L. C. K.

Isaiah 53, by Edward J. Young, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1952, 91 pages, \$1.50.

A devotional and expository study of the great Messianic chapter, by the professor of Old Testament, Westminster Theological Seminary in Philadelphia, who has been characterized by a leading British Old Testament critic as easily the best and most enlightened conservative commentator on the Old Testament today. He treats each verse of the chapter individually, extracting from each the full force of its meaning. This little volume is informative, valuable, stimulating.

CARLYLE B. HAYNES.

Expository Preaching for Today, by Andrew W. Blackwood, Abingdon-Cokesbury Press, Nashville, Tenn., 1953, 224 pages, \$3.00.

Among preachers and professors of preaching, the name of Blackwood is a household word. It is of more than ordinary interest, therefore, when another book comes from his pen, particularly when it covers a field that is too little emphasized in Seventh-day Adventist churches today. Our ministers would profit by a careful scrutiny of this practical yet inspiring volume.

Andrew Blackwood's *Expository Preaching for Today* [See advertisement on next page.—EDITORS.] is a book of 224 pages with a fresh approach to a phase of preaching that needs emphasis and restudy. Dr. Blackwood's reputation as a pastor for seventeen years, and as a teacher of homiletics for more than twenty-five years, and his familiarity with both rural and urban preaching needs, are enough to recommend the book, but apart from these backgrounds the content stands for itself.

The case method is followed in this volume that was written at the request of many pastors, professors, and divinity students. Dr. Blackwood illustrates the development of the expository sermon by means of specific Bible passages. It is his purpose to develop these passages, as his "Foreword" says, "only far enough to make the idea clear, and then to suggest a trail for someone else to follow." The approach is inductive.

Expository Preaching for Today begins with clear definition of the type, shows the ways of successful expository preachers, and discusses objectives, before dealing with the selection of the Bible passage, gathering sermonic materials, and securing sermon unity. The chapter entitled "The Varieties of Sermon Structure" is remarkably rich; it presents nine structural frameworks with pertinent cases, each pregnant with suggestion for further development by the pastor or preacher-to-be.

Other chapters, more general in nature, concern the style and delivery of the expository sermon and

its effect on the local pastor. In one particularly helpful chapter Dr. Blackwood states and answers eleven questions on current preaching values and methods that have come to his attention again and again. This chapter deals with preaching in its relationship to the Bible school, the church calendar, the needs of special days, et cetera. It is brimful of practical answers.

The book has an extended list of related readings, chapter by chapter, and an index of passages for preaching. The particular merit of the index is that it supplies suggestions for the development of dozens of Scriptural passages.

The author believes that expository preaching blesses alike preacher and people. Through this type of preaching the deepest needs of the people are reached, and the preacher receives real satisfaction of heart. Dr. Blackwood's book is an earnest plea for more attention to expository preaching, but it not only points the way—it supplies a guide for the preacher's journey.

CHARLES E. WENIGER.

New Books Received

- In Parables*, Clovis G. Chappell, Abingdon-Cokesbury, New York, N.Y., 153 pp. \$2.00
- The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, Sir William Ramsay, Baker Book House, Grand Rapids, Mich., 422 pp. 4.50
- How to Preach From the Gospel of John*, George A. E. Salstrand, Baker Book House, Grand Rapids, Mich., 114 pp. 2.00
- How to Preach the Word With Variety*, Frank T. Littorin, Baker Book House, Grand Rapids, Mich., 157 pp. 2.50
- Young's Literal Translation of the Holy Bible*, Robert Young, Baker Book House, Grand Rapids, Mich., 765 pp. 5.00
- Eight Successful Fund Raising Sermons*, Julius King, Funk and Wagnalls, New York, N.Y., 274 pp. 4.00
- Writing for Christian Publications*, Edith Tiller Osteyee, Judson Press, Philadelphia, Pa., 206 pp. 3.00
- The American Church*, Vergilius Ferm, Philosophical Library, New York, N.Y., 481 pp. 6.00
- The Treasury of Andrew Murray*, Introduction by Ralph G. Turnbull, D.D., Fleming H. Revell Co., Westwood, N.J., 255 pp. 2.50
- Glimpses of a Sacred Land*, Carl F. H. Henry, W. A. Wilde Co., Boston, Mass., 240 pp. 3.50
- Adventures in Faith* (Studies in the Life of Abraham), M. R. De Hann, Zondervan Publishing House, Grand Rapids, Mich., 192 pp. 2.50
- Christian Stewardship and Church Finance*, H. W. Ellis, Zondervan Publishing House, Grand Rapids, Mich., 153 pp. 2.00
- Wedding Etiquette*, Jabez Taylor, Zondervan Publishing House, Grand Rapids, Mich., 32 pp.
- Exposition of the Gospel of John*, Arthur W. Pink, Zondervan Publishing House, Grand Rapids, Mich., 411 pp. 4.50
- (Set price, 3 vols.) 11.95

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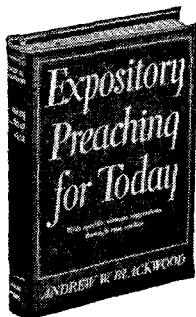


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HEALTH EVANGELISM

You Can Live Longer—If You Live Right!

CLIFFORD R. ANDERSON, M.D.

Washington Sanitarium and Hospital

HAVE you noticed how we all resent this business of growing old? Once we pass the age of thirty, we usually do not care to admit it. In fact, we use every type of subterfuge to cover up the uncomfortable fact! But regardless of what we do, this aging process is universal—we cannot escape it. But notice how the rate of degeneration varies considerably from one individual to another. Some people never “look their age,” while others “appear old for their years.” What makes the difference? Hereditary tendencies? Yes, they inevitably play their part. But the habits of life are also very important. In fact, a person with an admittedly poor background may so learn to live as to greatly extend his life expectancy, and also his general usefulness to the race.

Yes, it is literally true: *You can live longer if you will—but will you?* The answer to this question lies largely in your attitude toward life. If one is to live longer, he must develop and maintain a strong constitution. A long and healthy and happy life is no accident. It is the result of good living on the part of either the individual or his ancestors.

What does life mean to you? There are many people who are tired and bored with their lives. They are merely existing, carrying on the usual functions of breathing and eating, but getting no satisfaction out of living. They are natural pessimists, whose lives typically convey the impression that all is “vanity and vexation of spirit.” Most of these unfortunate people may truly be said to have outlived their sphere of usefulness. They are always looking for some new miracle drug to give them another chance. They will never find it. What they need is to be awakened to the latent, unused powers within themselves, powers that would make them happy and productive again if only they could be released by some magic touch. There is no vitamin or mineral that can do this. Only

the will of the individual can accomplish this miracle. And to the will, we must add the needed knowledge of better living.

Real living is far more than merely existing. There is nothing humdrum, tawdry, or commonplace about life when lived at its best. A life worth while is always a life of adventure and of joy in spite of adversity and difficulty. The one who is really alive is always a positive, active, contributory force, a personality worth knowing. Such a person may be a physical cripple, but he is always doing his best to uplift and strengthen those around him. He is not one to succumb to the adverse environment in which he may be placed. Instead he goes on to mold and shape that environment to serve himself and his generation. Yes, it all depends upon his attitude to life. No man ever really fails who does his best in a cause that is right.

But to live at one's best, one needs a body that is vibrant with life and health. To be really healthy and happy one must obey the laws of health. And to obey the laws of health, one must know and understand something of the body and its mechanism. Let us think about this body of ours.

The Masterpiece of Creation

First of all, *man's life on this earth was no accident.* Nor was his intricate human machinery the result of blind chance. No one who carefully studies the human body can ever really think otherwise than that *man is the masterpiece of creation.* He was made perfect in every detail. God never intended him to spend a large part of his life as an invalid, suffering from some chronic illness. God planned that man should live forever in perfect health. That is why He created such a perfect body for him. It is wise for us to study some of the organs of this body of ours and how they carry on their work.

First of all, let us consider the *heart.* That remarkable organ is built of very strong muscular tissue, but weighs only half a pound. It

A health talk as presented in evangelistic meetings by Dr. Anderson.

is about the size of a man's fist. But in spite of its very small size, it is the most wonderful pump in the world. No machine that man has made can begin to compare with the human heart for efficiency. This small muscular pump is responsible for sending the blood through thousands of miles of tiny vessels, feeding every cell in our body, removing the waste tissues, building up new cells, and helping to repair the body wherever damage occurs. Your heart is able to operate for perhaps a hundred years without losing even a few minutes for repairs. It will keep on going for days at a time under heavy stress, even though it may be speeded up to two or three times its normal rate by disease or acute illness. If its valves begin to leak because of infection, it thickens up its own walls to increase its strength, and thus it compensates for any temporary or permanent lack of efficiency. And it will keep on working under the most severe handicaps.

Your heart puts out an enormous amount of work every day. At each beat it does the equivalent of lifting four times its own weight to a height of two feet. It does this 70 or 80 times a minute, day and night without stopping. And while working it selects from the blood stream those materials that it needs for its own nourishment and repair. It never stops until the end of its long and useful life. Only the master hand of a divine Creator could construct such a marvelous organ.

Those *lungs* of yours are also remarkable in their construction. Besides the large blood vessels leading to and from the heart, the lungs contain the mechanism by which the body takes on oxygen and gives off carbon dioxide. This is accomplished by many millions of tiny air sacs, all leading off from the bronchi and bronchioles. The walls of these air cells (alveoli) are extremely thin, and yet they contain myriads of minute capillaries, where the exchange of oxygen and carbon dioxide takes place. If these alveolar sacs were spread out, it is said, they would cover an acre! What a pity it is that so many have to make their work doubly hard by habitual use of poisonous gases containing nicotine!

The *digestive organs* are also most remarkable. We are all well aware that teeth are needed for proper mastication of food, and that salivary glands help to lubricate the food thus chewed, in preparation for the digestion that takes place lower down. But even the saliva itself has some digestive properties. Hence it is wise to chew food properly and thus to prepare it for further chemical action in the stomach. The man who wants to preserve his health for

later years will eat slowly and enjoy his food, rather than bolting it down and then pouring a lot of ice water down into his stomach. This only dilutes the gastric juices and retards digestion.

Common Sins Against Health

The sins against the human *stomach* are beyond computation. No animal that walks the earth is so careless of what it eats as are human beings—except perhaps goats! No wonder we sometimes call ourselves by that epithet! Surely the stomach deserves the best of care, not abuse. Normally this large hollow organ is able to contain about five pints, but it often finds itself stretched far beyond that point! And such dreadful mixtures seem to find their way into this poor gastric organ! It is literally true many people who would not touch alcohol as a beverage actually manufacture some alcohol of their own by the horrible mixtures that they force down into their stomachs. People may get partially drunk on bad mixtures of food.

Let us follow that dinner of yours as it goes down. We should assume, (and hope) that it has been thoroughly chewed and swallowed. Having reached the stomach, it goes through some very strange contortions. That muscular churn pulls and squeezes and twists the food mass in all directions, at the same time pouring its own strong digestive juices. These are hydrochloric acid and the enzymes known as pepsin, rennin, and lipase.

Many marvels of chemistry and physiology next begin to take place in the *small bowel*. Powerful digestive juices are poured in from both the *liver* and the *pancreas*, and from the bowel itself. The food is now liquid, and finds itself bathed in a constantly changing stream of digestive chemicals, all much more complicated than anything used by ordinary manufacturing plants, except those that try to duplicate human digestion. This small bowel is more than twenty feet in length and during digestion it is constantly moving. It is a marvel of construction from one end to the other. For instance, in every inch of that bowel there are more than 2,000,000 tiny muscular engines, all playing their part. When digestion has been completed, the food residue passes from the small bowel to the large bowel. Most of the food constituents that are needed for the body's sustenance have already been removed and sent on to the liver and to other organs to be reconstituted from their now simple forms into the more complex fuels and building blocks needed to keep the body healthy.

In the colon, or large bowel, the last of the digestive absorption takes place. This *colon* of

ours seems to have much to do with how long we live. It is often the center of chronic diseases that usually start with emotional difficulties and a poor choice of food. Because the body may be run down through malnutrition and perhaps infection, the colon becomes sluggish and sick and unable to do its work. It is most unfortunate that many people who ought to be studying their diet and their whole life program, and finding out how they have been disobeying the laws of health and good living, rush off to the drugstore for some powerful laxative, thus further increasing the physical disability of the colon.

The laxative habit is often a short cut to the cemetery. For instance, many modern laxatives contain phenolphthalein. This is a poisonous drug that is harmful to the bowel. Some children have died from eating large quantities of chocolate-covered laxatives containing this dangerous drug. Again, the routine use of mineral oil may also be harmful, for the oil tends to carry out the fat-soluble vitamins with the feces. The best advice for constipation is to study the laws of health, select the right food combinations to keep the body healthy, and *leave your bowels alone!*

Remember, *your diet controls your life.* And the diet you choose may greatly affect the life of your children too, both from the hereditary standpoint and also from the example you set. We human beings are often weak and sickly because of the dietary indiscretions of our ancestors. The antediluvians, those people who lived before the Flood, measured their lives in centuries, not in decades as we do. They had no need of doctors. It was their diet that accounted for their long lives, plus the fact that very little physical degeneration had as yet taken place since the creation of man. The Bible says that flesh foods were not used until after the Flood. This was, no doubt, one reason why the human life span dropped down so sharply in later centuries until we reach the "threescore years and ten" of the 90th psalm, which was written by Moses. Even today many European peasants live to well over a hundred years. It is their simple, easily digested diet that accounts for their longevity.

Here are a few health hints that will help toward a longer and happier life:

1. *Don't overload your stomach* at any meal.
2. *Avoid highly refined foods*, such as white flour, cane sugar, and other such foods that fill but fail to fortify the system. They tend to leave the body weak and flabby, a prey to disease.
3. *Avoid haphazard eating.* Take regular, simple meals.

PHYSICIAN'S PRAYER

Lord, who on earth didst minister
To those who helpless lay
In pain and weakness, hear me now,
As unto Thee I pray.
Give to mine eyes the power to see
The hidden source of ill,
Give to my hand the healing touch
The throb of pain to still.

Grant that mine ears be swift to hear
The cry of those in pain;
Give to my tongue the words that bring
Comfort and strength again.
Fill Thou my heart with tenderness,
My brain with wisdom true,

And when in weariness I sink,
Strengthen Thou me anew.
So in Thy footsteps may I tread,
Strong in Thy strength alway,
So may I do Thy blessed work
And praise Thee day by day.
—AUTHOR UNKNOWN.

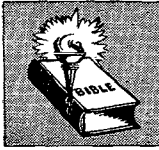
4. *Eliminate all tension and worry* while eating. This only raises the blood pressure, and often prevents the body from absorbing the nutritive elements from the meal.

5. *Don't use routine alkalis for stomach acidity.* Hydrochloric acid is essential for digestion, and to protect the body against bacteria that may be swallowed with the food. If you are "too acid," change your diet and your way of living.

6. *Avoid all stimulants*, such as tea, coffee, alcohol, and caffeine drugs. Life is stimulating enough these days. Take it a bit easier. Don't whip that nervous system. Relax.

7. *Leave your bowels alone.* Quit the routine use of laxatives and enemas, and stop worrying about your colon. Give it the right kind of food and it will take care of itself—unless you have ruined it from years of abuse. Even then a better diet and a sensible mental attitude may greatly improve the situation. Try it!

The right diet will help one to build up resistance to disease. But in addition we must have rest of mind and of body. To be really healthy we must also learn to *relax*. Rest and sleep are just as important as a nutritious diet. Don't take your problems to bed with you. Leave your burdens with God. Commit your way unto Him and trust in Him. Accept the pardon that He is so willing to extend. Let Him remove the load of guilt from the soul. You may then relax in His presence and find the peace and joy and satisfaction of living a life that is truly worth while.



BIBLE INSTRUCTOR

Preparing and Giving a Bible Study

MRS. R. I. KEATE

Retired Bible Instructor, Madison, Tennessee

[EDITORIAL NOTE.—It pays at times to examine the plans and methods of Bible instructors who have made their distinctive contribution to our work. A valuable article of “former days” came to my attention, and because it is direct, to the point, and up to date, we share it with our workers. It is sound counsel at a time when we are in danger of losing the skills in Bible work that once characterized our message.—L. C. K.]

TO GIVE a Bible study successfully, it is first of all necessary to have a definite outline. This may be either written or fixed in the memory. The subject to be covered by the outline having been chosen, it is well to make a thorough survey of every text on the subject, choosing for the outline such texts as most clearly state the points of truth to be presented. The number of texts necessary for a complete outline will, of course, vary according to the subject and the method of teaching, but usually the outline need not embrace more than from ten to sixteen texts. The main point to be observed in making the outline is the consistent arrangement of texts, so that one point of truth follows another in logical order. Each text should so clearly state the point that there can be no uncertainty as to its meaning.

The introductory text is very important. It should make emphatic the subject under consideration. For example, in the outline on “The Second Coming of Christ,” use as the first text John 14:1-3, “I will come again”; or Hebrews 9:28, “Unto them that look for him shall he appear the second time.” From such definite statements, proceed in the outline with the how and the when of the second coming of Christ, making the texts follow in logical order and form a complete presentation of the subject.

Digging Deep and Preparing Thoroughly

Preparation for giving a Bible study embraces not only sufficient study to produce a satisfactory outline but extensive study and all-round information. We must be prepared to give much more information than we intend to present in connection with the study. It is the reserve

supply of knowledge on any subject that enables one to speak with confidence and with convincing emphasis. Observe this statement: “If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach.”—*Testimonies on Sabbath School Work*, p. 59. In order to make our Bible studies interesting, and to keep ourselves from settling into a rut, we must study continually, as well as bring into our teaching variety and individuality.

Another essential element of preparation is the selection of appropriate helps in making the truth plain, such as charts, diagrams, and occasional illustrations. In every possible way we should seek to appeal to the eye as well as to the ear, if we would make the most lasting impression. But we must be sure that we understand our chart, diagram, or illustration, and can make its use effective. Our “helps” must be such as will drive the point of truth into the depth of the mind; they must serve as nails in a sure place, not simply as interesting items to please the people.

Making Our Readers Feel at Ease

When we first enter a home for the purpose of giving a Bible study, it is the usual experience that we find an attitude of uncertainty on the part of the people. They do not know just exactly what we purpose to do, nor what is expected of them; hence it requires a great deal of tact on the part of the Bible instructor to make everyone feel at ease, and to proceed with the study in a natural way.

First of all, take a survey of the Bibles in evidence. If the study is with one person, of course only one Bible is needed; but where there is a class of several, each should have a Bible, and each should read the texts as announced, all taking turns in reading aloud. Unless this plan is followed, the real force of the Bible study is lost. Because it requires patience and tact to help people find the texts,

some Bible instructors prefer to give the reference and then read the text themselves. But by following this plan the Bible study really resolves itself into a sermon or talk, and many of the important points in the study are lost, whereas if the person himself reads the text, a deeper impression is made upon his mind.

System Yet Variety in Teaching

There should be system in announcing the texts. Experience in dealing with minds unaccustomed to the study of the Bible leads to the plan of announcing first the name of the book in which the text is found, then the chapter of the book, and last of all the specific verse in the chapter. In giving a Bible study, some workers precede the giving of the text by a question to be answered by the text, and others precede the text by a statement of what the text will reveal. I like both methods, and use both in nearly every Bible study I give. Variety is afforded, and sometimes a statement makes a point stand out more clearly than does a question. Be sure that after the verse is read the reader sees in it the answer to your question, or recognizes that your statement regarding it is verified.

It is often the case that a person will read a text of Scripture, and yet not have any clear idea of what it states. It is the duty of the Bible instructor tactfully to review the text and draw forth from the reader an expression as to his comprehension of the truth stated. It is not the most inspiring experience to give Bible studies to a person week after week without receiving any indication of what he is thinking about in connection with the truth presented. At the close of each study it is a good plan to sum up in a few words the facts that have been presented and secure the readers' assent to the truth contained in that study.

Mastering the Situation

Sometimes we find ourselves associated with people who want to talk too much, and consequently there is danger of failure in conducting the study in an effective, connected manner. Herein lies a test of tact and patience. To allow oneself to be sidetracked by irrelevant questions or general talk results in confusion. If you do not keep your subject well in hand, you will find yourself floundering around like a drowning man, catching first at this thing and then at that in the effort to get back onto solid ground for definite study. When questions are asked that have no bearing on the subject announced, and that if answered would lead entirely away and make the study a failure, it is

best to control the situation by saying that in due time the studies will lead to consideration of that particular point, and that if the questioner will wait until that time, the matter will be more easily understood.

As to the length of time required for giving a Bible study, it has been found as a rule that from thirty-five to forty-five minutes is ample time in which to give a clear presentation of any subject.

In my experience I have been led to conclude that it is better to offer prayer at the close of the study than at the beginning. My reasons are these: It tends to impress upon the mind the importance of the study, and makes the lesson seem more forceful and solemn because we have asked God's blessing upon it. It also prepares the way for leaving the home quickly and quietly—always the best plan to follow. With a few pleasant words of farewell and planning for the next study, leave the reader with the impression that you have a very important work to do and must hasten on to the next appointment.

It is well to remember that the Bible instructor should never try to give a Bible study on a subject in which she is not interested, or a subject that she does not understand. If the topic is considered important by experienced Bible teachers, then the personal worker should build up real enthusiasm for it. Dodging a difficult piece of teaching is not the way out; study into the subject well enough to master it. The result will be that such a study will eventually become one of your best presentations.

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¶ The sixth World Congress on Evangelism sponsored by Youth for Christ International opened in Tokyo with more than 1,000 delegates from all over Japan and about 250 from foreign countries in attendance. After the close of the week-long congress, which ended with a rally in 40,000-seat Korakuen Stadium, largest in Japan, the delegates toured the country in 200 teams of five and six men each in what Y.F.C.I. officials called "one of the greatest Christian evangelism campaigns" ever held.

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¶ Protestant churches throughout the Continent would welcome the creation of a United States of Europe, Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, said in an article in the official bulletin of the West German government. He warned, however, that the Evangelical churches could not make such a goal a part of their program because "the Church should not mix in political affairs." "Work toward this end must be left to the statesmen," Dr. Dibelius said. "Nevertheless, there is not a Protestant Church in all Europe which does not wholeheartedly advocate European unification. It would overcome national egotism and strengthen awareness that peoples as well as individuals should serve within one great community."

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¶ Christianity is making great progress in Korea, said E. T. Boyer in Richmond, Virginia, on a year's furlough after completing 32 years' service as a Presbyterian missionary in the Far Eastern country. "Korea is the most open mission field in the world," he said. "Schools, churches, and hospitals are going full force and Buddhism, the country's ancient religion, for all practical purposes is dead." Mr. Boyer said the fact that President Syngman Rhee is a Christian (Methodist) has helped in his work of converting the Koreans to Christianity. "It gives you a talking point among the people to be able to say that their leader has chosen Christianity," he said.

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¶ In a new approach to the problem of selling temperance to the modern teen-ager, the Board of Temperance of the Methodist Church has printed 100,000 copies of a new recipe book *Parties With Punch*. The book, attractively designed with orange and blue colors and cartoon drawings, contains recipes for 40 nonalcoholic punch beverages bearing such titles as "Cranberry Cheer," "Grape Glamour," "Golden Anniversary," and "Orange Julep." Response to the recipe book has been most favorable.

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¶ Church membership in the United States climbed to 92,277,129 in 1952, a new all-time high. This was a gain of 3,604,124, or 4.1 per cent over the previous year. A total of 59 per cent of Americans—three out of every five—are now members of religious bodies. The statistics were reported in the 1953 Yearbook of American Churches, published in New York September 14 by the National Council of Churches. They are based on figures given by 251 religious bodies.

¶ The World Council of Churches marked the fifth anniversary of its founding, with churches in many countries noting the event. The World Council, officially constituted at Amsterdam, The Netherlands, on Aug. 23, 1948, now comprises 161 Protestant and Orthodox communions over the globe, with headquarters at Geneva, Switzerland. The second Assembly of the World Council, which is scheduled for August, 1954, at Evanston, Illinois, will bring together delegates from member bodies throughout the world.

¶ The Tacoma (Washington) Council of Churches plans to expand its program of released-time religious education in local grade schools this fall by putting into service a "mobile classroom." The trailer, which will enable the council to service five schools, has places for forty students and a workshop area in the front. It will operate outside each school for an entire day. Mrs. David Gault, an accredited teacher, will be the instructor.

¶ A unique "singing" chapel, which will have a roof shaped like an Oriental slipper, has been designed by the noted French architect, Charles E. J. Le Corbusier, who designed the United Nations building in New York. The chapel will be located atop a mountain near the village of Ronchamp in the Haute Saone Department of France. M. Le Corbusier has so fashioned the structure that the mountain winds playing between the columns under the roof and through archways will make organ-music sounds that will be heard for many miles.

¶ The recent coronation of Queen Elizabeth II has created an "ideal mood" for a religious revival in England, according to Anglican Bishop Hugh Gough of Bartling. Dr. Gough said in Minneapolis, Minnesota, that he hopes that mood continues until next spring, when Evangelist Billy Graham begins a campaign in London. Dr. Gough recalled that other American evangelists—men like Dwight L. Moody—have had a profound effect on the spiritual life of Britain. He said that the coronation had helped Christianity in Britain "very much." "Many people who had never been to church in their lives—except for funerals and weddings—saw (via television and movies) a young woman dedicate herself to God," he said. "The ceremony made a deep impression upon many people who would normally be regarded as untouched by spiritual feeling." Although the current attitude of most young people in Britain is one of cynicism and fatalism ("couldn't care less" is their favorite expression), many others—particularly university students—are being converted to Christianity, Dr. Gough said. "It would be generous to say that 10 per cent of the British attend church," he said in reply to a question.

¶ The Federation of Spiritual Churches and Associations, holding its ninth annual convention in Washington, D.C., placed emphasis on social action for the first time, and took up problems of obtaining legal recognition in some States. V. R. Cummings, San Antonio, Texas, federation president, said, "It's taken 100 years for spiritualists to adopt a social platform but now we have one that demands, among other things, freedom of religious thought and expression as the cornerstone of all lasting good in the world." Mr. Cummings said the federation platform also calls for condemnation of war, racial discrimination, and capital punishment. Henri Zacharias, Chicago, federation vice-president, said 30 States now recognize Spiritualism as a legiti-

mate religion. He urged new public relations approaches explaining the "true nature" of Spiritualism in order to win legal status in the remaining States. All but eight States have submitted copies of their laws on Spiritualism for the federation to study, he said. The federation, which claims a membership of more than 300 churches and associations, includes "all groups who teach intercommunion between the two worlds so that believers in Spirit

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Truth can present a solid front of numerical strength to all the world." Mr. Zacharias explained that many of Spiritualism's public relations difficulties arise because people associate it with fortune telling, palm reading, and other practices which are not endorsed by the federation. He said that many churchmen, while still retaining denominational ties, also become members of Spiritualist churches and associations.

¶ Parochial and private school enrollment will increase 291,000 in elementary and secondary schools in the 1953-54 school year, it was announced in Washington, D.C., by the Department of Health, Education, and Welfare. With Roman Catholics accounting for about 90 per cent of the total, the enrollment in nonpublic schools beginning this September is expected to reach 3,417,000 for elementary and 818,000 for secondary institutions. This was a gain of 244,000 in elementary and 47,000 in secondary school enrollments over the 1952-53 school year. Parochial and private schools will be responsible for 12 per cent of the nation's elementary school children and 5 1/2 per cent of secondary students. Public elementary school children will total about 23,369,000 compared with 22,039,000 in 1952-53. Secondary school enrollment was anticipated at 6,421,000 as against 6,197,000 the previous year. Another 2,500,000 will attend colleges, universities, and professional schools this fall, a gain of 100,000 over last year. The department reported that some advances had been made in overcoming teacher and classroom shortages, but the progress is far short of requirements. In forecasting the future the department warned that "there will be 10 million more pupils and students in our nation's schools and colleges, both public and private," by 1960.

¶ **IN BRIEF.**—Priests, ministers, rabbis, and all religious officers are forbidden to wear distinctive dress publicly in Turkey, even though they are only passing through the country. . . . A church design and building exposition, said to be the first of its kind west of Chicago, was held in Los Angeles October 29 and 30 by the American Institute of Architects and the Chamber of Commerce. . . . Assemblies of God churches in Italy are being taxed out of existence because the government fears the rapid growth of this Pentecostal sect, a Rome attorney said in Milwaukee, Wisconsin, at the 25th national convention of the Assemblies of God general council. . . . A drive to gain state and national recognition of the Orthodox Church as one of America's major faiths along with Protestantism, Roman Catholicism, and Judaism has been launched by the Greek Orthodox Archdiocese of North and South America. . . . Religious organizations and individuals operating in the Philippines during World War II have been awarded more than \$5.7 million for losses suffered during the Japanese occupation. At the same time, claims totaling more than \$83 million were denied, largely owing to a misunderstanding of the law.

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Volunteer Help

(Continued from page 22)



half as much per capita as the total cash gifts of the average Protestant in America.

These facts are included in a recent survey of 341 typical rural churches in 44 States and belonging to 23 denominations. The bulletin is being distributed by the Rural Department, Drew Seminary, Madison, New Jersey, on a nonprofit basis for 30 cents.

One pastor in commenting on the work of these young people said, "They have a real sense of belonging to the church because they have this opportunity."

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POINTERS TO PROGRESS

SPECIAL HYMN It is always a good practice to make the members of a church in whose area an evangelistic campaign is to be held as interested as possible in the forthcoming campaign. J. Harker, one of our workers in England who is gifted as a poet and a song writer, has written the following excellent poem that was used in launching the city-wide campaign in London in 1952:

"Go Thou before us, mighty King,
Come in the fullness of Thy power,
That in this city truth may ring
In saving tones, in this late hour.

"Here, hungry hearts seek living Bread,
Here, through the gloom, men sigh for light;
Lord, send us forth Thy truth to spread
With zeal and haste, ere comes the night.

"For this our task we yield Thee all;
From pride and sloth, oh, make us free;
With love's constraint, and patient toil,
May all our works be wrought in Thee.

"So, go before us, Friend and Guide,
Give the calm trust which feels Thee near;
Strength for each day Thou wilt provide,
And angel guards who know no fear.

"Then shall our praise to Thee ascend,
For all that makes our hearts as one;
Prayers shall prevail, and hopes transcend,
Till all shall hear Thy glad 'Well done.'"

These lines can be sung to either Hymn No. 1 or Hymn No. 321 in *The Church Hymnal*, or to the Doxology. The words can easily be mimeographed and placed in the hands of the congregation. They are, of course, already familiar with these melodies and will sing this hymn with fervor during the special service in which the forthcoming campaign is outlined. B. G.

"THE MINISTERS TALKED FROM THE BIBLE"

NOT long ago one of our denominational leaders in one of our large centers received, while away on a trip, the following letter from his daughter, which speaks volumes and calls for very little comment. We believe it is truly a "pointer" in itself. Here is the letter:

"This last weekend I stayed at _____'s house. The people there had their dedication of their new church, which is very pretty. I sort of hated the idea of going to church all day Sunday, but it wasn't bad at all. As you know,

their religion is the Brethren. They believe in baptism and they keep Sunday all day. After Sunday school we went to church. I was surprised to find all the young people in the choir and none sitting in the audience besides me.

"After church everyone went downstairs, where we received a free meal. All the ladies brought some kind of food. Everyone ate well, including me. Then we went back upstairs for the dedication, which was interesting. I then noticed how quiet everyone was, with no one walking out as they are forever doing in our big church at _____. After the afternoon meeting we all went downstairs again for supper. Then after supper was through there was a youth meeting for those my age. One of the girls got up and led the music and then a boy read from the Bible and offered a very good prayer. Everyone was so good and religious I thought I was in heaven! Then they had another meeting after that one!!

"All of these were hours long, but they were all interesting. *The ministers didn't get up there and talk about their trips but talked from the Bible about God.* I do not wish to speak bad about the Adventists, but I sure wish we had services like that. I wish the young people were that religious. I went to five meetings that day!"

Can it be that some of our own young people occasionally get the impression that the youth of other persuasions are more earnest and devout than Seventh-day Adventist young people? And can it be that they get the impression that ministers of other denominations give messages that are more Bible inspired and more truth filled than some of our own are from time to time? Our people do love to hear reports of the progress of the work of God in the world field, and are thus inspired to give more liberally to the cause of missions. But it is unfortunate that occasionally such sermons are little more than travel reports, which are wonderful in themselves, but which carry little in the form of a spiritual message. Would it not be well for *all* our sermons of experience and report to contain good, interesting mission stories, but never to the exclusion of genuine spiritual food for old and young alike? We have heard such sermons and have been thrilled with the stories as well as uplifted with the spiritual lessons presented simultaneously. B. G.