

# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVII

FEBRUARY, 1954

NUMBER 2



Work,



Man of God

ROBERT HARE

Work, man of God, the highest task  
Is loaned by Heaven to thee.  
It stretches far across the earth  
And o'er the deepest sea.  
No work so great is given to man,  
Endowed by Heaven above—  
To tell the story of the cross  
And God's eternal love.

God's workman, thine a constant task,  
At morning, noon, and night.  
Thy power of will must ever be  
To spread the gospel light.  
Go forth to comfort those who mourn,  
The wandering ones to seek.  
Carry the weary in thine arms,  
Breathe courage to the weak.

Workman of God, press on, press on;  
Angels will walk with thee,  
Bid every questioning thought depart,  
And tell of Calvary.  
The dignity of Heaven must rest  
On life's divine employ;  
Then when the work at last is done,  
Enter thy Master's joy.

# THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the

MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXVII

NUMBER 2

## AT A GLANCE

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



FEBRUARY, 1954

## In This Issue

**I**N OUR lead article on page 4 this month, Arthur Buckwalter points out some significant trends revealed by a review of some of the most important high lights in "The Religious World of 1953."

You will find S. A. Kaplan's article on page 8 equally significant as he discusses modern Zionism.

It is our plan during 1954 to present in the Pulpit section each month either sermon outlines or exegetical studies like the series beginning on page 18 by Adlai Esteb on the book of Ephesians. There have been requests for more sermon material in the columns of THE MINISTRY, and your editors are happy to oblige, but we will need the help of those who will send in outlines and material suitable for this purpose.

"The Recent Discoveries at Jericho" is the title of an important research article on page 29 by Siegfried Horn, of our Seminary. Several inquiries have come in on the matter covered by this article.

Again the time has come to list the ordinations for North America for 1953. These appear by conferences on page 42. The overseas ordinations for 1953 will be listed next month. Why not look over the list carefully? You will be almost sure to find the name of some fellow worker listed in this group either in the homeland or in some overseas field.

### Cover—Meadow Glade, Washington, Church



In 1903 a school was established in Meadow Glade Community, two miles southwest of Battle Ground, Washington, and thirteen miles northeast of Vancouver, Washington. A company of believers moved in from Vancouver when the school opened. They conducted their church in the school building until the erection of a small church building in 1910. This was enlarged several times. In 1945 and 1946 the new church was erected, and it was occupied in 1947. In 1949 it was dedicated free of debt.

The main auditorium seats 550. It is carpeted from wall to wall. The basement is commodious, with light and adequate department rooms. The church has one of the few nursery departments in the denomination.

This is essentially a school church. Across the way is one of our fine schools, Columbia Academy. More than 175 consecrated, enthusiastic students make this their church home. The auditorium is filled every Sabbath. Our aim is the education of our youth and the finishing of the work of God in all the earth.

C. G. McKEOWN, Pastor.

# The Religious World of 1953

J. ARTHUR BUCKWALTER

*General Conference Field Secretary*



THE events of 1953 show unmistakably the religious trends toward more cooperative efforts on the part of the various religious groups, particularly of Protestantism, Catholicism, and Spiritism. The increasing prestige and power of the Catholic Church in America is ominous. The antireligious liberty moves indicate the coming showdown. All of these events constitute a tremendous challenge to Seventh-day Adventists. Destiny is paging the remnant church, calling for the birth of the last reformation, for Christendom's revival hour has struck. These times and our message were made for each other, and ours is a threefold, God-given message addressed to the whole human race, the object of which is to guide the faithful remnants of all faiths out of confusion into God's remnant church.

As we review a few of the high lights in the religious world of 1953, let us remember that the message of Revelation 14 is the only message that clarifies the global issues confronting modern civilization, the only message that prepares people to survive the judgment of history. This God-given, interdenominational, international, and personal message is free from the sin-compromising philosophies of this sin-saturated age. In the final impact of religious tyranny two world views will confront each other in global conflict: beast worship and Creator worship. We are a people of destiny because of the message we have, and a review of some of the events of 1953 must force upon our consciousness the fact that this is the hour for Adventist living on a higher plane and Adventist action with a zeal balanced by religious conviction and knowledge of God's will for us in such a time as this.

## *Cooperation and Union*

The religious atmosphere in which 1953 dawned was highlighted by the naming of twenty-four new cardinals by Pope Pius XII, which brought the sacred college of cardinals back to its full strength of seventy. At

the same time the Protestant world had recently heard the impassioned plea of Harry Emerson Fosdick, calling upon Protestantism to "do everything possible to cooperate with the best in Roman Catholicism." Fosdick declared that such cooperation was necessary "for the sake of our nation and the world," and asserted that such cooperation would make Protestantism a more "dynamic, forward-looking movement."

While some religious leaders were calling strongly for closer cooperation with Rome, other Protestant clergymen and Catholic clergymen were bemoaning the increase in Protestant-Catholic tension. Most clergymen are of the opinion that if Catholics become a majority in the United States they will strongly influence the American society toward less-democratic procedures and principles. Obviously this conviction has been strengthened by the increasing power and prominence of Catholics in national politics.

The Catholic Church has strengthened its hold in the large cities of the United States, and the Vatican stated in 1953 that it has achieved a reconversion of 1,049,999 Protestants to Roman Catholicism in the United States within the past ten years. Since World War II it is claimed that Catholics have been opening 150 to 200 churches a year. Subscribers to Roman Catholic newspapers and magazines in the United States and Canada, the church claims, have now reached a record of 19,798,262. The Roman Catholics in the United States, including Alaska and Hawaii, now number 30,425,015, or some 1,017,495 more than the total reported in 1952. These figures are based on the newly published official Catholic Directory and include baptized children.

The strongest ecumenical Protestant group, the National Council of Churches, which is comprised of thirty denominations, totals 35,443,025. This is the largest functional religious body in America, and the Roman Catholic group of thirty million plus is the second largest. Thus we find a very strong voting majority of religious people within the Protestant ecumenical groups and the Roman Catholic Church.

Even the more fundamental groups of Protestantism are now calling for closer cooperation with Romanism. Disciples of Christ were told at their nineteenth annual convention for their churches of New York and New Jersey, "We must break down a great deal of stupid Protestant pride which is keeping us from approaching our friends in the Roman Catholic Church." The speaker was Dr. William Robinson, professor of theology in the School of Religion at Butler University, Indianapolis. At the Forty-second General Convention of the Lutheran Church-Missouri Synod in Houston, Texas, 792 out of the 800 delegates rejected a resolution that would have identified the Pope of the Roman Catholic Church as the Antichrist referred to in 2 Thessalonians 2.

While Rome has taken many strides forward toward the revival of its supremacy, there have been interesting factors in opposition. Recent statistics reported in 1953 show that about two thousand Roman Catholic priests have left the church in France since 1945 and have organized themselves into the Bereans and are carrying on energetic propaganda to encourage others to leave the Catholic communion; that is, particularly the clergy of that faith.

The World Council of Churches marked in 1953 the fifth anniversary of its founding. During 1953 the trend toward church union continued. Without a dissenting vote the general assemblies of three Presbyterian denominations agreed to study a plan of union, which, if adopted, would combine them into one church of 3,500,000 members. Plans were laid for a conference of ten Lutheran bodies to consider unity, but the plans were postponed for at least a year.

### *Spiritualism*

The ninth annual convention of the Federation of Spiritualist Churches and Associations was held in Washington, D.C., in 1953. The spiritualists adopted a social platform for the first time, demanding among other things freedom of religious thought and expression. Thirty States now recognize Spiritualism as a legitimate religion. The organization is out to win legal status in the remaining States. Spiritualists are endeavoring to disassociate their faith from fortunetelling, palm reading, and other practices that have not been endorsed by the Federation. Many churchmen, while still retaining their denominational affilia-

tions in other denominations, have become members of various spiritualistic churches and associations.

### *Religious Liberty*

The worldwide battle for religious freedom continues. During 1953 the National Council of Churches opposed American diplomatic relations with the Vatican and unanimously adopted a resolution to that effect that had been taken by the general board of the council. This resolution was voted on by the General Assembly in Denver, Colorado.

Roman Catholic archbishops and bishops of the United States at their annual meeting in Washington, D.C., reported an "encouraging trend" toward cooperation between church and state in the United States "rather than absolute separation." It was asserted that the trend was evident in a number of United States Supreme Court decisions in cases involving religious questions.

Charles H. Tuttle, head of a group of attorneys who had successfully defended the New York Released Time Religious Education program, asserted that the Supreme Court decision in its favor no longer interpreted the First Amendment of the Constitution as establishing a church-state separation wall, as previous decisions had maintained. Tuttle says that the First Amendment "does not say that in every and all respects there shall be a separation of Church and State."

While the Catholic Church was enjoying its freedom in this country, its clergymen elsewhere were calling for suppression of Protestantism in other lands. Pedro Cardinal Segura y Saenz, archbishop of Seville, Spain, issued a pastoral letter calling for suppression of the Protestant "propaganda" literature, which he described as a "horrible plague." The Rome attorney of the Assemblies of God stated at that denomination's twenty-fifth national convention in Milwaukee, Wisconsin, that Assemblies of God churches in Italy are being taxed out of existence because the government fears the rapid growth of the Pentecostal sect. A committee of the Federal Council of Italian Evangelical Churches charged in Rome that the Italian Government was applying old Fascist laws regulating Protestants, rather than adhering to the guarantees of religious freedom that were made in the postwar constitution. Late in 1953, however, the

Supreme Court of Italy handed down a decision upholding the rights guaranteed in the postwar constitution and declaring "automatically abrogated" the former Fascist laws. It was hoped that this would lead to the improvement of the situation of Protestant groups in Italy.

During 1953 a joint committee of the New York State Legislature rejected a proposal that persons who observe Saturday as the Sabbath be permitted to conduct their businesses on Sunday. Two of the committee's seven members filed a dissenting minority report.

A remarkable victory for religious liberty was won in Canada's Supreme Court. The Court ruled that Jehovah's Witnesses can distribute their literature anywhere in that country without obtaining permission from local authorities. It is significant that a Roman Catholic justice, Patrick Kerwin, cast the vote that swung the decision in favor of the Jehovah's Witnesses.

#### *Increasing Interest in Religion*

President Eisenhower's pastor, Dr. Edward L. R. Elson, of the National Presbyterian church in Washington, declared in a speech in Columbus, Ohio, that the President's regular attendance at Sunday church services has made him a symbol of "a great religious reawakening." Dr. Elson asserted that "we are in the beginning of a moral resurrection and a spiritual awakening on a very large scale." Again we would emphasize that Christendom's revival hour has struck, and it is time that Adventists awakened to the great opportunity and challenge that is theirs at this particular period of human history. This is the day for which we were born.

Statistical trends in religion seem to bear out the assertion of the President's pastor. Church membership in the United States is now in the neighborhood of ninety-three million. Nearly 60 per cent of Americans, three out of every five, are now members of religious bodies. The statistics for the 1953 *Yearbook of American Churches* place the figure at 92,277,129 as the total at the close of the year 1952. 1952 also marked the largest total contributions made by Americans to religious organizations, a total of \$1,401,114,217. While tithing on the part of many people within the Protestant faiths seems to be rapidly coming back into practice as a means of supporting the church, Seventh-day Adventists have in some re-

spects become less liberal than heretofore. They are no longer the leading denomination in per capita average giving. The Free Methodist Church set a new high in per capita giving during the year 1952, making an average annual contribution of \$194.79 per member. Seventh-day Adventists came second with a per capita of \$168.55. These facts were released in the figures of the various denominations during 1953.

Evangelistic missions were sponsored by many of the great churches with encouraging results. Methodists claimed a new record for denominational nationwide evangelistic campaigns by winning 16,010 new members in a two-week mission in the State of Michigan. Major emphasis of the Methodist Church in 1954 and 1955 will be on recruiting youth. This two-year program was launched on December 31, 1953.

The sixth World Congress on Evangelism sponsored by the Youth for Christ International, which opened in Tokyo with more than one thousand delegates from all over Japan, broke up at its close into two hundred evangelistic teams with five or six men each, and these went forth throughout the country. This was hailed as one of the greatest Christian evangelism campaigns ever held.

The Church of the Brethren spearheaded more than forty preaching missions during the year. The Southern Baptist Convention churches in twenty-two States made preparations for an all-out effort to enroll one million new members in their Sunday schools during 1954. Their slogan is "A Million More in Fifty-four." What was probably one of the largest religious congregations in recent recorded history was that of 75,349 who attended Billy Graham's evangelistic meeting in the Cotton Bowl in Dallas, Texas. A record crowd of 110,000 persons jammed the cricket grounds in Sydney, Australia, for a rally climaxing the Family Rosary Crusade conducted in New South Wales by Father Patrick Peyton, C.S.C., of Albany, New York. The eight-day convention of the New World Society Assembly of Jehovah's Witnesses at Yankee Stadium in New York found 116,800 Witnesses gathered on the final day—the largest religious gathering in the United States, as claimed by the Jehovah's Wit-

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An hour a day profitably employed would make an ignorant man well informed in ten years.—Marden.



nesses, topping Billy Graham's record. In a public swimming pool 4,640 Jehovah's Witnesses were baptized, another record.

### *Adventist High Lights for 1953*

Modern trends in the religious world indicate the great necessity for Adventist action on a scale hitherto unknown. If ours is to be a dynamic faith, a rallying center for the faithful of all faiths, we cannot let others outlive us. We must live a positive faith and not merely a negation of certain harmful things. Ours must be a dynamic religion, a powerful influence in the lives of our neighbors and friends, a unified effort toward evangelism and conquest for the name of Christ. Merely reporting great advances statistically is not adequate. The personal living of each member is vital in times like this.

We will briefly review a few of the high lights given in correspondence from the various General Conference departments. The Home Missionary Department reports total Ingathering to the end of November, 1953, at \$3,760,035.41. Adventist welfare groups in North America distributed 2,000,612 articles of clothing during the first three quarters of 1953, and literature evangelism showed an encouraging increase. During one of the three division-wide home visitation days, on June 6, a reprint of Arthur Maxwell's article on "What Is a Seventh-day Adventist?" from the March 10, 1953, *Look* magazine, was circulated. The total reprint order came to 7,012,500, the largest reprint order in the history of the publishing business. *Look* magazine received the award for religious writing from the Laymen's Movement for a Christian World on the basis of its articles on the various religious faiths.

J. R. Ferren reports that Seventh-day Adventists probably have more news and a larger variety of news than any other church organization, and that the efforts to publicize these news activities in the public press have met with encouraging results in 1953. During 1953 *Time* magazine carried a wonderful story about H.M.S. Richards and the Voice of Prophecy. Articles in *Time*, *Life*, and *Fortune* publicized the gift of the Harris Pine Mills, which brought before millions of people the

teachings of the denomination concerning tithing, the Sabbath, and other points of faith held by Brother Harris. The youth congress in San Francisco was well publicized. The Press Bureau reports a very favorable press relationship also in other countries of the earth. The Adventist people are becoming more publicity-minded in seeking to proclaim their message in every possible way to the peoples of the world.

The Pan-American Youth Congress was, of course, a high light in the activities of the youth of our denomination. Its climax was the introduction of the new Outpost Evangelism emphasis, which was enthusiastically received by thousands of youth. Outpost Evangelism is the MV guiding star for 1954. It means, "reaching those afar off, going to the highways and byways, new localities—out-of-the-way districts, uncultivated centers, among the mountains and the valleys. It is doing what Jesus did when 'He went a little farther.'" The Missionary Volunteer organization now has 612 Pathfinder Clubs in North America. We believe there are great days ahead for our youth.

Many things could be said about the progress of the work in radio and television, *The Voice of Prophecy* and *Faith for Today*; the rapid spread of the printed page, the encouraging reports from the Publishing Department.

The Temperance Department noted considerable increase of interest in 1953. The International Temperance Association is becoming a strong factor in the worldwide temperance reform movement, and the American Temperance Society is accomplishing some remarkable things here in the United States. *Alert*, the voice of the International Temperance Association, is now published in the English, Spanish, Portuguese, and French languages. The Japan Temperance Society is planning to begin the publication of a Japanese edition of *Alert* early in 1954. *Listen* magazine still remains the most attractive and popular temperance journal published in the United States.

### *The Challenge*

All of these trends within the faith that show increased endeavor and consecration are encouraging. However, every worker will recognize, I am sure, that greater responsibility rests upon the Adventist

*(Continued on page 45)*

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**"The reason why worry kills more people than work is because more people worry than work."**

## Medinat Israel Facing a Crisis

S. A. KAPLAN

Editor, Jewish Magazine "The Sabbath Exponent"



ON TUESDAY, October 20, 1953, the 300th anniversary of the founding of Jerusalem was celebrated in New York City at Madison Square Garden. The enthusiastic audience of 20,000, which packed the mammoth hall, represented Jews of every shade of opinion and ideology, from pious Orthodoxy to godless Marxism. A well-known Zionist writer, Jacob Minkin, in the Jewish journal *Congress Weekly* of October 12, 1953, makes this illuminating comment on the occasion of this unique anniversary:

"What more dramatic episode in history is there than that of Jerusalem celebrating her three thousandth anniversary, and not as an archeological discovery dug out of the rubble and ruins of the ages, but as one of the world's great political and cultural centers and capital of the reborn Jewish State of Israel! While great cities and empires have passed away, their very sites long since obliterated, Jerusalem, the most recurrently and catastrophically smitten city in the world, has not only survived but, as in the past, bids fair to serve as a quickening influence in the life of the world. She survived so that from her travail a race of men might emerge *who would teach the ways of God to men.*"

Mr. Minkin voices the belief of many religious Jews who maintain that a glorious destiny awaits the Jewish nation; that the Jews were, are, and always will remain God's specially favored and chosen people.

Strange as it may seem, the overwhelming majority of the Protestant world likewise hold dogmatically to the doctrine of a literal and glorious renaissance of the Jewish nation. They claim that old Jerusalem is destined to become the center of a revived Jewish theocracy, with all the privileges and honors for Abraham's literal seed that such a restoration implies. It is the prevailing Protestant belief that after a so-called period of tribulation for the Jewish nation, Christ will come in person to Jerusalem and restore the Davidic throne and kingdom. The graves will be opened, and both ancient houses of Judah and Israel will be resurrected and reunited to form one im-

perishable kingdom. They, the Protestants, also assert that *the entire Jewish nation* will then accept Jesus as their Messiah and be saved. This teaching is strangely reminiscent of the Talmudic tradition that says: "All Israel (the literal Jews) have a part in the world to come, for it is written, 'and all thy people shall be called righteous.'"—The Talmudic tract *Pirke Avot*.

Following their national conversion, so the popular theory goes, the Jews will become missionaries to the world, and will be instrumental in bringing all the nations of earth to the foot of the cross. It is alleged that this universal conversion will usher in the millennial reign of Christ on earth, and the kingdom of God will then be set up. In this new world order, so they say, the twelve tribes of literal Israel will be accorded the highest honors and distinctions, while their Gentile brethren, standing on the side lines, will rejoice in Israel's exaltation, the Gentiles being content to serve in such menial occupations as porters, messengers, and doorkeepers in the house of the Lord!

Such, in broad outline, is the modern Protestant concept of Zionism. Needless to say, this flattering prospect of a glorious future is pleasing to the unregenerate heart and cannot fail to appeal to a certain class of Jews and Christians. There are a few, even among us, who, awed by majorities and believing that the state of Israel is here to stay, are wondering whether the time has not come for us to rethink this whole question of Zionism and, if need be, change our teachings accordingly.

Were we to adopt the popular interpretation of Zionism, we would no longer be giving a distinctive message to the world; for instead of proclaiming the imminent coming of Christ and the destruction of the world by fire, we would be preaching the pleasing fable of universal conversion and of a temporal millennium. And, as a logical corollary, we would be compelled to give up our teaching concerning the sanctuary, the judgment, the first and second resurrections, and other basic Bible doctrines. In



brief, we would cease to be *Seventh-day Adventists!*

#### *What Are Israel's Chances for Survival?*

Before looking at Zionism from the Scriptural viewpoint, let us consider what elements of stability, if any, the Israeli State possesses intrinsically. The mere fact that Israel has entered upon its sixth year is by no means proof positive that it constitutes a stable government, or that it will continue indefinitely. It is admitted by many Jews themselves that the new state lacks the essential elements necessary for endurance, and that it is confronted by insurmountable difficulties. There is, for example, the explosive issue involving the possession of the old walled-in city of Jerusalem. We again quote Mr. Minkin:

"Even in her triumph, Jerusalem is but *half* restored. Her other half, around which are clustered the sacred memories and associations of thousands of years, has by the most cruel surgery in history been detached from her and surrendered to the Jordan kingdom whose only religious and historic claim to the city is that the Mosque of Omar is located there."—*Congress Weekly*, Oct. 12, 1953.

The Israelis feel that both their prestige and their security are dependent upon their possession of that ancient historic city. Will they eventually attempt to drive out the Arabs and thus gain possession of the old city? This question is fraught with appalling potentialities for the peace of the world, for old Jerusalem is the coveted prize of three great ethnic and religious systems: the Christian, the Jewish, and the Mohammedan. It is no wonder, therefore, that the whole world looks anxiously and apprehensively to the Middle East.

It is, of course, no secret that with the exception of its western border—on the Mediterranean shore—Israel is surrounded by hostile Mohammedan nations. Her neighboring Arab states steadfastly refuse to recognize the new little commonwealth, or even to admit that it is a part of the same region with them. With Lebanon and Syria on the north, Transjordan on the east, Saudi Arabia and Egypt on the south, Israel is like a tiny island in the midst of a turbulent political sea that momentarily threatens to engulf her. For the present,

these Arab states are rigidly boycotting the unwelcome new neighbor.

Only recently, Adlai Stevenson, a staunch friend of the Zionist cause, after visiting the Middle East and studying conditions there firsthand, wrote:

"If not besieged, Israel is certainly *blockaded* by her Arab neighbors. For years no oil has flowed from Iraq through the pipe line to Israel's refinery at Haifa. With vast quantities of oil at her back door, Israel imports fuel from Venezuela. No food or raw materials move from the Middle East to nourish her people and her limping industries. There is no mail or telegraph service between Israel and her neighbors."—"No Peace for Israel," *Reader's Digest*, November, 1953.

Thus it must be admitted that with these tremendous odds against the little commonwealth of Israel her future is extremely doubtful. Only a year ago Mr. Meir Grossman, a well-known Zionist of the so-called Revisionist party, summed up conditions in Israel in these disquieting words:

"Israel is nearing the end of its fifth year in a troubled mood. Great tension is felt on all its vital fronts—the political, the military, and the economic. . . . The population is worried about the *immediate future* of Israel, which is beginning to feel the chill of isolation. *Many are concerned about the ultimate destiny of the state*, about which at the moment anyway *they are uncertain*."—*Congress Weekly*, March 9, 1953. (Italics supplied.)

Moreover, as we know, Israel is situated in the very center of the world's *number one* trouble spot. As students of prophecy, Adventists are aware that events of appalling magnitude are shaping up in the Near East. We know that in the near future, just prior to Christ's second coming, the great battle of Armageddon will be fought. Already the storm clouds are gathering that presage that decisive conflict of the ages.

What the Jewish people and the world in general need most urgently, yes, desperately, is not the delusive doctrine of a temporal millennium but the heart-warming, soul-stirring message of a soon-coming Saviour and Redeemer, and of a new heaven and a new earth wherein shall dwell righteousness forevermore.

In the next article of this series the subject under discussion will be "Does Zionism Fulfill Prophecy?"

(Continued next month)

***The New "Seventh-day Adventist BIBLE COMMENTARY" belongs in every worker's library! Have you secured Volume I?***

## Recorded Mission Stories for Your Local Radio Station

This is a reminder that there is now available to you a set of thirteen heart-gripping, professionally recorded mission stories. These unusual, true-to-life stories are recorded on seven 10-inch LP (33 1/3 rpm) records. Each of the stories is tailored to fit a 15-minute radio broadcast, and we believe they will be wonderfully effective in home missionary endeavors. The entire set of thirteen stories on the seven recordings is available for only \$7.50 per set post-paid in North America—or less than 58 cents per broadcast. Add \$1.00 for orders outside the continental U.S.A. This unusual price is made possible because the General Conference has underwritten this venture.

We recommend the use of these stories on your local radio stations, on free public service time, fostering the Ingathering program, Sabbath school work, church schools, evangelistic meetings, Missionary Volunteer meetings, to name a few possibilities.

These are available only as complete sets, and should be ordered directly from the General Conference Radio Department, Washington 12, D.C. Please send money order or check with your order.

ELMER R. WALDE.

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## Supreme Court Upholds Jehovah's Witness Claim as Minister

THE United States Supreme Court, in a 6-3 decision, recognized the claims of a Jehovah's Witness to a IV-D (ministerial) draft classification although he had no formal theological training and was not ordained.

The ruling reversed a decision of the Federal district court at San Francisco which had sentenced George Lewis Dickinson, of Coahuila, California, to two years in prison for refusing to take the oath at an Army induction center. It was the first favorable court decision of its kind for the Jehovah's Witnesses. Hayden Covington, of Brooklyn, New York, attorney for the sect who argued the case, called it "a significant victory."

The majority opinion, delivered by Justice Tom C. Clark, noted that at the time Mr. Dickinson was drafted he held the post of "Company Servant," or leader, of a Company of Witnesses in Coahuila, which occupied most of his time. He devoted only five hours a week to secular work and subsisted largely on gifts from the Witnesses he served, the Court observed.

When Mr. Dickinson registered for the draft at the age of eighteen he was employed as a radio repairman forty hours a week and led worship services only two evenings a week, the Court stated. However, the following year he gave up his regular job

to become the "Company Servant." Accordingly, the decision held that Selective Service appeals boards erred in not recognizing his changed status that entitled him to exemption.

Justice Clark said that "certainly, all members of a religious organization or sect are not entitled to exemption by reason of their membership, even though in their belief each is a minister." "On the other hand," he said, "a legitimate minister cannot be, for the purposes of the [Selective Service] Act, unfrocked simply because all members of his sect base an exemption claim on the dogma of his faith."

The Court, in laying down the standards for determining whether a man is a legitimate minister, made a ruling which, as Justice Clark observed, will apply to all religious groups in the United States. "Each registrant must satisfy the Act's rigid criteria for the exemption," he declared. "Preaching and teaching the principles of one's sect, if performed part-time or half-time, are insufficient to bring a registrant under Paragraph 6 (g) (i.e. the section granting exemption to 'duly ordained ministers of religion'). These services must be regularly performed. They must, as the statute reads, comprise the registrant's 'vocation.' And since the ministerial exemption is a matter of legislative grace, the Selective Service registrant bears the burden of clearly establishing a right to the exemption. . . ."

"The statutory definition of a 'regular or duly ordained minister' does not preclude all secular employment. Many preachers, including those in the more traditional and orthodox sects, may not be blessed with congregations or parishes capable of giving them a living wage. A statutory ban on all secular work would mete out draft exemptions with an uneven hand, to the detriment of those who minister to the poor and thus need some secular work in order to survive."—*Religious News Service.*

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## 1954 Yearbook

LITERALLY hundreds of changes and additions of names and addresses of workers occur each year. There are also new addresses due to realignment of territory and opening of additional schools and other institutions. The 1954 *Yearbook* will contain all of these that have been reported to us, and in addition much valuable statistical information that every worker needs at his finger tips all through the year. Available February 1. Order from your Book and Bible House. Paper binding only \$2.50 net.

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## New Reprint Plan Announced

AN entirely new series of reprints is announced by a publishing house already engaged in bringing back some of the more valuable religious writings. The new series will include books by such well-known authors as Sir William Ramsay, Joseph A. Seiss,

(Continued on page 46)



# E VANGELISM *Winning Men for God*

## The Basis of Seventh-day Adventist Evangelism

J. L. SHULER  
*Yucaipa, California*

ARE Seventh-day Adventists just innovators with newfangled ideas and perverted and erroneous doctrines? Many in other denominations sadly misunderstand the true character of Seventh-day Adventist evangelism. They claim that our teachings date back to 1844. Again they are most blatant in branding us as "legalists," asserting that our teachings do despite to grace. This leads them to the conclusion that our entire program of evangelism is just proselyting and "sheepstealing."

As we face this situation in our evangelism, we need to study how to plan our preaching so as to help eliminate these wrong concepts and prepare the way for a favorable hearing for our message and wider acceptance of it. Where shall we turn for this needed guidance? It can be found within the special message that God calls us to preach.

Seventh-day Adventist evangelism has much in common with the evangelism of the evangelicals of various denominations. There are certain features of Adventist evangelism, however, that make us different from other religious groups. The distinctive feature of our evangelism is our mission to preach the threefold message of Revelation 14.

"The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days."—*Testimonies*, vol. 8, p. 27.

"The third angel's message must be presented as the only hope for the salvation of a perishing world."—*Evangelism*, p. 196.

"The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels."—*Ibid.*

Adventist evangelism based on the three angels' messages is our evangelistic charter. We owe our existence to this threefold prophecy. This is the justification for Seventh-day Adventists' being a separate religious group. It explains the true reason for our evangelism. Our preaching—our work—is fulfilling Revelation 14:6-12.

Since the threefold message is the distinctive basis of Adventist evangelism, the questions naturally arise, What does it mean to preach the third angel's message? What does this message include? What relation does it sustain to the gospel?

The preaching of the third angel's message is not confined to its exact wording as used by the three angels. Neither is it limited necessarily to the specific items mentioned in the threefold message. It does include, however, the presentation of *all* the saving truths of the gospel.

We are told in *Testimonies*, volume 6, page 11, that "A great work is to be accomplished in setting before men the saving truths of the gospel. . . . To present these truths is the work of the third angel's message."

Again, the third angel's message includes more than the preaching of Christ and His righteousness, His cross, His blood, His grace, and His love. These items are supremely important, and must be central and basic in all true preaching. But if the third angel's message is to be confined to these features, then the message of the third angel was also given by the apostles and has been given by God's true ministers in every generation since their day. This cannot be the case, because the third angel's message applies only to the closing age, between the beginning of the judgment in 1844 and the return of Christ at the last day.

It is significant that the threefold message is introduced as the everlasting gospel, which is to be preached unto every nation. John says, "I saw another angel . . . having the everlasting gospel to preach unto . . . every nation, . . . saying . . . , Fear God, . . . for the hour of his judgment is come" (Rev. 14:6, 7). This makes it plain that this threefold message is the *everlasting gospel in the setting of the judgment hour*.

Noah preached repentance and righteousness by faith. So did John the Baptist, Jesus, the

apostles, Luther, and Wesley. But each preached in the appropriate setting for his day. So Adventists are preaching repentance and righteousness by faith in the God-appointed setting for these last days, as specified in the three angels' messages.

### *Objectives of Our Preaching*

God has marked out in His Word four leading objectives, which will be accomplished by the preaching of the threefold message. (1) It will call out a people in every nation, who will keep the commandments of God and the faith of Jesus. (2) It will restore the faith of Jesus among God's people. (3) It will gather out God's scattered sheep (Eze. 34:11, 12; Rev. 18:4) and unite them as His remnant in this closing age (Rev. 12:17). (4) It will make ready a people for the Lord at His second coming, as the message of John the Baptist made ready a people for the Lord at His first advent. These are the objectives of Adventist evangelism, under this threefold message.

Christ and His righteousness have been the heart and center of every revelation that God has ever made. So Christ and His righteousness are the center and heart of the third angel's message. This is why Mrs. White refers to justification by faith as "the third angel's message in verity" (*Evangelism*, p. 190).

The threefold message, being God's last message, will reveal Christ and His righteousness to a fuller degree than they have ever been known before. In speaking of righteousness by faith in connection with the third angel's message, Mrs. White said:

"This message was to bring *more prominently* before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in *obedience to all the commandments of God*. . . . *This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.*"—*Ibid.*, pp. 190, 191. (Italics supplied.)

### *Make This Message Prominent*

Some of our evangelists do not mention the threefold message in their preaching until the latter part of the campaign. Since our task is to preach the everlasting gospel in the setting of the three angels' messages, and this is the distinctive feature of Adventist evangelism, why should not this message be brought to the forefront in the beginning of the campaign?

It is well to tie in the conclusion of the first

sermon of the campaign, or of one of the very early sermons, with the three angels' messages, and show briefly that this is the message that God has appointed to be preached at this very time as the true remedy for all earth's troubles. We should mention that this threefold message is something that God wants every soul to hear and understand and heed; and that the purpose of this series of meetings is to discover from God's own Book the meaning of this message.

Then in each succeeding sermon, little by little and step by step, the extent, the design, the implications, the meaning, and the appeal of the threefold message should be set forth. We have emphasized the warning side of the message, but have failed to hold up sufficiently the glory side of the message, how it is destined to bring the glorious triumph of the gospel, how it is destined to enlighten the world with the glory of God, how it will bring a revelation of Christ and His righteousness to a fuller extent than has ever been known.

Some religionists have endeavored to divorce obedience to the Decalogue from the acceptance of Christ and His grace. On the other hand, Adventist evangelism has often omitted Christ and His righteousness in the presentation of the law. Our task is to give the proper balance between Jesus and the law; the relationship of grace, the cross, and the blood, and obedience to the commandments (Rev. 14:12).

The sermons for a series of evangelistic meetings should be more than a list of lectures upon a variety of Bible doctrines. They should be a connected, progressive, step-by-step unfolding of the message of Revelation 14. "Not good if detached" should be one of the rules for Adventist evangelistic sermons. All the themes used from the beginning to the end should be tied in with God's special message. When this is done, we are helping the hearers to sense the "pull" of a divine message from the opening sermon, and as the meetings proceed this "pull" becomes stronger and stronger in their hearts, until they gladly yield to God in full surrender, to keep the commandments of God and the faith of Jesus.

### *Advantages of This Plan*

This threefold message is the source of our distinctive advantages in evangelism, and we ought to make the most of these by approaching the public from the angle of this message and

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"The danger now as ever is that we shall present Christianity as a system instead of setting forth Christ as a Saviour."

make it the undergirding of all our preaching. We should use it to reinforce our appeals as the steel rods reinforce the concrete. Some of these advantages are:

*1. When the threefold message is presented in its true setting, it will help to eliminate wrong concepts of Adventist evangelism, and will enable the hearers to see Adventist teaching in its true, Christ-centered perspective.*

Those who listen will recognize that we are not innovators in religion, who have added new-fangled, erroneous doctrines to the gospel, but that we are preaching the one true gospel of Christ, as it has come down from the beginning, in the correct setting for this closing age. They will be led to contemplate the Adventist faith, not merely as reaching back to 1844, but rather as the continuation for our day of the original faith and religion that Jesus founded when He was here on earth. They will perceive that we are not legalists, but that Christ and His righteousness are the center of every doctrine: we teach, and that the cross, the blood, the grace, and the love of Christ permeate all our teachings. They will recognize that Adventists have all the truths of the gospel that other churches have, plus the special light for this day. Thus they will see that we are offering them something better than what they can find anywhere else, and they will want it. This is the way Jesus won the woman of Samaria. We should follow His methods.

*2. It helps to lift Adventism above the narrow limits of denominationalism, and gives us the broad approach of God's universal, inter-denominational message.*

Denominational prejudices, as against Adventists and in favor of another church, are one of the main barriers against a fair hearing and investigation of present truth. Revelation 14:6 shows that this threefold message is for every people. God addresses it to the members of all churches and religions, and to those who have no religious affiliation. This helps to relegate denominational rivalries to the background and gives us a clear common ground on which to meet other denominations. Having a message from God for all people, we are to extend the help of the heaven-sent message to all and gather Jesus' scattered sheep into His remnant.

*3. It helps to place an unusual value and importance upon our evangelistic meetings, and gives them a priority in the field of evangelism.*

No other people are attempting to preach this threefold message to the people of every nation. This at once marks our meetings as different from any ordinary revival, or from any other evangelistic meetings, and is of itself a drawing factor for securing a regular attendance. People today are looking for a man who has a heaven-sent message of hope, certainty, and security for this troubled hour. Through the message approach the hearers are led to see that we are not here merely to lecture on a variety of apparently detached Biblical subjects, but that the proposed addresses are to be a step-by-step unfolding of the message of Revelation 14:6-12, which God has appointed for this hour. When the people see this they will put forth special effort to come and hear every presentation in the campaign.

*4. It enables us to capitalize on the prophetic basis of our teaching and movement.*

People are troubled about the meaning and outcome of the unprecedented happenings of our day. The answer to their inquiries can be found only in the prophetic messages. The message approach on these matters will arouse, build, and hold interest.

*5. It will help the hearers in making their decision to become Seventh-day Adventists, and especially in making that decision more promptly.*

This prophecy of the three angels' messages in Revelation 14:6-12 indicates that, beginning with the arrival of the judgment hour in 1844, a God-ordained movement would arise, by which this threefold message will be preached to every nation. So in determining what religious faith to espouse there is really only one question to settle: Is the Seventh-day Adventist Church this God-ordained movement of Revelation 14:6-12? Everything turns on this pivotal point.

By introducing this threefold message in the conclusion of the opening address of the campaign, or better still, perhaps, by devoting one sermon in the early part of the series to the place, position, and relation of this prophecy of Revelation 14:6-12 in God's gospel plan, the 2300 days and the 1844 date and the judgment can be presented in succeeding sermons, even before the Sabbath truth is introduced. Thus the hearers can be led to see for themselves, early in the series, that the Advent Movement is this God-ordained movement that was due to come in the closing age for the consummation of the work of the gospel. This helps them to decide quickly to take their stand with us. If this Advent Movement is the fulfillment of Revelation 14:6-12, then the only consistent

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**"We need the bifocals of faith. We need both the near and far view if we are to see clearly the task for our time."**

course for those who see this is to unite with it. It offers a sound, solid, satisfactory basis for such a decision. When the people are convinced that the preaching is God's message for this hour, that becomes a powerful incentive for immediate, favorable, and enduring decision.

6. *It gives us the advantage of making the matter of uniting with the Adventist Church not merely a matter of joining another church but a matter of the individual's acceptance of God's message.*

Christ revealed one of the most powerful decision principles in a decisive question that He put to the chief priests and elders regarding the divine authenticity of the message of John the Baptist. "The baptism of John, whence was it? from heaven, or of men?" (Matt. 21:25). They recognized that if they admitted that John's message was from heaven, the only consistent course they could have chosen would have been to accept it.

So when we present our teachings in the evangelistic campaign as being God's message for these last days, as set forth in the whole Bible but concentrated in Revelation 14:6-12, then people will be convinced that the only wise course, the only safe way, the only right choice, is to accept God's message and join His remnant people. If we so plan the preaching that people will be committed to the idea that the teachings constitute God's last message, and if they are true to God and honest with themselves, what else can they do but obey the call of God to come out and unite with His remnant?

Our evangelism has a broader basis than asking Christians to leave their other churches and join the Adventists. We must so present the threefold message that uniting with the Adventist Church is the natural result of a person's acceptance of God's message for today. When we cause them to see that under the threefold message the call of God for this hour is for people to "keep the commandments of God, and the faith of Jesus," and that God is calling into His remnant church those who make this decision, then the call of God leads them into the Adventist Church. Their decision to accept God's message carries with it coming into God's remnant church. Thus our appeal to the people is to accept God's message and to respond to His call.

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**"The great peril in our preaching is that we shall convince the intellect without converting the soul. The first is necessary; the second is imperative. They are never to be separated."**

## In Unity Is Strength

RUSSELL H. ARGENT  
*Takoma Park, Maryland*

THE Seventh-day Adventist Church is made up of men and women from many lands, with different national customs and traditions and varied backgrounds, yet united in the firm conviction of the Second Advent of Jesus. It is the cosmopolitan nature of the Advent Movement which makes it so rich and diverse in talents and resources.

Since its inception the international character of the church has figured largely in the work and literature of Seventh-day Adventists. We speak of a "worldwide movement" symbolized by an angel who flies above the face of the whole world. We believe in a global mission, divinely ordained, to be completed before Jesus comes. Seventh-day Adventists are linked with missionary endeavor in the remotest islands of the sea and the obscurest tribes of the hinterland.

The ministry of the Advent Movement must never give mere lip service to world brotherhood as an ideal. The church must reveal it to the world as a demonstrable fact, as unquestioned as the knowledge that Jesus came to make "of one blood all nations of men" (Acts 17:26).

The disease of nationalism, at least in its more virulent form, is of comparatively recent origin. It reared its ugly head, encouraged and stimulated by the governments of the world, during the nineteenth century. By the close of the century nationalism had become a fetish. Few were certain what the term meant or even where the divisions of the mingled races and peoples should be made. The masses were not concerned with polemics. Nationalism was taught them in the schools and screamed at them from the newspapers. They were not sure what it all meant, but they knew how to wave their flags vigorously and when to cheer in the right places. In the years that followed, the dragon's teeth of discord and hate that were planted produced their crop of armed men.

Today at every frontier there are barriers of suspicion and distrust. As late as the outbreak of the first world war it was still possible for people to move quite freely about the world without undue restrictions in the form of visas and sponsorships. It would seem that those days are past forever. At the present time a large section of the world's population is effectively cut off from contact with the outside world. A barrage of words, of charges and countercharges, is hurled across the world arena and there is scarcely a tribe or nation that has not felt a



quickenings of the national pulse. Nations have resurrected historic myths and, weaving subtle words around them, have dinned them into the ears of millions of children. The flames of passion and prejudice have been fanned by two world wars, while the jingoists continue to make merry, hurling their slogans and waving their banners.

### *Attitude of Adventists*

The course of the remnant church in the last century has largely been storm-driven. It was never expected that it would be otherwise. A world seething in ferment was the picture every prophet indicated for the last days. But what effect will these conditions have upon the people of God, who, although they are not of the world, for the time being must remain in the world?

The realm of ideas is a large place. It is easy to get lost. We are all subject, to a certain extent, to the environment into which we were born, and all of us, for good or ill, absorb to some extent the propaganda current in our community. As Seventh-day Adventists, however, we must not let the dust of earthly opinion blind us. The idea of racial or national superiority is utterly alien to the gospel of Jesus Christ. Every "kindred, and tongue, and people" will be represented in the nation of the saved. Internationalism must always remain a unique feature of the Advent Movement.

The church is being built, brick upon brick, with material from many places, yet the entire structure is planned by a divine hand. It can never bear the stamp or mold of nationality, for its origin is heavenly. The Advent pilgrimage is upon a path marked out by God.

Nationalism is the great enemy of Christianity, whose Founder taught that all men are brothers, regardless of race, color, or creed. Jesus was surrounded during His earthly ministry by nationalism prejudices. He was crucified because He did not fulfill the national aspirations of His countrymen. "My kingdom is not of this world" is a direct statement of truth, applicable today as in the Jewish world. All too many people attempt to make an image of God in their own national likeness. It has proved one of the greatest deterrents to the evangelization of the world.

There is a Christian philosophy of history which must transcend human sentiment. We know that God uses the nations of the modern world, as they relate themselves to truth, to fulfill His plans; but when they turn toward darkness, His protecting hand is withdrawn. God has ordained no nation to fill the role of a chosen people since Israel failed His purpose.

Perhaps it is not without significance that when Daniel saw his vision of the nations, they were symbolized by wild beasts.

Many movements throughout the years have splintered on the rocks of chauvinism, when small ideas and petty plans held sway. The Advent minister must recognize, as did Wesley, that the world is his parish. The maxim "in unity is strength" has proved itself sound. Seventh-day Adventists must be able to say in deed and truth, "We be brethren." We must break down every barrier that would prevent the church from doing its appointed task. We must stand, one unbroken circle around the world, "linked by golden chains about the feet of God."

## **Evangelism: A Question of Method**

JAMES S. STEWART

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ONE finds it frequently assumed in conferences on evangelism and similar discussions that little or no reliance should now be placed on so-called "mass evangelism." This is a method, it is maintained, which, though doubtless achieving notable results in bygone days, is clearly ill-adapted to present needs. Men are increasingly distrustful of a technique that lends itself to emotional abuse, a technique the results of which are likely to be precarious and evanescent. Moreover, there is a new emphasis on community responsibility in evangelism: what is wanted is not one man's voice but the witness of the group, and the real evangelizing unit is the congregation. To all this there must be added the growing awareness that any evangelism which is divorced from social passion is stultified and self-defeating; to preach the justice and the compassion of God requires a community that is itself on fire for social and economic justice and refuses to stand aloof from things which too many religious people have called common and unclean, a community manifestly taking up the cross of a costly compassion toward men.

All this has tended to bring the older kind of evangelism under a cloud. And that there have been grave abuses goes without saying. But surely it is a mistake to be so afraid of possible abuse as to cast away altogether a powerful sword of the Spirit; and it is open to question whether much current debate on evangelism is not based upon a false antithesis. The real strategy here is not "either—or"; it is "both—and." Within recent years the supreme value of the "parish-visitation" type of evangelism has been amply demonstrated; the "teach-

ing mission" has proved its worth; and the "commando campaign" in which missionaries seek to carry their Christian witness into factories, shops, cinemas, dance halls, public houses, and street corners has had notable results. It is right to recognize this gratefully, and to believe that here is a crucial line of assault upon contemporary paganism and unbelief. But it is wrong to suppose that these more direct and intimate contacts necessarily outmode the large central gathering where night by night the Word is proclaimed. Indeed, there is no lack of proof that such meetings can gather up and focus to a point all the other diverse activities in which evangelism is finding its modern expression.

In a sense, of course, the words "mass evangelism" are misleading. It might even be said that, strictly speaking, there is no such thing. This is a point that Canon Bryan Green has stressed in a recent excellent book. (*The Practice of Evangelism*, Hodder and Stoughton.) You can preach the gospel to the multitude, but in conversion the individual soul stands face to face with Christ. Hence the missionary who carries the *kerygma* for the multitude must also be furnished with the *paraklesis* and the *didache* for the individual in the time of the decisive encounter.

In the New Testament period itself all the recognized lines of attack on the problem of paganism were known and used. Already in the Acts of the Apostles the group or community emerges as the evangelizing unit. Already the Christian witness of the layman as he pursues his own daily calling is paramount. Already there appears the pattern of the industrial chaplain and the priest workman: did not Peter have a special mission to the fisherfolk and Paul to the tentmakers? Already "visitation evangelism" and the "mission of friendship" are familiar, and the message is carried "from house to house" (Acts 20:20). Already the *kerygma* leads on to the *didache*, and both are verified and substantiated in the *koinonia*. And through it all there can be seen from time to time the gathered crowd, that sight upon which our Lord Himself never looked without an immense compassion and a deep stirring of the heart.

### *Public Evangelism Brings Results*

It will not do to disparage the older method of evangelism on the ground that it fails to reach the outsider. Even if ninety per cent of those who attend are professing Christians, who shall say that the results are barren? Many a minister would testify that the turning point

of his ministry or its sudden upreach to new self-dedication came through a mission conducted in his own town or neighborhood by some man sent of God. Where the way has been prepared and cooperation between the local churches is real, such an evangelist, passing on elsewhere when the fortnight's meetings were over, has left scores or hundreds of evangelists behind him. In any case, where the Christians of a community are awake to their responsibility, there is no doubt that during such a campaign many who have no connection with a church will be brought within the hearing of the Word. Even with specialized groups, such as students, the mass meeting still has its place, as has been shown convincingly in recent university missions in Britain, America, and Australia. From London to the Hebrides, from Melbourne to New York, new evidence is continually being provided that the special mission, when brought in not to substitute but to supplement the other methods of parochial or congregational evangelism, is still manifestly effective and mightily used by God.

As to the danger of emotionalism, are we sure the pendulum has not been allowed to swing too far the other way, until the prevailing cult of the casual has left its mark even upon the declaration of the gospel? By all means let war be declared in the name of Christ upon intellectual dishonesty, and let anything in the nature of a cheap emotionalism be banned, but it is a tragedy to jettison emotion as well. It is essential to put logic and hard thinking into the creed by which a man proposes to live, but it is a profound mistake to do this in such a way as to stifle the fire within. The children of darkness are wiser here than the children of light, for the devil knows better than to stifle emotion. Only Spirit can cast out spirit; and nothing could be more futile or pathetic than the attempt to set a tepid Christianity over against a scorching paganism, a casual take-it-or-leave-it argument for faith against the almost mystic fervor and passion of the false ideologies that bestride the world today.

In the book to which reference has already been made—a book which all who have a concern for evangelism would do well to read and ponder—the rector of Birmingham remarks on a significant change of attitude which the last twenty years have witnessed among both clergy and laity on the whole question of evangelism. Gone almost entirely are the suspicion and hostility once frequently encountered.

"It is perhaps one of the most encouraging signs of the new life springing up within the churches.

Varying emphasis will be put upon varying methods; but men of all shades of churchmanship are largely agreed that if we are to advance we must evangelize, and by evangelism they mean so to present the Gospel that men do come to God through Christ by conversion."—*The Practice of Evangelism*, p. 207.

In this presentation the churches will continue to develop fresh methods and to break new ground, but the time for the public proclamation of the saving facts will never pass away.

## A Visual Aids Offer

**I**N THE August, 1953, issue of *THE MINISTRY*, pages 24 and 25, Francis F. Bush, pastor-evangelist of the Ohio Conference, describes a unique "Disposable" Prophetic Chart on the millennium.

As he says, the chart is large enough for good visibility, inexpensive to produce, no bulk to move about or store, and can be presented step by step. In his article he says: "An audience is far more interested in a device that takes form one step at a time as the subject is discussed, than in a full chart hung up in front at the beginning of the sermon. The speaker can end his sermon at any point he wishes, leaving the remainder of the sermon and chart to be completed in the next service."

Elder Bush's chart is one that can fit anyone's pocketbook and still do an excellent job. However, one costly item is necessary to complete the chart. Elder Bush writes, "In the use of such a simple device it is advisable to have a good sign painter paint the cards containing the various titles, since professional lettering will give the chart a finished appearance. These cards should be kept for permanent use."

There are fifteen different cards necessary and the cost of having them painted could amount to ten or fifteen dollars. But here is good news. Religious Arts in New York has made up a number of these cards in complete sets of fifteen signs each. They are available immediately for as long as they last, for the *low price of \$3.50 per set*. These signs have an added advantage over regular show cards: they are made with a washable, waterproof paint that will stand up for years and won't crack, chip, or run! You can order your set from Religious Arts, 25 Duryea Street, Islip, New York.

B. G.

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### THREE APPEARINGS OF CHRIST

(Hebrews 9:24-28)

1. He once appeared (vs. 26)—Atonement.
2. He now appears (vs. 24)—Advocacy.
3. He shall appear (vs. 28)—Advent.

—JOHN RITCHIE in *500 Bible Subjects*.

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## A PIECE OF GOOD ADVICE

❏ Do NOT try to have everyone go your way and support your opinion. Give others a chance to demonstrate the fallacy, if there is an error. To yield to the opinion of others will strengthen your confidence and give you a firm hold.

Israel wanted a king, but the Lord knew it would not be good for them. Still the Lord yielded, and gave Israel an experience. He even went so far as to find a king for them.

God permitted evil in the universe, because He knew that His principles would win out in the long run.

Strong characters are always harder to handle, but although they are much more difficult, we should never try to rid ourselves of them. If you are too eager to show that you are strong, you are making a serious mistake. You will finally be surrounded with a lot of weak heads, who will bow and do you homage, but will never be a source of honor or inspiration to you. Give your fellow workers freedom in your committee meetings. Draw strong dispositions to yourself, give them something to do, and never look upon them as troublesome elements and therefore try to eliminate them. They can often be a very valuable help. Do not see them as enemies or opponents. It is good to have strong characters even if they do not always agree with you.

Try to be fair, broad-minded, and tolerant with them. They will catch the same spirit. Be to them as you would have them be to you. Give them a chance, and do not cast them aside. Study their peculiarities, and then put them in a place where they can serve best.

If we reveal a right spirit, then all that is unworthy and unreformable will go by like the chaff before the wind.—J. F. HUENERGARDT.



# PULPIT *Pointers for Preachers*

Exegetical Studies in Ephesians—Part I

## A Tour Through the Treasure House

ADLAI ALBERT ESTEB

Editor, "GO," *The Journal for Adventist Laymen*

THE book of Ephesians is one of the most sublime gems of literature. Indeed, Grotius called it "one of the most sublime compositions of the kind, that ever came from the pen of man." Modern writers have called it "the jewel case" of the Bible and "the Grand Canyon of Scriptures." I have called it "the Fort Knox of the Bible," but the analogy breaks down, as the gold of Fort Knox has all been counted, whereas the gold of Ephesians has never been ascertained. I have often spoken of it as the Mount Everest of Scriptures. But now, since Mount Everest has at last been scaled, the metaphor has lost some of its force and meaning, for Ephesians has never been conquered. The book contains heights never scaled by man and depths never plumbed. It contains riches and treasures unexplored. No one has ever exhausted the possibilities and rich potentialities of this wonderful book.

The theme of the book is the "unsearchable riches of Christ." We find the phrase in Ephesians 3:8, and it is translated "unsearchable riches" in our Authorized and Revised versions of the Bible. This phrase gives the suggestion of the mystery of this vast invisible treasure. Dr. Weymouth translated the phrase "exhaustless wealth," which gives us a hint of its vast, astonishing, unsuspected treasure and of its everlasting duration. "Unexplorable wealth" is the way Dr. Rendel Harris translated it as he thought of its boundless breadths and uncharted immensities. Dr. James Moffatt in his translation gives us the rendering "fathomless wealth" \* in an effort to point out the immeasurable profundities and unplumbed depths.

We should begin the study of Ephesians as though we were approaching a vast treasure house containing many of the crown jewels of the King of kings. A careful, prayerful journey

through this spiritual museum provides one of the richest experiences of life. To see the treasures and to handle some of the rare gems leaves one enriched and inspired by these precious contacts.

### *Exegetical Studies in Ephesians*

- I. The *one* great treasure of the book of Ephesians is "the unsearchable riches of Christ" (Eph. 3:8).
- II. The *twofold* theme of the book concerns two *R*'s: Resources and Responsibilities.
  1. The *resources* of the Christian.
  2. The *responsibilities* of the Christian. (a) To *preserve* the unity of the faith; (b) to *practice* the diversity of the gifts; (c) to *promote* the growth of the church; (d) to *perform* exploits as a Christian warrior.
- III. The *threefold* gift of the book contains three *G*'s: Grace, Glory, God.
  1. "Riches of his *grace*" (Eph. 1:7). (a) *Redemption*; (b) *reconciliation*; (c) *regeneration*.
  2. "Riches of his *glory*" (Eph. 3:16). (a) *Revelation*; (b) *restoration*; (c) *re-creation*.
  3. "Fulness of God" (Eph. 3:19). (a) *Realization*; (b) *rehabilitation*.
- IV. The *fourfold* message of the book deals with four *W*'s:
  1. The *wealth* of the Christian, chapters 1 to 3.
  2. The *walk* of the Christian, chapters 4 and 5. (a) In *holiness*; (b) in *harmony*; (c) in *helpfulness*; (d) in *happiness*.
  3. The *work* of the Christian (Eph. 4:11-32). (a) *Speaking* the truth; (b) *singing* the songs of Zion; (c) *serving* in the Spirit; (d) *sanctification* of the soul (body, mind, and spirit); (1) separation from sin (complete); (2) surrender to the Spirit of God (entire).
  4. The *warfare* of the Christian (Eph. 6:10-18). (a) *Character* required (Eph. 4:1-16); (b) *conduct* (Eph. 4:17; 6:9); (c) *conflict* (Eph. 6:10-18).
- V. The *fivefold* experience of the Christian involves five *E*'s:

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1. *Enlightenment* (Eph. 1:18).
  2. *Enlistment* (Eph. 4:1; 1:4; 1:18).
  3. *Enablement* (Eph. 3:16).
  4. *Enrichment* (Eph. 3:16, 17).
  5. *Enlargement* (Eph. 3:16, 17).
- VI. The *sixfold* life of the Christian "in Christ"—six *P's* ("in Christ" found 27 times in Ephesians, 14 times in the first chapter):
1. Our *position* in Christ—denotes our position. *Where* He is, we are!
  2. Our *privileges* in Christ—defines our privileges. *What* He is, we are!
  3. Our *possessions* in Christ—describes our possessions. *What* He *has*, we share!
  4. Our *policies* in Christ—directs our policies. *As* He *plans*, we perform!
  5. Our *practices* in Christ—determines our practices. *What* He *does*, we do!
  6. Our *progress* in Christ—designs our progress. *Where* He *goes*, we go!
- VII. The *sevenfold* panoply of God:
1. The girdle of the truth (Eph. 6:14).
  2. The breastplate of Christ's righteousness (Eph. 6:14).
  3. The sandals of preparation (Eph. 6:15).
  4. The shield of faith (Eph. 6:16).
  5. The helmet of salvation's hope (Eph. 6:17).
  6. The sword of the Spirit, the Word of God (Eph. 6:17).
  7. The radio of the Spirit, prayer (communication system) (Eph. 6:18).
- VIII. The *eightfold* measure of mercy—eight *A's*:
1. *According* to His choice (Eph. 1:4).
  2. *According* to His will (Eph. 1:5).
  3. *According* to His pleasure (Eph. 1:9).
  4. *According* to His purpose (Eph. 1:11; 3:11).
  5. *According* to His power (Eph. 1:19).
  6. *According* to His grace (Eph. 3:7).
  7. *According* to His riches in glory (Eph. 3:16).
  8. *According* to His fullness (Eph. 3:19, 20).
- IX. The *ninefold* phases of our task. To *woo* and *win* by being:
1. Courteous in contacts (Eph. 4:32a; 5:21).
  2. Cheerful under changes (Eph. 4:31; 6:5-8).
  3. Considerate in conversation (Eph. 4:29; 4:15).
  4. Calm under calumny (Eph. 4:32; 4:26b).
  5. Consistent in conduct (Eph. 4:22-24).
  6. Candid in counsel (Eph. 4:25; 5:3-6).
  7. Capable and competent (Eph. 4:29; 5:14-17).
  8. Careful and circumspect (Eph. 4:28; 5:15).
  9. Certain in our convictions (Eph. 4:14-16; 5:17).
- X. The *tenfold* description of our wealth.
1. The wealth glimpsed (Eph. 1:3).  
(Through the keyhole of the treasure house "in Christ." A small key can open a very complex lock and a large door of a building in which vast treasures are stored. We catch a glimpse of the treasure in the vestibule in the 3d verse.)
  2. The wealth bequeathed (Eph. 1:3).  
("Blessed us.")
  3. The wealth designated (Eph. 1:3).  
("All spiritual blessings.")
  4. The wealth measured (Eph. 1:3).  
("Every," R.V. Godward side and manward side.)
  5. The wealth located (Eph. 1:3).  
("In heavenly places.")
  6. The wealth deposited (Eph. 1:3).  
("In Christ.")
  7. The wealth defined (Eph. 1:4).  
(*Who? He! What? Hath chosen. Whom? Us. How? "In him."*)
  8. The wealth revealed (Eph. 1:17, 18).  
(*When? "Before the foundation of the world."*)
  9. The wealth unfolded (Eph. 1:19). (The meaning, the magnitude, the manifestation, the measure.)  
(*Why? "That we should be holy and without blame before him in love."*)
  10. The wealth realized (Eph. 3:14-21).  
(The ultimate in Christian experience—filled with the fullness of God!)

#### How to Deal With Heresies—Part II

### How Heresy Developed and Was Met During Historic Times

EARL W. HESLOP

*Pastor-Evangelist, Michigan Conference*

**I**N ORDER for the minister to determine proper methods of meeting heresy, it is important for him to trace the development of heresy, and the ways heresy was dealt with during past years.

#### *In Apostolic Times*

The Christian religion was a reformatory religion when it was presented by the apostles to both Jews and pagans.

"In all the history of the church, no reformation has been carried forward without encountering serious obstacles. Thus it was in Paul's day. Wherever the apostle raised up a church, there were some who professed to receive the faith, but who brought in heresies, that, if received, would eventually crowd out the love of the truth."<sup>1</sup>

John's advice to those meeting heresy is found in 2 John 7-11:

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father

and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

The apostle here describes the heretic as one who "abideth not in the doctrine of Christ." His manner of dealing with the heretic was not to fellowship with such, or to wish him success. John did not want the Christians to have close social relationship with those denying Christ. Those members who denied Christ were heretics, and the believers should not associate with them.

An indication of the ways the first heretics worked is seen in this statement:

"The apostles and their co-laborers in the early Christian church were constantly obliged to meet heresies which were brought in by false teachers in the very bosom of the church. These teachers are represented not as coming openly, but creeping in unawares, with the gliding motion of a serpent. They followed their own pernicious ways, but were not satisfied without drawing away others with them. They had no connected chain of truth, but taught a disjointed medley of ideas, supported by a passage of Scripture here and another there."<sup>2</sup>

As an indication that the term *heresy* has been applied to any belief not agreed to by another, we may consider the persecution in the first centuries, at which time error and heresy were introduced into the church.

"When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of 'heresy.'<sup>3</sup>

"It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed."<sup>4</sup>

### *In the Time of the Church Fathers*

The earliest mention of heresy in the church Fathers' writings occurred about A.D. 100, when Ignatius of Antioch wrote to the Trallians:

"I exhort you, then, to leave alone the foreign fodder of heresy and keep entirely to Christian food. . . . For the heretics mingle poison with Jesus Christ, as men might administer a deadly drug in sweet wine, without giving a hint of their wickedness, so that without thought or fear of the fatal sweetness a man drinks his own death. Against such men be on your guard. This will be possible if you

are not proud and if you keep close to Jesus Christ and the bishop and the ordinances of the Apostles. Anyone who is within the sanctuary is pure and anyone who is outside is impure, that is to say, no one who acts apart from the bishop and the priests and the deacons has a clear conscience."<sup>5</sup>

To the Philadelphians, Ignatius wrote:

"Make no mistake, brethren. No one who follows another into schism inherits the kingdom of God. No one who follows heretical doctrine is on the side of the passion."<sup>6</sup> "*Being born, then, of the light of truth, shun division and bad doctrines. Where the shepherd is, there you, being sheep, must follow.*"<sup>7</sup> Another translation reads: "You are children of truth; shun schism and heresies. Follow, as sheep do, wherever the shepherd leads."<sup>8</sup>

Eleven various ideas and doctrines were promulgated during the early centuries of Christianity. These were: Arianism, denial of Godhead of the Son; Macedonianism, denial of the divine personality of the Holy Ghost; Apollinarianism, denial of perfection of human nature of Christ; Nestorianism, belief that Christ had two natures and was two persons—Christ was born, and divinity united itself to humanity afterward; Eutychianism, belief that Christ had one nature compounded of divine and human; Gnosticism, belief that from a supreme deity there issued a series of emanations; Docetism, belief that the Lord's body was not a real human body, but only the appearance of it; Montanism, a belief combining Zoroastrianism and Christianity; Sabellianism, belief that the Trinity was not three persons but manifestations of one Person; and Photinianism, belief that Christ was a mere man actuated by the Logos.<sup>9</sup>

Some of the church Fathers who wrestled with these heresies included St. Jerome, St. Chrysostom, St. Augustine, and St. Basil. In one of his sermons, St. Augustine used Luke 14:22, 23, as a basis for these remarks:

"Whom thou shalt find wait not till they choose to come, compel them to come in. I have prepared a great supper, a great house, I cannot suffer any place to be vacant in it. The Gentiles came from the streets and lanes: let the heretics come from the hedges, here they shall find peace. For those who make hedges, their object is to make divisions. Let them be drawn away from the hedges, let them be plucked up from among the thorns. They have stuck fast in the hedges, they are unwilling to be compelled. Let us come in, they say, of our own good will. This is not the Lord's order, 'Compel them,' saith he, 'to come in.' Let compulsion be found outside, the will will arise within."<sup>10</sup>

During the time of Augustine, the First Council of Constantinople, A.D. 381, in Canon VI provided a definition of heresy which indicates the treatment accorded heretics. Canon VI states:



"And by heretics we mean both those who were aforetime cast out and those whom we ourselves have since anathematized, and also those professing to hold the true faith who have separated from our canonical bishops, and set up conventicles in opposition [to them]." <sup>11</sup>

St. Chrysostom (c. 347-407) advised in homilies against persecution. He wrote: "And if you pray for the Heathens, you ought of course to pray for Heretics also, for we are to pray for all men, and not to persecute." <sup>12</sup>

Jerome laid the basis for the persecution in which the Catholic Church later engaged, for when writing against the Pelagians, he has Atticus (a Catholic) engaging in the dialogue with Christobulus (a heretic). Jerome's opinion is expressed in this conversation:

"C. You force me to make an invidious remark and ask, Why, what sin have they committed? that you may immediately have me stoned in some popular tumult. You have not the power to kill me, but you certainly have the will.

"A. He slays a heretic who allows him to be a heretic. But when we rebuke him we give him life; you may die to your heresy, and live to the Catholic faith." <sup>13</sup>

It is admitted that persecution by the church was a mistake that caused punishment to be levied in the name of religion, and one of the grossest mistakes was that heresy should be stamped out by the state. As soon as paganism and Christianity became fused, the state was encouraged to make laws against heretics. The so-called Christian emperors from the time of Constantine made laws that were combined under the one title, *De Haereticis*, in the compiled

Theodosian Code. Penalties for heresies were deprivation of all offices of dignity and profit, commerce with the heretics was forbidden, property could not be received by them or disposed of, banishment, and corporal punishment. The church at the same time excommunicated them, forbade them to enter the church, hear sermons or Scriptures read, and prohibited others from joining them in religious exercises, conversing or eating with them, and the heretic's testimony could not be received in ecclesiastical causes. <sup>14</sup>

#### *During the Middle Ages*

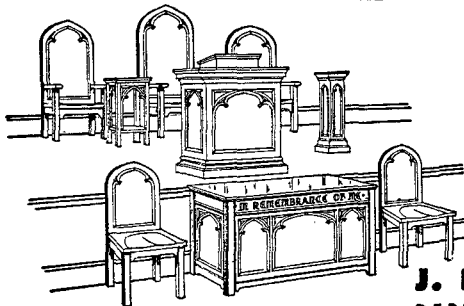
When the belief became prevalent that the Catholic Church was the divinely ordained depository of saving truth, the significance of heresy became most important. Anyone not adhering to that faith was a heretic, and heretics would destroy the church unless they were destroyed first. It was believed that heretics would destroy the creed. A Catholic spokesman says:

"To undo the creed is to undo the Church. The integrity of the rule of faith is more essential to the cohesion of a religious society than the strict practice of its moral precepts. For faith supplies the means of mending moral delinquencies as one of its ordinary functions, whereas the loss of faith, cutting at the root of spiritual life, is usually fatal to the soul." <sup>15</sup>

Such is Catholic opinion. This opinion leads to the punishment of the heretic in order to save his soul.

The Fathers of the church treated with severity all departures from Catholic doctrine, for they believed that these were due to insubor-

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dination to the apostolic faith, and that such departures should be punished.<sup>16</sup>

"In the thirteenth century was established that most terrible of all the engines of the papacy,—the Inquisition."<sup>17</sup> Cruel and horrible punishment was inflicted as the "heretic" was being forced by the church to renounce his belief. Such is the result of the method used by the Catholic Church in meeting "heresy." "Death for the heretic," was the cry.

### *During and After the Reformation*

One of the earliest of the Reformation leaders, Martin Luther, was accused by the Catholic Church of heresy.

"When enemies appealed to custom and tradition, or to the assertions and authority of the pope, Luther met them with the Bible, and the Bible only. Here were arguments which they could not answer; therefore the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ. 'He is a heretic,' cried the Roman zealots. 'It is high treason against the church to allow so horrible a heretic to live one hour longer. Let the scaffold be instantly erected for him!'"<sup>18</sup>

The Protestants were soon to follow in the steps of the Papacy. Dissenting churches were persecuted in England. Quakers and Puritans, together with Anabaptists, suffered at the hands of the state church. Persecution was carried on there until the close of the seventeenth century.<sup>19</sup> In an admonition for Quakers and Sabatarians the case of a Mistress Trask, the wife of a "heretic," is recited. Said this writer of 1635:

"His wife Mistriss Trask lay fifteen or sixteen years a prisoner for her opinions about the Saturday Sabbath; in all which time she would receive no relief from any body, notwithstanding she wanted much; alleging, that it was written, *its a more blessed thing to give than to receive*: Neither would she borrow, because it was likewise written, *Thou shalt lend to many Nations, and shalt not borrow*: So she deemed it a dishonour to her head Christ, either to beg or borrow. Her dyet for the most part during her imprisonment, that is, till a little before her death, was bread and water, roots and herbs; no flesh nor wine, nor brewed drink. All her means was an annuity of forty shillings a year; what she lacked more to live upon, she had of such prisoners as did employ her sometimes to do business for them: But this was only within the prison, for out of the prison she would not go: So she there sickened and died. She charged the Keeper of the prison not to bury her in Church, nor Church-yard, but in the fields only; which accordingly was so done. And in her person we see expressed to the life, not only the strange and inflexible obstinacy of a perverted spirit, but also the miserable and unhappy condition of all Hereticks, worse than that of all other com-

mon transgressors; whereby they not only separate themselves from the Church, as she did so far as not to be of any church, nor Christian Communion at all; but do pass sentence of Excommunication against themselves, and condemn themselves, according to that of the Apostle, *Titus 3.10. A man that is an Heretick is subverted and sinneth, being condemned of himself.*"<sup>20</sup>

Such treatment as Mistress Trask received was not uncommon.

"In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated."<sup>21</sup>

(Continued next month)

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God calls upon His people to arise and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them come up from their low, earthly level and breathe in the clear, sunny atmosphere of heaven.  
—*Testimonies*, vol. 5, p. 607.

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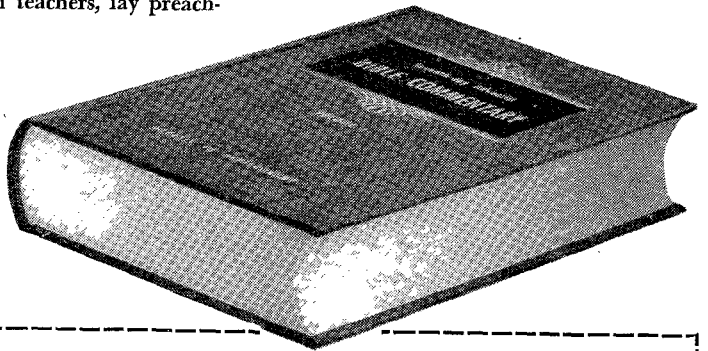
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# PASTOR *Shepherding the Flock*

## Suggested Group Guidance Techniques

WILLIAM A. LOVELESS

*Pastor-Evangelist, Upper Columbia Conference*

### PART I

**T**HE Adventist pastor has many opportunities for guidance in the program of his church. In many cases, not only can he have direct contact with all age groups of society, but he can be a moving force in guiding and counseling in the church school.

Because the activities of the Adventist Church encompass more than a worship service once a week; because our religion is actually a way of life, the aim of a pastoral guidance program should be to help people plan their lives.

In this discussion the pastor's guidance work will be considered in two general areas of activity: (1) teacher guidance, such as church worship service and other gatherings where activity is directed by the pastor or by someone else who is the principal participant, and (2) group activity, such as panels, question-and-answer periods, and committee or group projects.

In the guidance program there are five areas of human activity that the pastor might concern himself with, whether it be in the Sabbath morning service, in a group discussion at the prayer meeting, or in more informal gatherings. These five areas are: (1) religious guidance, (2) health guidance, (3) educational guidance, (4) vocational guidance, and (5) personal, social, and recreational guidance.

If the pastor wishes to know just how much time his church program allots to these specific areas, he could use a work sheet such as the following as a check list:

After listing and defining the nature of the activity the pastor could indicate in the proper category on the table the amount of time given to the various types of guidance. The results would give him a clear picture of the guidance activities, indicating either properly balanced guidance or areas of neglect and wasted effort. Depending on the needs of the people and the local situation, some categories, of course, would require more emphasis than others.

The introduction of specific guidance activities should be planned in advance so that they may be given at the logical time. This principle applies particularly to educational and vocational guidance. Group guidance is most appropriate when sponsored just before or at the time several people will want and need the same kind of information. To illustrate: the best time to introduce occupational information and guidance is when the juniors become interested in working after school or full-time during the summer vacation.

One of the most common and most serious mistakes in group guidance has been the attempt to do too much. The pastor should present to the church members the problems that he knows are significant; then he should introduce guidance that helps toward their solution, remembering that haste makes waste.

If the pastor employs the proper guidance approach, he will realize one of the goals of group guidance—an increasing number will come to him for personal counseling. If those who are troubled with more complex problems recog-

| ACTIVITY | Religious | Health | Educational | Vocational | Social | Recreational | Personal |
|----------|-----------|--------|-------------|------------|--------|--------------|----------|
|          |           |        |             |            |        |              |          |

nize that the pastor is "aware of the world," they will come to him for personal counsel. It is, therefore, well to keep two simple criteria in mind for his guidance program: (1) the requirements of adult society and (2) the common concerns of youth.

### *The Worship Service*

"The first great lesson in all education is to know and understand the will of God."—*Fundamentals of Christian Education*, p. 414.

An example of group guidance is the weekly Sabbath morning worship service. Here the pastor has one of his best opportunities to lead the church into a rich experience through group participation. Ours is a spectator age, when church services have many times resolved into pastoral activity while the congregation sits, watches, and listens to a performance, without personal identification or participation in the worship experience. Thus detached from the actual participation in worship, the individual members of the congregation lose much of the value of true worship.

This situation is not intentional on the part of the pastor—nor on the part of the people, who sincerely wish to worship.

It is here that a technique of group guidance or leadership can be helpfully employed to bridge the gap between the help intended and the benefit derived from the worship hour.

When the individual member is given opportunity to participate in the service, his sense of belonging is fostered and he becomes receptive to other well-planned worshipful acts, identifying himself with them. When one comes to church he should feel that he is realizing from the service, and from the fellowship, benefits that could not become his in any other place. If he is given ample opportunity to participate in every phase of the church service, he will feel that the hour has not been wasted.

The term *participation* refers not only to singing, praying, and like verbal exercise but also to active thinking and mutual meeting of minds. As one participates more completely in the service, he may realize in the sermon, admonition for *him*; and in the prayer, *his* petition and praise.

We might well restudy the order of service with a view to having it arranged wisely. A suggested order of service appears here. It attempts to include ample opportunity for verbal group participation and individual thought.

### *Order of Service, With Comments*

"Study to be quiet."

#### *Prelude*

(This time will be designated as a period for silent meditation.)

#### *Processional*

(Choir and pastor enter.)

#### *Call to Worship*

(This could be a choral call to worship.)

#### *Doxology: "Praise God, From Whom All Blessings Flow"*

#### *Invocation*

(This should be carefully worded so that it brings home to the heart of every member a personal recognition of God's presence. We do not need to invite God's presence—He has promised to meet with us—but we do need to pray for a consciousness of His presence, or thank Him for His presence.)

#### *Hymn of Praise*

(Congregational singing.)

#### *Responsive Scripture Lesson*

(This does not always have to be from the back of the hymnbook. Alternate verses can be read from the Bible. This latter practice encourages members to bring their Bibles; thus they will have them for the entire service. This period might also be used to memorize certain special texts as a congregation.)

#### *Pastoral Prayer*

(The prayer at this point in the service is most significant when it is the earnest petition of the one who will deliver the morning message; or it might be a prayer for specific groups in the church: those who are happy and enjoying a good experience, those who are going through a time of temptation and trial, those who have recently lost loved ones, those who are losing their spiritual ardor and are on the verge of losing their way.)

#### *Presentation of Tithes and Offerings*

#### *Offertory*

#### *Worship in Special Song, or*

#### *Congregational Hymn of Meditation*

#### *Silent Meditation*

(After a few appropriate remarks by the pastor, giving guidance to the thinking for the period of meditation, a two-minute period of complete silence might be observed, followed by the Lord's Prayer.)

#### *Sermon*

(This is 25 to 30 minutes in length.)

#### *Hymn of Response*

(We often refer to this as the *closing hymn*. The expression used above is designed to direct thinking to the significance of the hymn. At times it might be termed "hymn of thanksgiving" or "hymn of dedication.")

#### *Benediction*

(This can effectively be followed by the Mizpah.)

The anthem of praise (or opening song, as it is often designated) has been placed immediately following the invocation so that the audience will already be standing. This eliminates confusion later in the service.

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"God does not seek golden vessels, or silver vessels, or costly vessels—He seeks only clean vessels!"

The announcements have been eliminated purposefully from the worship hour. Announcements not listed in the bulletin can be made before the worship service begins.

Even a small church can have a mimeographed bulletin that announces the order of service. Such a bulletin can actually contribute to the worshipful atmosphere of the sanctuary, for it eliminates the necessity of having a number of participants on the platform to announce songs and introduce the order of service. If the hymns are listed in the bulletin they do not need to be announced. The people will soon learn to look ahead and anticipate the next part of the service. This encourages a spirit of participation. The purpose of the Sabbath morning service is fellowship and worship, and all extraneous activity on the platform detracts from the service.

The worship service should inspire the congregation to higher levels of living and yet it can have an atmosphere of moderate informality. The following criteria are suggestions for measuring the success of the worship service:

1. Real worship leads men to discover their real lifework. Examples: Moses, Isaiah, Samuel.
2. Does the service have design?
3. Does the service inspire a determination for service?
4. Does the service encourage a resolve for greater holiness of life?
5. Does the service direct concentration on Him who is invisible?

The pastoral prayer should be short and meaningful. It is here that the pastor can lead the congregation to great heights of petition and adoration. Careful thought and prayerfulness should go into the preparation of the pastoral prayer.

Presenting tithes and offerings to God can be one of the finest forms of worship, if properly conducted—a spiritual act of dedication by the congregation. If the offertory prayer follows the presentation of tithes and offerings instead of preceding it, the unfortunate but inevitable jingle during the prayer is eliminated. (See page 48 of the May, 1953, issue of *THE MINISTRY* for an excellent suggestion for group participation in this part of the worship service. See also hymn No. 477 in the *Church Hymnal*.)

The remarks just before the two minutes of silent meditation should also be brief and well planned. A suggested introduction is given below.

#### *Directed Meditation*

We have come this morning because God is in this place, and we want to make contact with

Him. This is the greatest of all experiences possible to human beings, and it is best accomplished through silence.

It is possible for everyone in this church today to come into such close contact and fellowship with God that he will be re-created.

The peace and power of Heaven are ours, but sadly enough we get out of step, we grow too busy to recognize God.

We are going to take time today to commune with God, to study our relationship to Him.

Maybe you want to pray, or perhaps you want just to meditate awhile.

Do not think about yourself or any of your problems, but think about God and His love.

I suggest that you take a relaxed position, so that all tension may be gone.

The introduction to the silent meditation would vary, of course, each Sabbath to suit the theme and the need of the congregation.

An alternate form of benediction would be congregational repeating of the Mizpah. The group is drawn together by this simple prayer.

*(Concluded next month)*

## **Uplifting Christian Standards in Church Bulletins**

[EDITORIAL NOTE.—Scanning some accumulated church bulletins sent in to the Ministerial Association office, we were impressed with a plan that Taylor G. Bunch used at the college church in South Lancaster, Massachusetts, while he was the pastor there. The series builds most helpful thoughts on our denominational standards. The following appealing paragraphs appearing week by week stimulate serious meditation for a waiting congregation and result in revival. In this way a church bulletin has lasting value. The usual heading was "Denominational Standards" or "Christian Standards."—L. C. K.]

### *Honesty Toward God*

Honesty in our relations with both God and man is an important Christian virtue. We cannot be honest with God and appropriate to our own use the tithe or any portion of it. It is "holy unto the Lord," and those who withhold it are said to "rob God." It is that form of stealing known as "embezzlement." Stinginess in freewill offerings is also called robbery. To those who are faithful in their financial dealings with the Lord He promises the richest spiritual and material blessings recorded in Holy Writ. Even though we are told that no thief can enter the kingdom of heaven, tithe paying is not made a test of membership. It is, however, a test of leadership, and no person is elected to office in the church or asked to do public work in our



churches or be employed in our institutions who does not pay tithe. The reason for this is self-evident.

### *Honesty Toward Men*

Christianity demands honesty in all our relationships, not only with God but also with our fellow men. A Christian's oral or written promise should be as good as and even more binding than the ordinary bond. He strictly obeys the divine command to "pay thy vows" to both God and man, and to "owe no man any thing" except mutual love, and love always practices the golden rule in all dealings with others. The person who lives by the principle of doing unto others as he would have them do unto him will never make financial obligations which he cannot pay on the basis of the agreement. Strict honesty insists on the individual or family living within the income and avoiding debts as one would shun the leprosy. In case of debts through unforeseen circumstances, the genuine Christian gives creditors the priority over all others, including himself, curtailing personal expenses to the utmost limit and sacrificing the luxuries and even some of the comforts of life until the obligations are discharged. Refusing to pay a debt is one of the worst forms of robbery, and the divine decree is that no "thieves . . . shall inherit the kingdom of God."

### *The Christian's Clothing*

Christlikeness demands words and conduct which are above question and which carefully avoid even "the appearance of evil." In this evil-minded and suspicious generation even that which is lawful may not be expedient or suitable to a Christian under the circumstances. A Christian man will be a gentleman and always play the man, practicing the social, moral, and religious codes of genuine chivalry. The Christian woman will carefully guard her femininity and will exhibit those qualities of modesty, delicacy, and sensitiveness which are distinguishing marks of true womanliness. She will therefore obey the divine instruction: "The woman shall not wear that which pertaineth unto a man . . . : for all that do so are abomination unto the Lord." This eliminates the wearing of shorts, slacks, or dungarees on the street or in public places. The latter two are proper only in the home, the garden, the factory and some other places of manual labor, or for hikes in the woods or mountains. Wise parents will see that their daughters are taught these lessons of modesty and true womanhood from childhood.

"In dress, as in all things else, it is our privilege to honor our Creator. He desires our clothing to be not only neat and healthful, but appropriate and

becoming. A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Education*, p. 248.

### *Christian Simplicity*

The individuality and personal charm bestowed by the Creator are maintained by avoidance of all that is shallow and superficial. Since the appearance is an index to character, no attempt will be made to improve on the handiwork of God by anything useless and artificial. The unnatural mars genuine beauty and gives evidence of vanity and a lack of depth. "Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair," is an inspired statement that is still true. Such attempts to attract are repulsive to the refined and cultured. In our church standards the wearing of artificial flowers, useless ornaments, and noticeable or conspicuous make-up has always been discouraged as being contrary to the Scriptures and the instruction given us as a people.

The symbolic woman used in Scripture to represent the church of Christ is clothed in the beautiful garments of His righteousness and is characterized by dignity, simplicity, and freedom from everything of a cheap and artificial nature. The other symbolic woman, representing the church of Satan, is described as having painted face and eyes, as being clothed in loud and gaudy garments, and "decked with gold, and precious stones, and pearls!" *Deck* means "to cover up something disagreeable or unpleasant by glossing it over." With no character attraction, she seeks to draw attention by outward and artificial means. A study of the symbols of the two antagonistic systems of religion will help Christians to know how to be "living epistles" of Christ, "known and read of all men."

### *Modesty in Dress*

The necessity for clothing is an evidence of our fallen state and that "the robe of light" which enshrouded our first parents has departed because of sin. Clothing should therefore not be used as exhibitions of pride. Genuine Christians will endeavor to follow the Bible standard of modesty and dignified simplicity as "befits" those "making a claim to godliness." Paul wrote: "I would have the women dress becomingly, with modesty and self-control, not with plaited hair or gold or pearls or costly

clothes," and Peter intimated that dress should be an index to character and therefore give evidence of "a new nature within—the imperishable ornament of a gentle and peaceable spirit, which is indeed precious in the sight of God," and that "in ancient times also this was the way the holy women who set their hopes upon God used to adorn themselves."

"Modesty" means freedom from boldness, forwardness, excess or extremes, and includes "purity of thought and conduct." William Penn gave wise counsel when he said: "Choose thy clothes by thine own eye, not another's. The more simple and plain they are, the better. Neither unshapely nor fantastical, and for use and decency, not for pride." Similar instruction has come to us through the pen of inspiration:

"Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper

protection. . . . Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. . . . It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty."—*Ministry of Healing*, p. 288.

"Another class who lacked taste and order in dress have taken advantage of what I have written and have gone to the opposite extreme; considering that they were free from pride, they have looked upon those who dress neatly and orderly as being proud. Oddity and carelessness in dress have been considered a special virtue by some. Such take a course which destroys their influence over unbelievers. They disgust those whom they might benefit. . . . But when we lose taste for order and neatness in dress we virtually leave the truth."—*Testimonies*, vol. 1, p. 275.

As an index to character the Christian's dress should be a type of the beautiful robe of the righteousness of Christ. Those who live in harmony with these principles will dress as "becometh" those "professing godliness."

## FASHION

☞ I ENVIED the past when, when going over the required-clothing list for two daughters at boarding school, I remembered the only provision Matthew Vassar had made for taking care of the girls' clothes in his endowed college was three nails on the wall: one for a day dress, one to hold a Sunday frock, and one to hang a nightgown on.—MARCELENE Cox in *Ladies' Home Journal*.

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## The Recent Discoveries at Jericho

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THE excavations of Jericho that have recently been resumed are not yet completed and will be continued for several more seasons, but the discoveries made thus far have changed our understanding of Jericho's history so much that a discussion of these recent findings for the readers of *THE MINISTRY* is necessary. Recent articles describing the latest (1953) expedition to Jericho have antiquated much that was written previously on that city, including my discussion of the fall of Jericho made at the Bible Conference in September, 1952, and then published in *Our Firm Foundation*, volume 1, pages 73-75. That statement was based on all published material available at that time, but is now totally antiquated.

I visited Jericho twice in November, 1953, during my stay in the Near East, once spending the greater part of a day on the mound. With the help of the published reports, pictures, and drawings, I made a careful study of the archeological remains of ancient Jericho that have come to light in the recent excavations. In addition to this work on the mound itself, I had the opportunity of meeting in London Dr. Kathleen M. Kenyon, the director of the Jericho expedition. She was very helpful in answering questions and clearing up a number of problems that were still in my mind. However, the following discussion of the excavation results is based only on the published reports and not on confidential information. Nevertheless, this article profits from the firsthand acquaintance with the archeological evidence studied at Jericho and the discussion with the expedition's director.

Modern Jericho is a flourishing city in the lower Jordan valley. At its northern edge lies *Tell es-Sultān*, which has been pointed out for centuries as the site of Old Testament Jericho. In 1868 Charles Warren made some preliminary explorations that did not materially increase our knowledge of Jericho's ancient history.<sup>1</sup> From 1907 to 1909 Ernst Sellin and Carl Wat-

zinger excavated parts of the mound, but found its ruins confusing and disturbed by later building activities and erosion. Owing to the fact that Palestinian archeology was still in its infancy, the final conclusions of this work, published in a large volume,<sup>2</sup> were very unsatisfactory, and later had to be revised by the excavators when explorations carried out on other sites showed that their interpretations of certain evidence could not be maintained.

Because of this unsatisfactory state of affairs, Prof. John Garstang began a new excavation in 1930, working on the ancient mound for six seasons until 1936.<sup>3</sup> Garstang had been an old hand in the science of archeology. He had been working for many years in Egypt and Turkey before he was appointed director of the Department of Antiquities of Palestine after the first world war.

When Garstang began his excavations he found the ruins of the ancient mound to be again very confusing. However, the fortunate discovery of the ancient city's cemetery enabled him to clear up a number of obscure problems. The contents of the tombs, including a number of Egyptian seals, called scarabs, proved that the city's population had existed until the Late Bronze Age (1600-1200 B.C.).<sup>4</sup> Since no later scarabs were found than those of Amenhotep III (1412-1375 B.C.), he concluded that the city's existence had ceased during that king's reign.

Comparing the pottery of these datable tombs with that found on the mound, and studying the remains of the city's ancient walls, he came to the conclusion that Jericho had experienced four main periods. In each of these periods the city had possessed defensive walls that in turn had been destroyed. The first and second cities, represented by the lowest city walls found, were explained by him to have existed in the Early Bronze Age, and he dated them from 3000-2000 B.C. The walls of the third city, covering a much larger area, were dated by Garstang from 1900-

1600 B.C. The fourth city was reduced to the size of the first two cities of the Early Bronze Age, according to the excavator. The ruins of its walls were found by him as overlaying the Early Bronze Age walls and were explained to be those of the Late Bronze Age city. They were dated by him to have existed from about 1575 to about 1400 B.C.

Since these walls of his fourth city showed that they had been destroyed by an earthquake, Garstang concluded that their destruction was the one described in Joshua 6.<sup>5</sup> These findings seemed to corroborate the Bible story so well that students of the Bible were delighted to see how the spade of the excavator apparently demonstrated the correctness of a Bible story that every Christian knew since childhood. It is only fair to say that the accuracy and reliability of Garstang's excavation reports have never been challenged by any archeologist. His declaration that the double city wall of his fourth city belonged to the Late Bronze Age remained equally unchallenged until the excavations of Dr. Kenyon began. It was only his *date for the fall* of his fourth city that was not uniformly accepted. He had given 1400-1385 B.C. as the date of the city's fall, whereas Prof. W. F. Albright dated it from 1375-1325, and Père H. Vincent as having occurred at 1250 B.C. or shortly thereafter.<sup>6</sup>

#### *Findings of Recent Excavations*

One of the reasons for resuming the excavations at Jericho was this divergence of opinion among scholars about the fall of the fourth city. The Palestine Exploration Fund and the American Schools of Oriental Research, which joined forces in this new enterprise, were fortunate in securing as director one of the most able field archeologists of this time.

This expedition has so far completed two seasons in the winters of 1952 and 1953, and preliminary reports have been published.<sup>7</sup> The third campaign began in January, 1954. Dr. Kenyon and her staff have opened some of Garstang's old digs and also cut a wide new trench through the western half of the mound. Carefully observing all archeological evidence, they found corroboration for the conclusions of Garstang with regard to the first three cities, but discovered that the walls of Garstang's fourth city belonged to the Early Bronze Age, and not to the Late Bronze Age, as Garstang had thought.<sup>8</sup> Hence it was found that the city walls, which, according to the evidence Garstang discovered, had been destroyed by an earthquake, and which had been taken by students of the Bible to represent those that fell in

Jericho's time, were actually destroyed several centuries earlier.

During the new excavations nothing of the later city's remains has been found. The tombs, however, have proved that Jericho existed until the 18th Dynasty, as Garstang correctly concluded. The upper levels of the mound have apparently been destroyed so thoroughly and washed down from the top of the mound in such a way that nothing seems to have remained there that is later than about 1600 B.C. It is uncertain whether archeological material on that mound will be found in the future that will be of any help in explaining the story about the fall of Jericho as given in the book of Joshua, although the possibility exists that further explorations, which are planned for several more seasons, may eventually bring to light some of the ruins of the later city. That the mound had possessed a population until the fourteenth century is shown by the contents of the tombs.

The reader may ask why I still adhered to Professor Garstang's explanation as late as 1953, when volume 1 of *Our Firm Foundation* and the first printings of volume 1 of the *Seventh-day Adventist Bible Commentary* appeared,<sup>9</sup> although results of the first season of the new expedition under Miss Kenyon's direction had been published. The fact is that those published reports gave no indication that the walls of Garstang's fourth city had been erroneously dated. Miss Kenyon stated very cautiously that in the sections excavated by her no traces had been found of the Late Bronze Age city, which was the one destroyed by Joshua.<sup>10</sup> Remarks to that effect were included in my published statement.<sup>11</sup> It was only in November, 1953, during my stay in Jerusalem and my study of the Jericho material, that I became aware of the real results of the recent excavations, as they have since then been published, especially by Professor Tushingham, as far as the fourth city of Garstang is concerned.

While it has to be admitted, therefore, that the excavations failed to shed any light on the history of the Jericho of Joshua's time, in which the student of the Bible is most interested, discoveries of a sensational nature were made in the earliest levels of that old city. These have been described in the preliminary reports mentioned in footnote 7, and need no discussion in this article, which has only the purpose of rectifying previous statements made by this writer and warning our ministers not to use any longer statements about Jericho that were published before the excavation reports of 1953 became available.

## Caution Regarding Excavators' Earliest Dates

However, one word of explanation may be added concerning the early B.C. dates given by the excavators for the earliest levels that came to light in the ruins of Jericho. There is no question that the levels underlying the remains of Jericho of the second millennium are much older, but how old they are is guesswork. This was candidly admitted by the excavators in one of their most recent articles, in which they stated: "How early this was in years is guesswork; an estimate might be about 5000 B.C."<sup>12</sup> Hence, any dates given for the earliest levels of Jericho do not need to disturb anyone who does not believe that such early dates are possible.

The well-known D. H. K. Amiran, professor of the Hebrew University at Jerusalem, has actually pointed out that even in modern times one occupation level after another may be formed in quick succession in Palestine. From his observations he sounds the following important warning:

"There is one definite lesson for archaeology from recent history: the disintegration of villages or the formation of a tell [mound created by ruins of an ancient city] is by no means a slow and gradual process taking generations to become effective. Quite the contrary: it is a quick process taking no more than a few years."<sup>13</sup>

No one needs, therefore, to be disturbed in reading that Jericho had been a walled city and produced sculptured heads "7000 years ago." Such dating is, in the words of the excavators, merely "guesswork."

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- <sup>3</sup> The following preliminary reports were published besides some in the *Quarterly Statements of the Palestine Exploration Fund*: John Garstang, "Jericho: City and Necropolis," *Annals of Archaeology and Anthropology*, 19 (1932), pp. 3-22, 35-54; 20 (1933), pp. 3-42; 21 (1934), pp. 99-136; 22 (1935), pp. 143-184; 23 (1936), pp. 67-100. A popular account was published in book form: John Garstang and J. B. E. Garstang, *The Story of Jericho* (London: Hodder and Stoughton, 1940, 200 pp.; also new edition, revised; London: Marshall, Morgan & Scott, 1948).
- <sup>4</sup> Archeologists are accustomed to dating the remains of ancient Palestinian sites according to periods which have the following names and to which they give the following approximate dates in the B.C. scheme (which does not mean that they are correct nor that they are accepted by the writer of this article).  
Early Bronze Age I 3200-3000 B.C.  
Early Bronze Age II 3000-2600 B.C.  
Early Bronze Age III 2600-2300 B.C.  
Early Bronze Age IV 2300-2000 B.C.  
Middle Bronze Age 2000-1600 B.C.  
Late Bronze Age I 1600-1400 B.C.  
Late Bronze Age II 1400-1200 B.C.
- <sup>5</sup> See Garstang, *The Story of Jericho*, 2d ed., pp. 133 ff.
- <sup>6</sup> The following dates for the fall of the fourth city have been proposed: (1) J. Garstang: Between 1400 and 1385 (*Story of Jericho*, 2d ed., p. 130). (2) W. F. Albright: Between 1375 and 1300 (*Bulletin of the American Schools of Oriental Research*, No. 58 [April, 1935], pp. 11-13; No. 74 [April, 1939], pp. 18-20). (3) H. Vincent: 1250 or shortly hereafter (*Quarterly Statement of the Palestine Exploration Fund*, 1931, pp. 104, 105; *Revue Biblique*, 44 [1935], pp. 583 ff.).
- <sup>7</sup> The following preliminary reports on the 1952 excavations

have appeared: Kathleen M. Kenyon, "Excavations at Jericho, 1952," *Palestine Exploration Quarterly*, 1952, pp. 4-6, 62-82; Kenyon, "Early Jericho," *Antiquity*, No. 103 (Sept., 1952), pp. 116-122; A. Douglas Tushingham, "The Joint Excavations at Tell es-Sultan (Jericho)," *Bulletin of the American Schools of Oriental Research*, No. 127 (Oct., 1952), pp. 5-16.

On the 1953 expedition the following preliminary reports have been published: Kenyon, "Excavations at Jericho, 1953," *Palestine Exploration Quarterly*, 1953, pp. 81-96; Tushingham, "Excavations at Old Testament Jericho," *The Biblical Archaeologist*, 16 (Sept., 1953), pp. 46-67; Kenyon and Tushingham, "Jericho Gives Up Its Secrets," *National Geographical Magazine*, 104 (Dec., 1953), pp. 853-870.

<sup>8</sup> Tushingham, *The Biblical Archaeologist*, 16 (Sept., 1953), p. 57.

<sup>9</sup> Corrections referring to the findings of Dr. Kenyon have been made on pages 124, 125, and in note 8, page 194, in the third printing of volume 1 of the *S.D.A. Bible Commentary*.

<sup>10</sup> One quotation from Miss Kenyon's 1952 report may be given to show in what cautious words her conclusions were expressed: "There is thus a chronological gap of some 900 years in the remains uncovered in the area excavated. This gap unfortunately includes the period of Joshua, which has been variously dated between 1400 B.C. and 1260 B.C. It is too early to say what is the explanation of this surprising fact. It is, however, clear that tremendous denudation of the upper levels of the Tell has taken place. As has already been said, only the lower parts of the Middle Bronze Age defences survive in the area excavated this year."—*Palestine Exploration Quarterly*, 1952, p. 71.

<sup>11</sup> *Our Firm Foundation*, vol. I, p. 75.

<sup>12</sup> Kenyon and Tushingham, *National Geographical Magazine*, 104 (Dec., 1953), p. 870.

<sup>13</sup> D. H. K. Amiran, "Palestine: Pattern of Settlement," *Israel Exploration Quarterly*, 3 (1953), p. 209.

## Isaiah 65:20

OTTO H. CHRISTENSEN

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SOME years ago there came into my possession a supposed French translation of Isaiah 65:20, which, it was claimed, clarified this difficult text, which even in our oldest Hebrew manuscripts is unintelligible. At that time I did not question the authority of such a translation (rather it should be called an interpretation). Since then I have heard of other supposed translations of this text, and to Seventh-day Adventist ministers, who are supposed to be men of the Book, and who should know whereof they speak, a word of caution regarding such supposed translations is not out of place. No matter into what language a verse of Scripture is translated, it comes from the same Hebrew, Aramaic, or Greek source. And any translation differing from that source would be merely a matter of personal interpretation, unless an earlier superior source can be made available.

The Hebrew forms the source for all translations from the Old Testament, because that is the language in which it was written, with the exception of certain portions in the Aramaic. Sometimes translations older than the Hebrew source as now available may be of great value if investigated and used with great care. In this particular verse of Scripture the Hebrew,

as well as the four available editions of the Syriac Peshitta, which originated probably in the second century A.D., according to the best scholarly information, but which went through a number of revisions, offers no help. One might have hoped that the amazing discovery of the Dead Sea Scrolls in 1947, which included a complete copy of the book of Isaiah, would have given us some light on this text. According to the best scholars it was written around 100 B.C. and thus antedates the earliest Hebrew manuscript of the Old Testament by about 1,000 years. But by comparison it was found that it is identical with our Hebrew printed text of which our English Old Testament is a translation. Thus any translation based on these and differing from our present English text, be it ever so enlightening, is only an interpretation. As ministers, we should be aware of this.

### *The Syro-Hexapla*

There is, however, some light on this text from the Syro-Hexapla, which stems from a very early Hebrew source. The Syro-Hexapla is a faithful translation into Syriac by Bishop Paul of Tella in Mesopotamia, A.D. 617-618, of Origen's 5th column in his Hexapla. Bishop Paul also copied with great care Origen's critical symbols and notes. A large part of Bishop Paul's work, containing the prophets and most of the Hagiographa, and written in the 8th century A.D., is now found in the Ambrosian library at Milan, Italy. It was photolithographed by Ceriani in 1874 and a copy is available for scholars in the University of Chicago library. Origen's original manuscript was used by Bishop Paul in Caesarea, where it had been kept and where Jerome consulted it in connection with his production of the Latin Vulgate. It was probably destroyed by the Saracens in the early seventh century, shortly after Bishop Paul's translation of Origen's 5th column into Syriac.

Origen, according to Ira Maurice Price, was the "greatest Biblical scholar of the early centuries."—*The Ancestry of Our English Bible* (Harper and Brothers, New York, 1949), p. 74. Origen found in existence and use in his day, besides the Old Testament in Hebrew, the LXX and the three Greek versions by Aquila, Symmachus, and Theodotian. In his research he complained that every manuscript contained a different text from the others; so he conceived the idea of comparing these and producing therefrom the best possible manuscript or version. In doing this he planned the Hexapla—six columns as follows: (1) the Hebrew text; (2) a transliteration of the Hebrew by Greek letters; (3) Aquila's version; (4) Symmachus'

version; (5) the LXX as revised by himself; (6) Theodotian's version.

This work took him twenty-eight years. His purpose in his own column was not to restore the original text of the LXX, but to make it correctly and adequately represent the Hebrew original. The 5th column, his revision, was the most important of the six. In his revision, where manuscripts differed, he chose the best translation that he could obtain of the original Hebrew. Where words in the Hebrew were not represented in the LXX he inserted by asterisk such translation as was found in one of the other three versions, preferably from Theodotian. Where a passage was found in the LXX with no equivalent in the Hebrew he marked it by an obelus. Thus he used as a basis for his column the Hebrew of his day, that is, the Hebrew text of the first half of the third century.

At the present time our chief source for the text of Origen's 5th column of his Hexapla is the Syro-Hexapla, as the original Origen's Hexapla has long since perished, and only portions have been discovered. This extant copy of the Syro-Hexapla is only about 150 years from its original, and so reduces very materially any possibility of error in copying. Inasmuch as Bishop Paul of Tella in A.D. 617-618 used Origen's original manuscript, which was still extant in Caesarea at that time, it brings us back to a Hebrew source used by Origen some time not later than A.D. 240, as the Hexapla was completed in that year.

### *"Shall Be" Instead of "Shall Die"*

Now, as to the text of Isaiah 65:20, the difficulty is entirely eliminated if "shall be" is substituted for "shall die" in the first part of the last half of the verse, and "the one who is a hundred years old" is made the subject—which is perfectly permissible in the Semitic language. That is exactly what the Syro-Hexapla does, and evidently is what was found in Origen's column of his Hexapla. Thus we have in the Syro-Hexapla *nēhewāh* (Hebrew *yiheweh*), "shall be," in place of *nēmūth* "shall die" (Hebrew *yāmūth*), and in the last clause of the verse we have the additional word *demareth* (Hebrew *'asher meth*), "who dies," which has been omitted in other texts, indicating a confusing by a copyist of the location of this word "die."

Evidently Origen had either an ancient manuscript of the Hebrew or of the LXX, or a copy of an ancient manuscript which had not made this error. This slip in copying would have been very easy in the ancient Hebrew



before the use of the square character, as may be observed by the form of the letters in the Isaiah Dead Sea scroll. By a slight carelessness in writing, "shall be" can very easily be mistaken for "shall die." This having been done, the next step would be to omit "who dies" in the last column, as having already been written and to avoid an antithesis. As a result the text was left with a confused thought. The correcting of these as they appear in the Syro-Hexapla makes the verse agree in good sense with the context and clarifies the meaning. Translated from the Syro-Hexapla literally, the verse reads:

"Nor shall be there the one who dies in her youth nor the elder who will not fulfill his days; for a son of one hundred years shall be a child, but the sinner who dies, a son of one hundred years, shall be accursed."

With this our present LXX agrees in the main, and one might have hoped that the Isaiah manuscript of the Dead Sea Scrolls, dated now by most scholars as c. 100 B.C., would have verified this reading. However, the original LXX Old Testament was translated sometime between 285 B.C. and 100 B.C., and Isaiah was undoubtedly not the last book to be translated. We would no doubt be safe in setting c. 200 B.C. as a probable date for the translation of Isaiah into the Greek. At any rate it was apt to have been translated from a text of some earlier date than the Isaiah manuscript of the Dead Sea Scrolls. We know, further, that Origen had access to the LXX of his day as well as to some early Hebrew manuscripts. If the Hexaplar reading did not appear in the Hebrew text to which he had access, it must have been the reading of the LXX manuscript or manuscripts available to him, whose source was evidently older than the text of the Dead Sea scroll or from a different family of manuscripts whose origin antedated the scribal error by which this verse became unintelligible. Thus the above Syro-Hexaplar reading, translated directly from Origen's column of his Hexapla, may have a more ancient authority than the reading in the Isaiah scroll, and upon this basis this reading would be worth considering. At least it has some support from ancient manuscripts, and the fact that it agrees in good sense with the context is of great weight in its favor and in favor of these conclusions.

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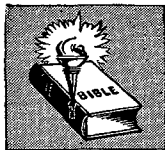
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# BIBLE INSTRUCTOR

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**B**ECAUSE the Ministerial Association believes in the strength of our evangelistic meetings, we solicited from Mrs. Giles Roberts two typical experiences that reveal the usual solid evangelism conducted by our workers. We are aware that an occasional campaign has failed to produce as cheering a harvest. Our work is sufficiently established for us to be able to recognize the stronger from the weaker methods.

The hurried, unfinished type of evangelism, however, has proved to be a great disappointment to the church. It is expensive and certainly not the true pattern. But there is still a place for shorter campaigns, especially where the church has prepared the field for a quick reaping. Another deterrent to a gratifying harvest is the pressure of projects, wholesome in themselves, but not timely when a soul harvest must be reaped. The harvest season cannot be postponed; the reaping must have immediate attention, other interests becoming secondary. Every harvest hand is now needed.

It is because of the joyful and successful experiences evangelism produces that we now solicit from the fields near and far more of these encouraging reports. Send in to the Ministerial Association office an account of your tried and weathered experiences—and who does not have many of these? Mrs. Roberts has set us the right example; may we also hear from you?—EDITORS.

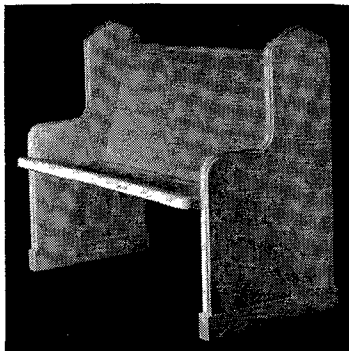
## Visiting Our Former Converts

MRS. CASSIE ROBERTS  
*Bible Instructor, Potomac Conference*

**R**ECENTLY my husband and I had the privilege of going back to a former field of labor. Seven years ago we had a part in a large city-wide campaign. We were very happy to recognize many who had been baptized during those evangelistic meetings, some now occupying positions of leadership in the church. There were the head deacon, three other deacons, the treasurer, the clerk, and the Sabbath school hostesses. Some of these were the most productive workers in our recent Ingathering campaign. To add to our joy we found that two of the juniors baptized during those evangelistic meetings are now studying for the ministry and another is studying medicine. Only ten faces were missing from well over one hundred who had been received into the church a few years before.

Again we were privileged to visit a smaller church that was organized in a rural section about thirty-five miles from another large city where a campaign had been conducted by the same evangelistic company. This church was organized about six years ago with a membership of approximately thirty members. Only two of those members are no longer numbered with this church group.

It brings great joy to the hearts of our conscientious workers to return for a visit and see



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that the work they established has stood the test of many years. This is the true joy of the harvester, and may God help our evangelistic workers to continue to build a solid work wherever they are called to labor for Him.

## Bible Study Outline

### Comfort for Burden Bearers

MARGARET REEVES

*Bible Instructor, Manitoba-Saskatchewan Conference*

[EDITORIAL NOTE.—These strenuous times present problems to the Bible instructor that require the sympathetic pastoral touch as well as doctrinal teaching skill. Burdens and heartaches must first be soothed if the message is to be accepted. Mrs. Reeves, wife of Clifford A. Reeves, is a trained Bible instructor and devotes much time to the profession. Her outlined Bible study is uplifting as well as timely.—L. C. K.]

#### I. THE OUTWARD LOOK.

"Bear ye one another's burdens" (Gal. 6:2).

##### A. Burden of bereavement.

1. God pities like a tender father (Ps. 103:13-18).
2. Comfort in hope of resurrection (1 Thess. 4:13-18).
3. God Himself shall remove all traces of sorrow (Rev. 21:4).

##### B. Burden of sickness or misfortune.

1. Hope for blind, deaf, and maimed (Isa. 35:5, 6).
2. Creator of universe knows each detail of our lives (Isa. 40:28-31).
  - a. Even a sparrow noticed when it falls (Luke 12:6).
  - b. Hairs of our head numbered (Luke 12:7).
  - c. Environment in which we live known (Ps. 87:4-6).
  - d. Even the street we live on known, and just what we are doing (Acts 9:11).

#### II. THE INWARD LOOK.

Bear your own burdens (Gal. 6:5).

Purpose and value of trials.

1. Trials necessary to perfect us (Job 23:10; 1 Peter 5:10).
2. The Lord chastens those He loves (Heb. 12:6).
3. These trials yield precious aftermath (Heb. 12:10; 2 Cor. 4:17).
4. Trials allowed that we may be able to comfort others (2 Cor. 1:4).
5. God's grace sufficient for every trial (2 Cor. 12:9).

#### III. THE UPWARD LOOK.

"Cast thy burden upon the Lord" (Ps. 55:22).

1. Cast thy burden of anxiety on Him (Phil. 4:6, 7; Ps. 46).
2. Cast thy burden of sin on Him (Ps. 38:4, 15, 18).

3. The believer's relationship to God in trouble.
  - a. We must *love* Him; then all things work together for good (Rom. 8:28).
  - b. We must *submit* humbly to His will (Luke 22:42).
  - c. We must *trust* Him where we cannot define His leading (Job 13:15; Ps. 37:5).
4. The blessed provision of the divine Burden Bearer (1 Peter 5:7).

**IN THE EARLY STILLNESS** SLOWLY through incessant practice my first waking thoughts have now the lift of bird wings. Because of persistent efforts to make my imagination obey my convictions, my very first consciousness is the realization of the Christ Presence beside me. The Carpenter-Christ is there beside me, as real as for His little brothers and sisters in the Nazareth cottage, as real as for young James and John when they awoke to the dawn after a night's roadside camp. . . .

In the early stillness, with that mysterious risen Master so close beside me, I ask Him that His mind be in me, His mentality, that clear quiet perspective, that tirelessness, that divine common sense, missing nothing, weighing everything, reading holy Scripture as written in men's books, and on men's souls. I try to think of the "mind that was in Christ Jesus" actually working in my brain cells, expanding the walls of my mentality, as I ask that His Spirit guide my hand that writes.—WINIFRED KIRKLAND.



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# SHEPHERDESS *Her Vital Partnership*

## "Have You Met the New Pastor's Wife?"

MRS. A. R. HOLT

*Pastor's Wife, Northern California Conference*

I DON'T suppose that ministers' wives come in happy mediums. Either they are good housekeepers and poor mixers, or they are wonderful mixers and atrocious housekeepers. Or perhaps they are devoted mothers but careless workers in some other phase of the work. Rarely, if ever, does one have all the attributes. One may have many talents but she may seldom attend a Dorcas meeting, do Ingathering, or even visit much with her husband. Another may be an excellent cook with an obsession for entertaining the masses, but she may not have the simple knack of keeping herself neat and attractive.

No matter how many virtues the minister's wife may have, it is always the lack of certain qualities that seems to attract the attention of the people in general when they first meet her. Comparisons are the common thing. Is the new pastor's wife going to be like the former minister's wife? Will she stand at her husband's side by the door after the church service on Sabbath morning, greeting the congregation with a smile and a handshake? Will she invite all the visitors to her house for dinner (whether or not she has made preparation)? Will she be the one to lead out in prayer at the prayer meeting when volunteers are called upon to pray? Or will she be of help in the cradle roll, the kindergarten, or perhaps teach a class of adults? All these questions and many more the new minister's wife is likely to be subjected to within the minds of the members.

Every pastor's wife has no doubt met the relentless remarks of at least a few of the more thoughtless men or women in the new parish. She has been confronted with the numerous virtues of the former pastor's wife until she may have been led to wonder whether this individual was not some superwoman who never made mistakes. But it might be consoling to know that this same person who seemingly has no faults was probably made to feel the same way when she first became the "new pastor's wife."

It is said that a person's reputation is never better than at his or her own funeral. This might apply to the "departing" minister and his wife, or at least we hope it does. It is a human characteristic to remember at will only the good or the unpleasant qualities of another person, depending upon the circumstances. It is only natural for those who were attached to the former minister's wife to remember only those things that were nice about her. It takes time for the members to adjust themselves to a change and become well enough acquainted with the new "mistress of the manse" to admire and love her. They may even feel a slight resentment at having to part with the one to whom they had attached themselves, stubbornly resisting at first any kindness on the part of the new minister's wife.

### *Each Individual Is Different*

So I ask, should the new pastor's wife try to imitate the former one? Would she be accepted more readily if she tried to take the other woman's place exactly? No, this would not seem the wise thing to do. In the first place, she *could not* if she tried, and in the second place, I have found that the majority of church people are ready to accept the pastor's wife for what she is, and will do their utmost to make her stay a pleasant and happy one, in spite of a few who will insist upon doing the opposite. Even one person who is adverse can be very upsetting, making life miserable for another person if allowed to do so, but one thing a minister and his wife usually must learn early in their ministry is that they will be subjected to criticism, and much of it unjustifiable. They will also learn that the most impossible part of the work committed to them will be to please everyone.

Human beings are all different. But the fact that their ideas and opinions are different does not make the one right and the other wrong. They also have various likes and dislikes. This accounts for the large selection of automobiles

from which to choose; the various colors and sizes of houses; the numerous brands of tooth-paste, shaving cream, and every other item on the market. Ministers' wives are as different in looks, manner, dress, capabilities, and personal opinions as are peas, carrots, onions, tomatoes, and corn. These vegetables all have an important place in making up the diet. Likewise each minister's wife has a place to fill in helping to supply spiritual food to the congregation.

How fortunate it would be if one person could have all the attributes and capabilities and virtues! Such a person would certainly be the ideal pastor's wife. She would then be worthy of all the complimentary things people say about her, and, I might add, unworthy of all the censorious remarks. I have often thought that if I could have the hospitality of my sister, the personality of a certain dear friend of mine, and the good health and calm nerve that my father possessed, along with what few talents I have, I could be a much better pastor's wife. But since this is impossible, I must put up with myself as I am and teach the people to put up with me—and like it! We can only try to be what we want it said that we are.

The members will learn to love the pastor's wife for her own individuality and soon forget to make comparisons, if she shows a true interest in them. If she reveals the love of Christ in her life and has a genuine love in her heart for the people, she will unconsciously draw them to her. If she has a smile for everyone alike, she will not remain just the "new pastor's wife" for very long, but will be a part of the church family that cannot be replaced any easier than was the former pastor's wife.

And remember, no pastor's wife is indispensable. To illustrate the truth of this I am reminded of a quotation from a recent newspaper, "Anyone who thinks he's indispensable should stick his finger in a bowl of water and then notice the hole it leaves when he takes it out."

## A KITCHEN PRAYER

[This poem is said to have been written by a nineteen-year-old servant girl. It was read to a large congregation by Dr. G. Campbell Morgan at one of his services at Westminster Chapel, London, during the summer of 1938.—EDITORS.]

Lord of all pots and pans and things,  
 Since I've no time to be  
 A saint by doing lovely deeds  
 Or watching late with Thee,  
 Or dreaming in the dawnlight  
 Or storming heaven's gates,  
 Make me a saint by getting meals  
 And washing up the plates!

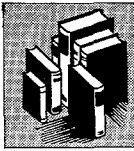
Although I must have Martha's hands,  
 I have a Mary mind,  
 And when I black the boots and shoes,  
 Thy sandals, Lord, I find!  
 I think of how they trod the earth,  
 What time I scrub the floor;  
 Accept this meditation, Lord;  
 I haven't time for more.

Warm all the kitchen with Thy love,  
 And light it with Thy peace;  
 Forgive me all my worrying  
 And make all grumbling cease.  
 Thou who didst love to give men food  
 In room or by the sea,  
 Accept this service that I do—  
 I do it unto Thee!

Each person has a certain niche to fill, but none can fill all the niches. Our best is all that can be expected. Any more than that need not concern us, even though it may seemingly concern others. If your church members have only met the new pastor's wife, then determine that there will be a happy surprise in store for them when they actually *become acquainted* with her.

## SEAMAN'S TWENTY-THIRD PSALM

¶ A SEAMAN'S version of the twenty-third psalm has been published by the Navy Chaplains Bulletin in Washington, D.C. Its authorship is attributed to a J. Rogers, a merchant marine captain, who wrote it during World War II. The seaman's version: "The Lord is my Pilot: I shall not drift. He lighteth me across the dark waters; He steereth me in the deep channels; He keepeth my log. He guideth me by the star of holiness for His name's sake. Yea though I sail 'mid the thunders and tempests of life, I shall dread no danger; for Thou art with me. Thy love and Thy care they shelter me. Thou preparest a harbor before me in the homeland of eternity; Thou anointest the waves with oil; my ship rideth calmly. Surely, sunlight and starlight shall favor me on the voyage I take, and I will rest in the port of my God forever."—*Religious News Service*.



# BOOKS ... For Your Library

***Oneness With Christ*, W. R. Nicholson, D.D., reprint by Kregel Publications, Grand Rapids 6, Michigan, 1951, 284 pages, \$3.00.**

This commentary on Paul's epistle to the Colossians was written by Dr. Nicholson, a bishop of the Reformed Episcopal Church, many years ago. After 1903 this book was distributed by the Bible Institute Colportage Association of Chicago, and later by the Moody Press.

Nicholson has made here a living, warm presentation of the Christ, whom Paul knew so well and set forth so nobly in the Colossian letter. Although Dr. Nicholson has given us a verse-by-verse commentary, he has so tied together his treatment of the various passages as he moves through the book of Colossians, that it is a unit and truly readable. It is simple but deep, instructional while maintaining readability, and, except for a point or two where Adventist theology is at variance with the usual conservative Christian theology, it is doctrinally sound.

Some high points in the book are chapter 12, commenting on Colossians 1:22, giving the surety of Christian salvation; the wonderful grace and effectiveness of atonement through Jesus Christ in chapter 13 on Colossians 1:23; chapter 15, "The Mystery of the Glory," dealing with Colossians 1:26, 27; and some excellent material on the work of the preacher. "The Means of Power," chapter 29, on Colossians 3:16, 17, is very good. There is excellent admonition for the preacher in the comment on Colossians 1:28-2:5.

Dr. Nicholson holds to a millennium of earthly triumph, but does not find a place for the rapture.

FRANK H. YOST.

***The Great Tradition of the American Churches*, Winthrop S. Hudson, Harper and Brothers, New York, 1953, 282 pages, \$3.75.**

The author of this book is professor of the history of Christianity at Colgate-Rochester Divinity School, a Baptist institution. Dr. Hudson has also served as president of the American Society of Church History.

The historical approach in this book is a little different from that usually advanced. While one may question some of the historical background that the author makes use of in his setting for the discussion of the churches in America, his thesis is challenging, and one might well wish that there were more preachers throughout the land of the stamp of Dr. Hudson.

He is fundamentally sound in his position on separation of church and state. He shows how the churches flourished in the United States under a government that recognized separation. He also shows how recognized religious leaders like Lyman

Beecher and others, who were opposed to the principle of separation of church and state and did everything in their power to oppose disestablishment, years later acknowledged their mistake, declaring that disestablishment "was the best thing that ever happened" for the churches and for the government.

Dr. Hudson discusses in considerable detail the changes that came about in the churches about the turn of the century, during the later years of the nineteenth century and the early years of the twentieth. Though the material prosperity of the churches continued, the spiritual effectiveness greatly declined, so much so that Henry Steele Commager in his book *The American Mind* says, "Never before had the church been materially more powerful or spiritually less effective."

As a result of the decline in spirituality the churches are increasingly clamoring for government support in various forms. In the words of Dr. Hudson, "As the vigor and vitality of the churches decline, the pressure to call upon the state for help becomes almost irresistible—the more so because it is no longer possible to distinguish clearly between the gods of society and the God of the church."—Page 17.

The author's conclusion is that a great spiritual revival on the part of the churches themselves is the real answer to their need, and not the clamored-for assistance from the strong arm of the state.

Dr. Hudson points out that a union of the churches will not solve their problems—that it will lead to several unhappy results, concluding that "the adoption of an explicit policy of comprehension as a basis for church union, far from increasing the influence of the churches, would only serve to aggravate the problem which already exists."—Page 257.

I can commend the reading of this book as thought-provoking, stimulating, and illuminating.

ALVIN W. JOHNSON.

***What Catholics and Protestants Should Know*, J. H. Meier, Pacific Press Publishing Assn., Mountain View, Calif., 1953, 200 pages, \$2.50.**

A glance at the table of contents of this book should be sufficient to convince the evangelistic worker of the real practical value of the work. In the nineteen chapters the author deals with such vital subjects as "The Catholic and the Protestant Bible"; "What Is Tradition?"; "The Keys, to Loose and to Bind"; "The Infallibility of the Pope"; "Hell"; "Purgatory"; "The Mass, the Bread, and the Wine"; etc.

J. H. Meier, a Seventh-day Adventist minister now working in the Wisconsin Conference, was a missionary in South America, where he had much ex-

perience in working for the Catholics. This experience has been extended during recent years in the Wisconsin Conference, where Brother Meier has done successful work among both Catholics and Protestants (Lutherans in particular).

The material contained in this volume is specific and very much to the point in each chapter. The presentation of each subject is clear and in language that the ordinary reader can understand. The book is really intended for use in missionary work among both Catholics and Protestants. It is also most useful for sermon material.

The book fills a long-felt need in our evangelistic work. Ministers, Bible instructors, teachers, church elders, lay preachers, and others should secure and make use of this valuable material in their soul-winning efforts.  
H. L. RUDY.

***Light From the Cross*, by Frederick August Tholuck, Moody Press, Chicago, 1952, 293 pages, \$3.50.**

Another in the fine Wycliffe series of Christian classics, spiritual treasures of earlier centuries reclaimed for this generation. This volume contains fifteen sermons, deeply devotional, on the death and resurrection of our Lord. Dr. J. C. Macauley says of it, "I regard it as one of the greatest sermonic works on the cross ever given to the English-speaking world, directly or through translation." You are likely to approve this appraisal when you read the book.  
CARLYLE B. HAYNES.

***Conscription of Conscience, the American State and the Conscientious Objector, 1940-1947*, by Mulford Q. Sibley and Philip E. Jacobs, Cornell University Press, Ithaca, N.Y., 1952, 580 pages, \$6.50.**

This is a scholarly and comprehensive analysis of the status of the objectors to combatant and non-combatant military service in the United States. While the majority of Adventists are not really conscientious objectors but rather "conscientious co-operators" willing to serve in some noncombatant capacity, the problems of the religious pacifists are of concern to us because we strive for religious liberty for all. To the student of conscientious objection as well as "conscientious cooperation" this volume is indispensable. It makes brief references to the 12,000 Adventists who, during World War II, entered the American military effort as 1-A-O's, especially to Orville Cox and Desmond Doss. Though the authors partly disagree with the Adventist position, their references are fairly accurate; though they are mildly critical of military officialdom, they are sympathetic to the CO.

The volume has an excellent annotated, although not exhaustive, bibliography. The many valuable notes are inconveniently located and incompletely equipped with reference aids, but the book is composed on the firm basis of extensive research and is well written. Those who take time to study it will be better guides for our young men in the future. The problems of military service are becoming in-

creasingly complicated; in several lands our position is worse than in 1939. The Sibley-Jacobs book will prove a valuable aid in our further study of these problems.  
LEIF KR. TOBIASSEN.

***You Can Preach*, by G. Ray Jordan, Fleming H. Revell Co., New York, 1951, 256 pages, \$2.50.**

This is a book on building and delivering sermons. It shows how to establish a pattern for the selection of sermon topics and texts, and how to build these topics into well-constructed, inspiring sermons. Here are numerous hints to students and ministers regarding methods to employ in order to most effectively capture their congregations.

CARLYLE B. HAYNES.

***Your God Is Too Small*, J. B. Phillips, The Macmillan Company, New York, 1952, 140 pages, \$2.00.**

J. B. Phillips is the author of the excellent, readable translation of the epistles of the New Testament entitled *Letters to Young Churches*. He is, like C. S. Lewis, author of the widely read books *Miracles* and *The Great Divorce*, one of a group of members of the Anglican Church who are deeply and thoughtfully spiritual, evangelical. They are seeking in their writings militantly to develop in their readers a strong vital faith and to counteract the vitiating effects upon practical Christianity of extreme liberalism and humanism.

The book *Your God Is Too Small* seeks to present a God who is truly Deity, infinitely great, immeasurably powerful, completely personal, loving, merciful, and—which is the point to the book—divinely competent in this perplexing age.

The first portion of the book sets forth in unfavorable analysis popular hampering and limiting views of God, under such subtitles as "Resident Policeman," "Grand Old Man," "Meek-and-Mild," "God-in-a-Box," "Second-hand God," and "Projected Image." In the second section, Phillips sets forth positively the God he has come to know from Scripture and his own personal experience. He does not involve himself in the "utterly other" God of Barthianism, but makes impossible of acceptance the "immanent" God of current liberal theology.

Anyone who is asking the question, What is God like? will be helped by this book.

FRANK H. YOST.

***A Philosophy of the Christian Religion*, by Edward J. Carnell, Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Michigan, 1952, 523 pages, \$6.00.**

A significant contribution to the growing body of current literature in the field of Christian philosophy, by one of the outstanding young theologians of the conservative school. It makes an effective appeal to persuasive rational evidences and convincingly demonstrates that only Christian faith supremely fulfills the demands of the complete man.

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# N

From Current Journals

# NEWS

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

¶ Religion is as important to the physician as is a knowledge of physiology and therapies, the president of the American Medical Association declared at the fourth annual Campus Conference on Religion, held at the University of Toledo. Dr. E. J. McCormick, of Toledo, told the students that the profession of medicine would lose its purpose if religion were taken out of the doctors' lives. Physicians must be concerned not only with the body but also the soul, he said. Most medical schools fail to place enough emphasis on religious training, Dr. McCormick said. No one without sound moral principles has any place in medicine, he added. One cannot practice medicine long, he stated, without becoming more convinced that there is a God and He rules the universe. After reading the oath of Hippocrates, the A.M.A. head pointed out that the code of ethics in medicine is founded on a belief in a deity.

¶ The Jung Institute for Analytical Psychology announced in Zurich, Switzerland, that it had acquired a book of Christian writings, some of which date from about A.D. 150, having great importance to the history of early Christianity. The book is one of 13 volumes of Gnostic manuscripts found in 1945 by Egyptian peasants in some late Greco-Roman tombs at a place on the Upper Nile called Nag Hammadi. The volumes, containing 48 texts or "Gospels" written on papyrus, were all bound in leather and were in an excellent state of preservation. Shortly after their discovery, the books fell into the hands of antique dealers or private speculators, but 12 are now in the Coptic library in Cairo, where, however, they are not made readily available to Western scholars. Dr. C. A. Meier of the Institute said the 13th volume had been lost sight of for many years but that some time ago he learned the name of its last owner and "after long, delicate and very secret negotiations" succeeded in purchasing it for the Institute. It has been presented to Prof. C. G. Jung, the renowned psychologist, and will be known as the Jung Codex, Dr. Meier said. The book contains four texts—a "Gospel of Truth," an "Apocryphal Letter of Jacobus," the "brother of Christ," describing the ascension and containing sayings of Christ; a "Letter to Rheginos" by Valentinus concerning the resurrection, and a "Treatise on the Free Natures," which is a systematic statement of Valentinus' creed. The book is believed to have been written by Valentinus in his academy at Alexandria as an elaboration of the Valentinian form of Gnostic Christianity. All 13 volumes are written in Coptic, the last form taken by the language of ancient Egypt, but using Greek characters. However, the Jung Codex utilizes a slightly different dialect from

that of the other 12 volumes and is believed to have been introduced into the library of Valentinus' Academy at a somewhat later date than they were.

¶ Contributions to 46 U.S. Protestant and Eastern Orthodox communions reached a record total of \$1,401,114,217 for all purposes in 1952, as reported by Thomas K. Thompson, executive director of the Joint Department of Stewardship and Benevolence of the National Council of Churches, at the department's annual meeting in St. Louis, Missouri. The figure is a gain of 8.9 per cent over the previous 12-month period, when the total was \$1,286,323,160. Benevolence giving by the 46 communions showed a 14.8 per cent gain, with \$286,303,369 reported. This represented an increase of more than \$35,000,000 over the previous year. On a per capita basis the Seventh-day Adventists led all other denominations with an average annual contribution of \$165.26 per member. Four other denominations reported annual per member contributions of more than \$100; the Wesleyan Methodists with \$149.56; the Brethren in Christ with \$120.44; the Church of the Nazarene with \$117.97, and the Orthodox Presbyterians with \$109.34. The Free Methodist Church, which last year reported an average annual contribution of \$194.79 per member, did not report for the current year. The average U.S. churchgoer increased his per capita contribution from \$38.99 to \$41.94, an increase of 7.6 per cent.

¶ In a unique effort to stimulate reading of the Bible the State Lutheran Church of Norway has sanctioned the sale of Gospels in magazine format on newsstands throughout the country. A new edition of the Gospel by St. Mark, illustrated with photos of modern Norwegian life, has been released for sale at the price of one crown (14 cents) each. The modern illustrations, it was explained, are intended to emphasize the timeliness and timelessness of the Holy Scriptures. If the first edition of 100,000 copies proves popular, it will be followed by similar editions of other portions of the Bible. The State Lutheran Church of Denmark is said to be considering a similar project.

¶ An end of suppers and bazaars as fund-raising devices in Evangelical and Reformed churches was forecast in Cleveland at the third quadrennial meeting of the denomination's Women's Guild. In a report of the Guild's stewardship department it was disclosed that Evangelical and Reformed Women throughout the country were now raising money for the church through direct giving. The report said that suppers and bazaars were being supplanted in local churches by cooperation in the Fellowship of Tithers, which was authorized by the denomination's General Synod in 1950.

¶ Some misunderstanding was created in church circles by a recent Religious News Service story which stated that the chiefs of Army, Navy, and Air Force chaplains had reported that "for the first time since the opening of the Korean War in June, 1950, the Armed Services have all their chaplaincy vacancies filled." However, the report added, "due



to the rapid rotation of reserve chaplains the services report that there will be a continuing number of vacancies coming open in the months ahead." The armed services need to recruit at least 50 chaplains a month between now and June 30 in order to keep all vacancies filled, the Chiefs of Chaplains reported in Washington, D.C.

¶ Courses in Christianity will be introduced soon in the government-run schools of stanchly Moslem Egypt. Bible lessons and Christian ethics will be taught to Christian students by regular, government-paid instructors. The move is the latest of several steps taken by President Mohammed Naguib's military regime to eliminate religious discrimination. In the past, only Islam has been taught in the government schools. Under the new policy, all Christian students will receive Christian instruction during the same periods when Moslem pupils are studying their own religion.

¶ King Paul of Greece visited American Bible Society headquarters in New York to convey his personal thanks to the Society for its contribution of Bibles to the Greek people. Since the end of the war, the Society has sent 275,000 Bibles to Greece and is readying a new shipment of 50,000 New Testaments in modern Greek.

¶ The number of Protestants in India is greater than the population of Norway; yet only one village in 25 has a church. Christians are gathered into 11,000 congregations which are cared for by 3,500 pastors. Village teachers often provide pastoral leadership. India has one nurse to every 43,000 of the population. Christian hospitals and nurses' training schools are of primary importance.—*The Watchman-Examiner*.

¶ The basis on which Christian missionaries will be able to operate in India was explained by Dr. E. Stanley Jones in Portland, Oregon, where he held a series of six evangelistic meetings. "When I went to India early this year, I wanted to check on talk that the Indian government would not allow missionaries to come back in the future," he said. "I found out what the Indian government's grievances were. I have their assurance that I will be welcomed on my return to India in a few months, and I have passed my findings along to American mission boards." Dr. Jones said the Nehru government has

objected to four things: That some missionaries were "not producing loyalty to the government"; that some were taking part in local politics; that some were offering inducements to members of low castes to become Christians; and that some were using terms derogatory to India, such as "heathen." "I consider that these objections are valid and have agreed to avoid them," the evangelist said. "The Indian government is not asking us to do anything that will interfere with the teaching of Christianity." He said the Indians want American missionaries to be backed by responsible mission boards and to be cleared by the National Christian Council of India. Unaffiliated denominations or "splinter" groups will be asked either to obtain this clearance or to stay out of India.

¶ IN BRIEF.—The worldwide refugee problem is bigger than ever, and voluntary agencies, most of them church supported, now are spending an estimated \$100,000,000 or more a year on refugees. There are 38,000,000 throughout the world, almost 10,000,000 of whom are in West Germany. . . . Training of today's youngsters to be good future parents was recommended by Archbishop Richard J. Cushing of Boston as an important contribution to the fight against juvenile delinquency. . . . Some 60 leaders representing the nation's three major Presbyterian Churches approved a revised Plan of Union in Cincinnati, to be presented to the 1954 General Assemblies of their respective denominations. . . . Members of First Church of God in Youngstown, Ohio, are fasting every Saturday in an unusual move to deepen their spiritual life. . . . A six-year drive aimed at doubling the membership of Protestant churches in Japan by 1959, when the centenary of Japanese Protestantism will be observed, was launched in Tokyo by the National Christian Council of Japan. . . . Roman Catholic Bishop Leonard J. Raymond, of Allahabad, India, returning after nine months spent in the United States, said that "the Catholic Church is stronger in the United States than in any other country I have lived in or visited." . . . Buddhism is the religion of Thailand, and there are only some 75,000 Christians in the country.

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 W. H. ROBERTS, M.D., medical director, Rest Haven Sanitarium and Hospital, Sidney, B.C., Canada.  
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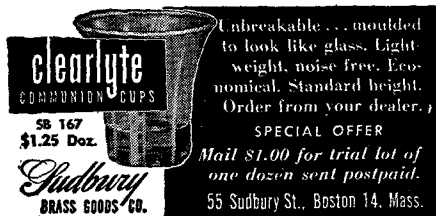
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## The Religious World of 1953

(Continued from page 7)

Church than most of our congregations realize. Near the end of the year 1952 Judge Carlton A. Fisher, of the Erie County Court, told an Institute on Correctional Services in Buffalo, New York, that clergymen should step down from the "pedestal of theological theory" and devote more sermons to fundamentals of the Ten Commandments. The world today wants to know how to meet its problems. Men and women are faced with perplexities in personal living, and we as Adventist clergymen and leaders of the church of God must not hide behind a few statistical achievements and think that we are gaining ground. Rather, we must give attention to the basic needs of human life and seek the mastery of life as we have never sought it before. The world is crying out with hungry hearts for what we alone can give in the complete balanced principles of living and hope supplied by the Adventist doctrine and the Adventist faith. Doctrine alone is useless unless living puts into practice the great cardinal tenets of dynamic Christian life. We quote here a statement by Dr. Ralph W. Sockman appearing in the December 23, 1953, issue of *Quick* magazine:

"My creed is: Give the best you have to the highest you know and do it now. If we do the duty next to us and then the duty next to that, light begins to break on life's ultimate issues. And when we persevere to the apparent limit of our own strength, a higher power comes to our help, provided our purpose is to serve with honor and not for honor."

Truly the clergy of our faith and all our strong lay workers and professional groups within the church will accomplish great things for God if they seek to "serve with honor and not for honor." May we establish in our various communions a creed to "give the best we have to the highest we know," the great message of truth that God has given to this people. The war for man's soul is reaching the decisive battle of the ages. The two armies are as real as those fighting on the battlefields of the world. On the issue of spiritual conflict eternal destinies depend. These issues are fought in every human soul. The decisive battle of modern Christendom will be faced by every person within the Adventist faith, as the two world views meet in global conflict and Satanocracy and Christocracy battle in the hearts of men. Satanocracy of the last days will be a federated world without a soul; its

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power illegally obtained will be unjustly used. It aims at total world rule, a pseudo theocracy, a global mobilization for assault upon man and God that leaves man a soulless zero, and the spirit of Satan is rampant. In the war for man's soul may God help the leaders and laity of the Adventist Church to rally as never before. A great question that will confront us in the near future is voiced in the book *The War for Man's Soul*, by Ernest Jackh, and the questions he asked are those by which we will close this resumé of religious news in 1953. Dr. Jackh says:

"God or antigod: Which of these two powers is going to decide the direction in which we will turn—toward Cosmos or toward Chaos? God or antigod: Shall we preserve our eternal faith, or be guided by a shallow myth of blood? Shall we believe in life and love or in an education for death? Will moral law and order prevail, or will the man of lawlessness reign supreme? Shall we uphold the dignity of the God-given soul, or will our life be at the mercy of the animal instincts of the scum of the earth? Will the freedom of the human spirit remain victorious over the despotism of despicable devils? Shall we be guided in the future by the Sermon on the Mount or by the Serpent of the Jungle? Will man be created in the image of God or bred in the image of the beast? Who will prevail—God or . . . [antigod]?"—Page 45.

May God help us as workers to reconsecrate our lives entirely to His love and service. May we be so yielded and dedicated that through His Spirit we can measure up to the unprecedented challenge and opportunities that face us.

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## New Reprint Plan Announced

(Continued from page 10)

F. B. Meyer, Alfred Edersheim, and others. The series will be known as the Baker Co-operative Reprint Library, and will be published by the Baker Book House, of Grand Rapids, Michigan.

The first volume will be released in March of 1954, and another volume will be printed each month until the entire series of twelve books is completed. *The Directory of the Devout Life*, by F. B. Meyer, which is included in the series, will be priced at only \$2.00. The first volume to be released is *Fifty-two Sermons*, by Horatius Bonar. This will be followed in the month of April by *History of the Jewish Nation*, by Alfred Edersheim, and by other books that have been carefully selected by the editorial department of Baker Book House.

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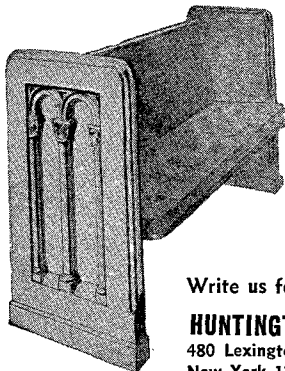
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# POINTERS TO PROGRESS

**SHALL WE DO BETTER?** "Why Don't Ministers"—this rather unfinished title of an article reprinted from the *Preacher's Magazine* created curiosity, and so we read the following: "Why Don't Ministers . . . reply to their correspondents? If all preachers who are guilty in minor or greater degrees of this discourteous fault were to quit the ministry now, all churches would be without pastors."

Of course the Ministerial Association would hardly take such an extravagant statement seriously, but let us, nevertheless, continue to follow the author's exasperations over a very common fault: "No minister intends to be discourteous, we hope, but it is an almost universal custom for preachers not to reply to correspondents. . . . The universal excuse given is that we are too busy. But really, are we as busy as we think we are? Study yourself to see what you are busy about. It is seldom that a preacher is so busy that he cannot give prompt reply to his correspondents."

Young preachers leaving our colleges and seminaries today are looking for life partners who will type all their sermons as well as their letters. We have been informed that devoted wives take over the routine family letter chats even with their in-laws. It seems to have become manly for the young ministerial son to wash his hands clean of everything that savors of a letter, when in reality good custom and taste declare his neglect to be unpardonable. Sons and daughters owe this service to their parents, and ministers should be leaders in true family devotion. It is excellent training for our young men to use a typewriter, but the real point is that letter writing must not become a lost art to the ministry.

We can enjoy as well as learn much from the unknown writer who checks our conscience on our correspondence habits. The writer's fatherly closing appeal is, "Shall we do better, brethren?"

L. C. K.

**BENEDICTIONS** It is camp meeting time. The platform chairman is lining up the participants of the evening service in the ministers' tent. Cards are being handed out with various assignments. The chairman gives you a card saying, "Will you please take the benediction?" You nod your head in agreement.

What is a benediction? The expression itself comes from two Latin words, *bene dico*, meaning to speak well, to praise, to commend, or *benedictio*, "words fitly spoken." It may be easier to define the benediction by saying what it is not. It is not a recapitulation of the sermon. It is not preaching by prayer. It is not a long, rambling prayer. It is not to be given in haste.

We would all agree that the benediction is a

necessary part of every worship service. It is one of the regular public prayers to be heard by the congregation. Henry Ward Beecher says, "The most sacred function of the Christian ministry is praying." Therefore this particular prayer also deserves our special attention.

The benediction as a public prayer concluding formal worship may assume a variety of forms. There are numerous benedictions given in Scripture. The following references are excellent: 2 Corinthians 13:14; Numbers 6:24-26; Ephesians 3:20, 21; 1 Timothy 1:17; Romans 15:13; Hebrews 13:20, 21; 2 Corinthians 13:11; Philippians 4:4, 6, 7; Jude 24, 25.

Of all prayers, the benediction best lends itself to the quotation of Scripture, but inaccurate quotations from the Bible are objectionable. Inelegant, mundane expressions are to be avoided, and we should guard against the tiresome repetition of some trite form or style of speech.

In prayer we should never allow ourselves to be hurried. There should be perfect silence before we begin. Haste is never more irreverent in public worship than in the giving of the benediction. This is not the time to fall into hasty, formal prayers of conclusion. We should avoid giving the impression that we are priests occupying an official position and exercising a sacerdotal function. The hands do not necessarily have to be lifted and spread out in the posture of blessing the people, although in more formal services this is often done. For a few moments after the benediction has been pronounced, the congregation should remain in the attitude of devotion. This may be encouraged by a brief pause before "Amen" is said, or even more effectively by the choral response. There should certainly be a moment of silent, prayerful response on the part of the congregation before the worshippers quietly disperse.

R. M. W.

**ANSWERING OUR ADVERTISING** In the commercial world honesty in advertising is recognized as the best policy.

Certainly that should be true in our evangelistic advertising. If we advertise an interesting and intriguing title (guarding, however, against the sensational), usually people's interest is stimulated, and some may come planning to attend just that one meeting in the series. If the proposed question is answered clearly and definitely they may be interested in hearing additional subjects. What a tragedy, then, if the evangelist does not answer his question for no better reason than that he forgot, especially in view of the fact that it often takes so little time to give a crystal-clear answer. Let us always answer our advertising!

B. G.