

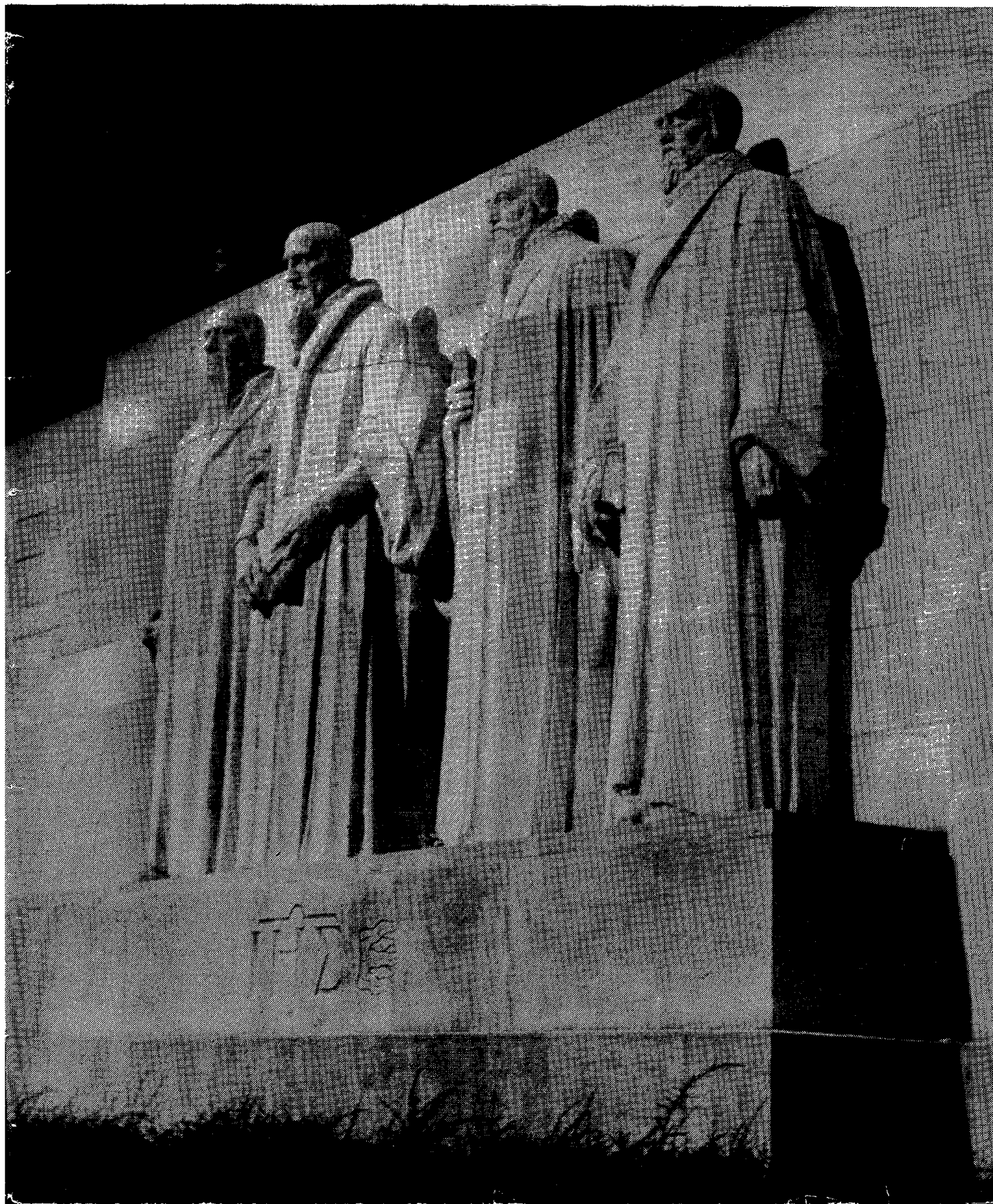
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVII

APRIL, 1954

NUMBER 4



A Pastor's Prayer

By FRANCIS PHELPS

Pastor, Upper Columbia Conference



O Lord, make the burden a little lighter
Of those Thou hast placed in our care;
O Lord, make their faith a little stronger,
A little more fervent in prayer.

Give them the hire of their labors
In payment for a task well done;
Provide them with life's simple favors,
A little time for refreshment and fun.

O Lord, give them time to be Christians
'Mid life's busy toil and its care;
Give them time for some sober reflections,
Some time with the Saviour to spare.

Divide with them some of the blessings
That working for Jesus affords;
Let them join with Thee here in Thy labors;
Let them share in the blessed rewards.

O Lord, give them faith for the trials
So soon they surely must face;
Grant them courage to face unknown dangers;
Prepare them in heaven a place.

Surround them with heavenly angels,
Draw closer the cords of Thy love;
Plead with them softly and gently;
Refresh them with showers from above.

Lord, give them a little more time to get ready
For the dangers at the end of the way;
A little more time for a last preparation,
For the glorious dawning of eternity's day.

When they've come to the end of the journey,
When they've finished with each earthly task,
Grant them all of heaven's rich blessings,
Dear Lord. This is all that I ask.

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
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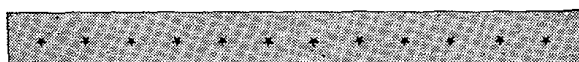
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APRIL, 1954

In This Issue

WE BELIEVE the three feature articles this month are all worthy of a very careful reading. They appear on pages 4-8 and are entitled "Reformation Before Revival," "Counting the Cost of Soul Winning," and "Your Radio Doctor."

M. K. Eckenroth's article on page 11 shows how the Spirit of prophecy has been a wonderful guide to evangelistic preaching methods through the years.

On page 15 we present the last of a series of three articles on Zionism by S. A. Kaplan.

How practical are my sermons, and how humble am I? Ask yourself these questions and then read "All Ye Are Brethren," by Dudley C. Newbold, on page 19.

Your editors appreciate the favorable reactions that come in almost continually on the Shepherdess section of our journal. This month we begin a series in a slightly different vein, by Ella M. Robinson—"Helps"—the Sixth Gift of the Spirit."

We trust that every pastor and choir leader in our ranks will give full announcement to the plans for a large, massed choir at the forthcoming General Conference session. See page 32.

Cover—The Wall of the Reformation

On the beautiful grounds of the University of Geneva, Switzerland, stands the famous Wall of the Reformation, 330 feet long, built of light tan sandstone. It is a memorial to great Reformers and leaders in the struggle for religious liberty.

The central group of four figures, shown on our cover, represents William Farel, John Calvin, Theodore Beza, and John Knox, four outstanding Reformers who witnessed in Switzerland. On the full wall there are six more figures. Three of these spaced along the right part of the wall are Roger Williams, Oliver Cromwell, and Bocskay. On the left side stand the figures of Frederick William the Great Elector, William the Silent, and Admiral Gaspard de Coligny.

On the left of the central group the Lord's prayer is engraved in French. It appears in English on the right, along with the Mayflower Compact. On granite blocks, one at each end of the wall, are engraved the last names of Martin Luther and Ulrich Zwingli. Scenes of Reformation history are represented in bas-relief between the various figures.

The city of Geneva, so important to the Reformation, provides a unique setting for this impressive international memorial.

Page 3

Reformation Before Revival

OUR beautiful and impressive cover is a part of the great Reformation monument in Geneva, Switzerland. To those who have visited this memorial it is unforgettable. Ten figures in all appear on this monument. These central, larger ones represent the Swiss branch of the great sixteenth-century Reformation.

The messenger of the Lord, speaking of this Reformation, declares it to be the greatest upsurge of spiritual power since the days of the apostles. The spirit of revival was paramount in all the Reformers' work for God. During the great struggle against the powers of opposition, we are told, "Luther 'did not pass a day without devoting three hours at least to prayer. . . .' In the privacy of his chamber he was heard to pour out his soul before God in words 'full of adoration, fear, and hope, as when one speaks to a friend.'"—*The Great Controversy*, p. 210. Prayer and consecration to God's cause were the secret of their amazing success. The world was shaken by the ministry of those men. They emerged from the secret place of prayer as men inspired for a great task.

Is not such a baptism of power the greatest need of the remnant church today? For decades we have spoken of the time when God's work will finish in a blaze of glory and power; when the Holy Spirit will illumine the church, and the Gentiles will come to the light of a rising people. Such thoughts are not new, but the question is, When will it come to pass? In the religious world there is a great deal of talk concerning revival and there are evidences of false and spurious revivals. Religion, for long enough an unpopular subject, has suddenly sprung into the spotlight. Roman Catholicism is adopting new techniques and moving into the greatest hour of its history. Satan, with all deceivableness of unrighteousness, is sweeping thousands into his deceptive snares. Great national and international movements are about to challenge the people of God on every side. This is the time of all times when God's true church should arise and move forward to her destiny. God's message to His ancient people was, "Shake thyself from the dust; . . . loose thyself from the bands of thy neck, O captive daughter of Zion."

When a person faints, the first thing we do is to remove all obstructions in clothing. The neck must be free. And God makes just such an appeal to His people. The church must be set free from the things that hold her in a state of stupor.

In the Scriptures and in the writings of the Spirit of prophecy much is said about the former and the latter rain. While these are an experience for the church as a whole, they are also an essential experience for the individual. The former rain represents that work of grace in the heart whereby the Spirit of God enables us to lay aside "every high thing that exalteth itself against the knowledge of God." Great light has come to the Advent church on matters of personal living and holiness. We, of all people, have been most blessed. But sanctification must be an experience, not just a slogan. What is it that is hindering the ministry of this movement from leading the church into the fullness of divine power in the latter rain? Could it be that we have not yet fully accepted the blessings of the former rain? We talk about revival, but real revival without reformation is impossible. A candid examination of ourselves before God will compel us to admit that we are living below par.

What a wonderful truth it is that reveals to us the purpose and blessings of the Sabbath! We emphasize, and rightly so, that the fourth commandment is a part of the law of God which is written in our hearts under the new covenant experience. But the remnant church will be keeping not only the fourth but *all* the commandments of God, the first of which is a command against idolatry. Idolatry finds many forms. It even includes "covetousness, which is idolatry."

Spiritual Idolatry

The basic cause of the weakness of the disciples before Pentecost was covetousness. Their eyes were on position, prestige, and personal preferment. While they had given up much for Christ, yet they had not given up personal ambition. Not until all their hopes collapsed at the cross was God able to strip them clean of the curse of covetousness. Before Pentecost those men worked and schemed, pushed and pulled, to arrive somewhere. Personal ambition, the desire

to be first, became a very idol in their hearts.

And while the world has changed very definitely, yet human nature is largely the same. With all our advantages we too can reveal the very same tendencies. Intellectualism, scholarship, prestige in the conference or the institution in which we serve, the ability to make a better showing in baptisms or Ingathering or the number of new church buildings erected in a given time—these are among the things by which we can slip into the curse of idolatry.

As a denomination we have moved into an era of luxury as compared with the time in which our pioneers lived. The horse-and- buggy days are over; the little red schoolhouse on the hill, with its crude stove and its water pail in the corner, which served as a gathering place for the early Advent believers, has been replaced by beautiful modern churches and large and efficient institutions—and we rejoice that this is so; but are these things making us “at ease in Zion”? Are the paralyzing fingers of luxury reaching out to rob us of that personal acquaintance with God into which men under far less favorable surroundings often enter?

We have heard much about Korea during these last years, and we can thank God that in that unhappy land we have a faithful and loyal membership. Great things are happening in the lives of God’s people over there, not only among our own members but among Christians in general. The fact that the great majority—some say 90 per cent—of all Protestant churches in that land meet in their bombed-out buildings for prayer every morning between five and seven o’clock, 365 days a year, is a challenge

to us. My visit to Korea made an impression on me I can never forget. I can agree with what Dr. Billy Graham reported on his trip to Korea which terminated just a few weeks before my visit there. He said:

“I saw things in the Korean church that made me doubt that we have the right to call ourselves a church here in America. Such sacrifice! such suffering! Fellow Christians, I’m prepared to say that if it takes persecution to bring about that kind of a church, then—God send it to America! that it might drive us to our knees, as the Korean church has been driven to its knees.”

It was what he saw in Korea as compared with the ease and luxury of this land that led Dr. Graham in an impassioned appeal to the church at large to say:

“We are in desperate danger of having a set of formulas and a set of creeds, with proper ‘i’s’ dotted and proper ‘t’s’ crossed and we fall down and worship that instead of the Lord Jesus Christ. . . . We have been guilty of hypocrisy. We have talked farther than we have walked.”

And further:

“We have been guilty of accepting the doctrine of antinomianism, which has allowed us to believe we can be Christians and go on and live any kind of a life we want to. We can gossip, we can backbite, we can hate, we can criticize, we can do all of those things and still sing on Sundays, ‘I surrender all.’”

Evidences of Lack of the Spirit

Could these words in any way apply to us? If the apostle Paul could step into our prayer meetings, our church board meetings, our conference committee meetings, what would he see and hear? If he were to ask us the question, “Have ye received the Holy Ghost since ye believed?” what would be our answer? If pride, jealousy, anger, and

WE STILL HAVE NOT REVIVAL. WHAT IS THE DIFFICULTY? WHEREIN HAVE WE FAILED?

If we can discover wherein we have failed and then fall on our knees and cry out in confession to God for forgiveness and a renewal of the power of the Spirit—if we can have fewer committee meetings and less organization and more prayer meetings and more of God—that is the great need we have today.—From an address delivered by Evangelist Billy Graham at the National Association of Evangelicals Convention.

envy; if gossiping, criticism, and low thinking, are evidences of and reasons for the lack of the Holy Spirit's power, then our answer would have to be as humiliating as was that of the Ephesian brethren. They knew something of the historic Christ, but they did not know Him as a ruling power in their lives. When with wondering joy they opened their hearts to the full truth, then the Spirit of God came upon them and qualified them to labor for the Master. They became powerful witnesses when Christ and His kingdom swallowed up every other interest in their lives.

Is there anything more blinding or crippling than self-interest?

Through the counsels of His Spirit the Lord has given to the Advent people great light on the subject of personal living and holiness. Dare we lay these statements aside with a smile and yet feel that we are ready for the *outpouring of the latter rain*? Is it possible to have the peace of God in our hearts while we live in flagrant disregard of the clearest counsels of His Spirit? Have we a right, as ministers, to plead for the latter rain upon the church of God while we fail to lead our members into the fullness of the blessings of the former rain? These words are familiar to us all:

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. . . . They are making a terrible mistake. . . . There must be no neglect of the grace represented by the former rain. . . . The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. . . . If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door."—*Testimonies to Ministers*, pp. 507, 508.

People in Advance of Leaders

In the days of Isaiah the Lord declared: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Isa. 3:12). Could that apply to the church today? It is most humbling to read such expressions as this from the messenger of the Lord:

"Ministers should seek a heart preparation before entering upon the work of helping others, for the people are far in advance of many of the ministers."—*Testimonies*, vol. 5, p. 166.

This was written seventy years ago. Would such a statement in any way apply

to the Adventist ministry today? Is it true that "*the people are far in advance of many of the ministers*"?

"What we need is men who are thoroughly converted themselves and can teach others how to give their hearts to God."—*Ibid.*, pp. 166, 167.

Speaking of the lack of spiritual power, the Lord's messenger adds these pathetic words in describing the conditions at that time:

"A large majority of the ministers had no more sense of the sacredness of their work than children."—*Ibid.*, p. 166.

"Oh, what can I say to open blind eyes, to enlighten the spiritual understanding! Sin must be crucified. A complete moral renovation must be wrought by the Holy Spirit. We must have the love of God, with living, abiding faith. This is the gold tried in the fire. We can obtain it only of Christ."—*Ibid.*, p. 105.

Through the prophet Ezekiel the Lord said: "Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols" (Eze. 14:4).

Idols in our hearts! A thought worth pondering! With the prospect of world disaster staring us in the face and dense darkness covering the earth, God calls His people to arise and shine. Then He gives the promise that His glory will be seen upon us. "Fear God, and give glory to him" is the message we are commissioned to carry to the world. But are we giving Him that glory in our own lives? Is the first angel's message having its full place in our hearts? When the glory of the Lord is seen upon His people, then the Gentiles will come to the light of His truth and even kings will be led to surrender to the King of kings, for "the earth will be filled with the knowledge of salvation," and "the light of present truth will be seen flashing everywhere."—*Evangelism*, p. 694. That surely is something for which we should prepare seriously.

No one will dispute the fact that the church can rise no higher than its leaders. And only a spiritual leadership will produce a spiritual people. But recognizing this, let us ask ourselves the question, Do our own dear people and the world in general, looking upon us as a group of ministers, see us as God-filled men? Are we setting before them the kind of example that

will lead the church into the true spirit of revival and reformation?

Only a deep, lasting work of grace accompanied by true reformation will bring the revival for which we have prayed and prepare the church for the latter rain. God's message to Laodicea, the church that felt in need of nothing, is clear and definite. He says, "Be zealous therefore, and repent." But to that same church was given this

greatest of all promises: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." But this promise is to the *overcomer*. The words of the Faithful Witness ringing down the centuries may well have meaning for us today if we but catch the echo of His voice: "He that hath an ear, let him hear what the Spirit saith unto the churches." R. A. A.

Counting the Cost of Soul Winning

C. S. LONGACRE

Takoma Park, Maryland



FROM time to time we have read the statistics compiled that have placed certain estimates on the average cost of winning a soul to the faith of the Seventh-day Adventist denomination. This calculation, we are given to understand, is based on the total salaries paid the total number of workers in the cause, this figure being divided by the total number of souls won to the truth and baptized during each year, in order to obtain the average cost of bringing a soul into the truth. These estimates have varied from year to year according to the total salaries paid the workers in the cause and the total number of souls won during each year. But I submit that this is not a fair way of arriving at an average estimate of the cost of winning a soul.

The cost of soul winning, or bringing new members into the church, during a single year, and the cost of feeding the flock already won during past years should all be taken into account when we make our estimate of the cost of winning a soul and the cost of keeping in the fold the souls won in the past. Is it fair to charge the total cost of feeding the sheep in the fold won during past years to the cost of winning souls in a single year?

The Saviour said: "Feed my sheep" and "Feed my lambs," aside from the commission He gave His disciples to evangelize the people in all nations. It costs a great deal of money and it takes a great deal of time on the part of our workers in the cause to feed the sheep in the fold and keep them

from going astray, and this cost should be deducted from the cost of soul winning in order to arrive at a fair estimate of the average cost of winning the total number of souls during a single year.

It has been estimated that it costs on the average nearly \$2,000 to win one soul to the truth. If the cost of feeding the sheep that have been won during all past years and preserving what was won in the past, which is a large financial item, were deducted from the actual expense of making new converts to the faith, the average cost of winning a soul would not be nearly so high as our present estimates indicate. It is just as important that we preserve what has been won as that we work to gain new adherents to our faith.

Is it fair for a father who provides for the cost of living expenses in his family to charge all the expenses of a family of twelve children up to the last child born in the family circle each time a newcomer arrives?

Many a pastor has to spend a great deal of his time not only feeding his sheep but providing folds to house his sheep already won, and to provide room for other sheep that are to be brought into the fold. No pastor can afford to let his converts go out the back door of the church as fast as he brings new ones in through the front door. That would be like a man endeavoring to fill a barrel with water but leaving the bung hole open, thus letting the water run out from the bottom as fast as he poured it in at the top.

The cost of bringing souls to the conviction of the truth and to the place where they are willing to be baptized and join the

church, is small compared to the cost of establishing them thoroughly in the truth and helping them grow in grace and the knowledge of the truth until they finally become workers themselves; all of which is a part of the pastor's duties, besides winning souls to the message.

Should we not take into consideration these two aspects of a pastor's duties—pastoral and evangelical—when we seek to find the correct answer as to what it actually costs to win a soul to the message and, on the other hand, what it costs to conserve

our gains? This may not be so easy a task as merely to add up all salaries paid all workers and divide the total expenses by the total number of believers baptized in a single year.

It is the souls that endure to the end that the Lord garners in the harvesttime. It costs more to preserve and polish these precious jewels than it does to dig them out of the mine in the rough in the beginning. Let us endeavor to find true estimates and rightly divide both the word of truth and the cost of winning a soul.

"Your Radio Doctor"

FOR the past year Radio Ceylon has been carrying free of charge a weekly fifteen-minute health program entitled "Your Radio Doctor." On this program is heard the voice of Clifford R. Anderson, M.D., of the Washington Sanitarium and Hospital, who also writes his own scripts. This health program is tied in with the Voice of Prophecy. It is also identified with the Seventh-day Adventist Church. Listeners are invited to write in for free printed copies of the health talks. Each health talk sent out is accompanied by a letter telling of the Voice of Prophecy Bible Correspondence Course, with an enrollment card enclosed.

Your Radio Doctor has been so well received throughout Southern Asia that Radio Burma is now also broadcasting these programs free of charge. In addition, the Burmese Government requested the privilege of translating them into Burmese for free broadcast. This is all the more remarkable since there is considerable prejudice against Christian activities in that country.

A. E. Rawson, radio secretary of the Southern Asia Division, has recently written concerning the response to this radio health program:

"This medical broadcast is really meeting with a good reception throughout this whole division. We have received hundreds of letters expressing deep appreciation and thanks for this good service.

"The talks are interesting. They are on very timely subjects, and Dr. Anderson presents them in a way that holds the attention of the people. . . . Your Radio Doctor is catching on like wildfire in

Southern Asia. Our radio mail is increasing. It has grown beyond all expectations. We'll soon have to put on two people to do nothing else but handle our radio mail! . . . Only time and eternity will reveal the full good that is being accomplished. No matter where you go in Southern Asia, people speak highly of Your Radio Doctor."

The Washington, D.C., offices of the World Health Organization, a subsidiary of the United Nations, are receiving favorable reports from their representatives in Southern Asia regarding this program. Your Radio Doctor broadcast is proving to be a tremendous instrumentality in breaking down prejudice in Southern Asia with government officials and leaders of several denominations, some of whom actually help to publicize the program. At this writing the programs are being translated into other languages for release in other parts of the world.

A Great Entering Wedge

"I can see in the Lord's providence that the medical missionary work is to be a great entering wedge," wrote the messenger of the Lord many years ago. Again we were told, "Medical missionary work is the right, helping hand of the gospel, to open doors for the proclamation of the message." Through the years we have seen this demonstrated hundreds of times on a local level in many parts of the world, but many areas have still to feel the impact of the entering wedge. New ways are opening up for the wider proclamation of the message. We believe that these counsels are not to be confined to a few centers where we have medical institutions, but that they are to be put

into practice on an international scale. With this in mind let us read a few additional counsels regarding the "entering wedge," all of which are gleaned from the chapter "Medical Evangelism," pages 513-546 in the book *Evangelism*:

"Nothing will open doors for the truth like evangelistic medical missionary work. . . . Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. . . . Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth. . . . It will be an agency through which the truth can be presented to the attention of unbelievers. They will reason that if we have such sound ideas in regard to health and temperance, there must be something in our religious belief that is worth investigation. If we backslide in health reform we shall lose much of our influence with the outside world. . . . As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed. . . . This work will break down prejudice as nothing else can. . . . It is necessary to the advancement of the cause of God. . . . Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord. . . . Medical missionary work is to be bound up with the message, and sealed with the seal of God. . . . Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. . . . Recognize the medical missionary work as God's helping hand. . . . Medical missionaries are to have as much encouragement as any accredited evangelist. . . . We must educate, educate, educate, pleasantly and intelligently. . . . This work ranks equally in importance with the work of the gospel ministry."

A number of our evangelists, pastors, and lay preachers have requested that these tape-recorded health talks by Dr. Anderson be synchronized with a set of filmstrips similar to the Twentieth Century Course that has proved so effective in soul winning. The Ministerial Association would like to hear from other workers concerning their reaction to this suggestion. It may be that many of our workers would be interested in this plan for public and pastoral evangelism. Some of our local radio broadcasters might also like to use these tape-recorded talks by Your Radio Doctor.

May we hear from you?

B. G.



"The Christian Century" Quotes the "Signs"

THE Evanston Assembly of the World Council of Churches will be a history-making event. In previous issues of *THE MINISTRY* we have referred to this assembly, as have others of our journals. In a recent issue of *Signs of the Times* the editor made it clear that while outstanding church leaders are concerned with the present state of the world, many declaring it is an indication that the end of all things is at hand, we have been throughout all our history asserting that. And now we are delighted to discover that *The Christian Century*, one of the most influential of religious journals in America, has taken note of the fact that this conference will put into the hands of Adventists the greatest opportunity we have ever had for a strong emphasis on eschatology.

Twenty-five years ago such an article as appeared in *Signs of the Times* might have been treated with mild tolerance, if not contempt, by such a reputable journal, for we were far out of harmony with general theological thinking. But the happenings of the last few years have been so revolutionary that theologians of all grades have had to recognize that the great Utopia that seemed to loom up on the horizon is now proved to be but a mirage.

The editor's forthright analysis needs no comment. Our ministers around the world will be happy to read this from the editorial columns of *The Christian Century* of January 20, 1954. Its heading is significant: "Adventists Hail Evanston as Day of Opportunity":

"One of the most effective propaganda organs put out by any American religious body is *Signs of the Times*. This weekly, published by the Seventh Day Adventists, is

vigorously written, well edited, well illustrated, well printed. It circulates by the hundreds of thousands, and a glance at the professional competence shown in any issue will tell why. In its December 8 issue *Signs of the Times* picked up the concern expressed in these pages lest the proceedings at next summer's Evanston Assembly of the World Council 'play into the hands of millennial evangelists.' The Adventists have no such concern. Instead, they foresee that the Assembly will do just that, and they hail the prospect as the working out of the plans of God. After quoting from the Century, *Signs of the Times* says: 'So this is the storm they fear! But it is coming anyway. And let it come! Let its thunderings roll on to the ends of the earth. In our opinion its coming is in the providence of God. For if our Lord's return is indeed at hand, as all the signs of the times most surely indicate, how reasonable that He should seek, by every possible means, to lead men and women everywhere to discuss the subject! And what better way could have been devised . . . than to throw it into the midst of the General Assembly of the World Council of Churches? . . . The World Council is committed. It cannot backtrack without raising more discussion than is certain to take place anyhow. It must proceed with the debate. And powerful theologians are coming to Evanston determined to present their conviction that Jesus is coming again, personally, gloriously, and soon. So the storm is on the way. Nobody can stop it. Not even the editors of The Christian Century. . . . Surely this is the Lord's doing and "it is marvelous in our eyes."'"

It surely is the Lord's doing, and we could say again in the words of Jesus, "Blessed are your eyes, for they see: and your ears for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:16, 17).

Thank God for a living message! And thank God too that leaders in Christian thought are being influenced by our missionary journal which is, as they say, "vigorously written, well edited, well illustrated, well printed." And too, that they recognize the impact this journal is making on the Christian world. This message is yet to shine with a heavenly luster in the high places as well as in the darkest cor-

ners of the earth. The new day for which we have yearned and prayed is right upon us.

R. A. A.

News and Announcements

Institute of Scientific Studies

THE fifth session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, June 14-25, 1954.

An outstanding program, consisting of lectures, forums, and field trips, has been planned for the fifth session. The lectures will be devoted to a scientific presentation of the physiological, neurological, psychiatric, social, economic, moral, legal, and educational aspects of the alcohol problem. Visits to the Norwalk State Hospital, the program under the auspices of the Los Angeles Police Academy, and the visits to the Los Angeles courts will correlate with and supplement the lectures presented at the Institute. As the trend in modern medicine is toward prevention rather than mere curative procedures, emphasis will be placed on a practical discussion of public health, religious, and educational measures that will effectively prevent the rise and spread of alcoholism.

The Institute of Scientific Studies is conducted under the auspices of the National Committee for the Prevention of Alcoholism. Dr. Andrew C. Ivy, chairman, Dr. Haven Emerson, vice-chairman, and other distinguished physicians, judges, and educators will participate in the Institute. Dr. Winton H. Beaven will serve as its director.

An announcement and application form may be secured from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue, NW., Washington 12, D.C.

W. A. SCHARFFENBERG.

Valuable Reprints Available

COLLEGE and academy teachers of survey classes on the Old and the New Testament will be happy to learn that a brochure is now available containing reprints from THE MINISTRY of outlines of the books of the Bible by H. Camden Lacey, and of articles on the formation of the New Testament canon by LeRoy Edwin Froom. The outlines and articles appeared in issues of THE MINISTRY from December, 1932, to August, 1938. The 60-page brochure is priced at 50 cents and may be obtained by writing to the Theological Seminary, Business Office, 6830 Laurel Street, Takoma Park, Washington 12, D.C., and enclosing check or money order.

B. J. KOHLER.

THE MINISTRY



E VANGELISM *Winning Men for God*

The Influence of the Spirit of Prophecy on Evangelistic Preaching

MELVIN K. ECKENROTH

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PART I

THE Spirit of prophecy was decades in advance of the times as concerned the need and procedures for gospel and evangelistic techniques. The testimony concerning methods, techniques, and content was always far in advance of the accepted processes of the time. Even today, many of the principles enunciated by God's messenger are far in advance of the present generation. We haven't caught up yet!

The gospel worker who senses the call of God is to be basically prepared for his ministry by virtue of his burden for the lost. The high call of the minister is constantly emphasized throughout the writings of the Spirit of prophecy.

"As the shepherd is to go after the lost sheep, he is not to have merely a casual interest, but an earnest travail for souls. This calls for most earnest heart searching, most earnest prayerful seeking for God, in order that we may know Him and the power of His grace."—*Evangelism*, p. 628.

"How few of us are heart to heart with the Redeemer in this solemn, closing work! There is scarcely a tithe of the compassion that there should be for souls unsaved. There are so many to be warned, and yet *how few sympathize with God* sufficiently to be anything or nothing if only they can see souls won to Christ!"—*Gospel Workers*, p. 116. (Italics supplied.)

This earnest travail for souls is inextricably interwoven into the fabric of evangelistic preaching. Passionless preaching is not evangelistic preaching at all.

"There is too little weeping between the porch and the altar, and crying, 'Spare Thy people, O Lord, and give not Thine heritage to reproach.' There are too many long doctrinal sermons preached without one spark of spiritual fervor and the love of God. There is . . . too little said of the love and compassion of Jesus Christ."—*Evangelism*, p. 641.

"It is not enough to preach to men; we must pray with them and for them; we must not hold

ourselves coldly aloof from them, but come in sympathy close to the souls we wish to save."—*Ibid.*

Compassion and Tenderness

It is because the preaching of the minister reflects the depth of his experience with God that the Spirit of prophecy was led to say so much about the importance of a personal spiritual experience.

"The Lord wants men to forget themselves in the effort to save souls. . . . God will not work with a harsh, stubborn, loveless man. Such a man spoils the pattern that Christ desires His workers to reveal to the world."—*Ibid.*, p. 629.

Here is a fundamental necessity to successful evangelistic preaching.

"Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christianlike meekness and love? If they reveal a harsh, critical spirit, they are denying Christ. If they are not kind, tenderhearted, long-suffering, they are not like Jesus; they are deceiving their own souls. A spirit contrary to the love, humility, meekness, and gentleness of Christ, denies Him, whatever may be the profession."—*Ibid.*, pp. 632, 633.

The Spirit of prophecy appropriately enough places strong emphasis upon the relationship of the spirit of the minister to his whole general approach to souls.

"Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness, but not a harsh, loud note should be heard in the voice of one who is trying to win the soul to look and live. First have your own soul consecrated to God. As you look upon our Intercessor in heaven, let your heart be broken. Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love."—*Ibid.*, pp. 298, 299.

Secret of a Called Experience

How is the worker to achieve these marvelous qualities that are so essential to a successful

ministry for Christ? On this vital question the Spirit of prophecy is not silent.

"The worker for God should put forth the highest mental and moral energies with which nature, cultivation, and the grace of God have endowed him; but his success will be proportionate to the degree of consecration and self-sacrifice in which his work is done, rather than to either natural or acquired endowments. . . . Divine grace is the greatest element of saving power; without it all human effort is unavailing."—*Counsels to Parents, Teachers, and Students*, pp. 537, 538.

The emphasis is unmistakable. No minister can safely ignore this profound concept and expect to be successful in his evangelistic work. No mechanics, no human invention, no mere human devising or setting up of man-made techniques, will ever be sufficient for the Adventist evangelist.

"Christian worth does not depend on brilliant talents, lofty birth, wonderful powers, but on a clean heart—a heart purified and refined, that does not exalt self, but, by beholding Christ, reflects the long lost image of divinity."—*Evangelism*, p. 135.

These matchless words of hope open up before every worker the possibility of a successful ministry regardless of his background or heritage. These are indeed the things of value that make the work of the gospel minister not only joyous but completely satisfying.

What the Adventist Is to Preach

The message we are to preach is clear and decisive, and unmistakably identified. "The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession."—*Ibid.*, p. 179. This is the beginning point in the identification of materials to preach.

"Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness."—*Gospel Workers*, p. 159.

Here are additional themes. Important as they are, even others should be added. "Some ministers think that it is not necessary to preach repentance and faith."—*Ibid.*, p. 158. How can any man fail to see the importance of these subjects? "The world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ."—*Testimonies to Ministers*, p. 92. To these words must be added the significant truth that—

"the religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have

not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, and brought in the theories and reasonings, preached arguments."—*Evangelism*, pp. 231, 232.

This is indeed a serious indictment to which the Adventist evangelist must pay special heed.

"These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office work of the Holy Spirit, the representative of Christ."—*Ibid.*, p. 187.

"His pre-existence, His coming the second time in glory and power, His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power."—*Ibid.*

These, then, are at least some of the important subjects which the Adventist minister must not ignore. Here is ample challenging "content" for his sermons.

How to Organize His Subjects

But the Spirit of prophecy goes even further than this in giving direction to the Adventist evangelist.

"Do not at the outset press before the people the most objectionable features of our faith, lest you close the ears of those to whom these things come as a new revelation."—*Ibid.*, p. 141. "Agree with the people on every point where you can consistently do so."—*Ibid.*

This valuable counsel is based on the most solid of all foundations. Concerning the example of the Master, the messenger of God declared:

"He [Christ] disturbed as little as possible their accustomed train of thought, by abrupt actions or prescribed rules. . . . He brings men under the transforming power of truth by meeting them where they are. He gains access to the heart by securing sympathy and confidence, making all feel that His identification with their nature and interest is complete."—*Ibid.*, p. 140.

The broadest principles of subject sequence are set forth:

"The best and wisest plan would be to dwell upon subjects that would arouse the conscience. He could talk to them upon practical godliness; devotion and piety; and present the self-denial, self-sacrificing life of Jesus as our example until they will see the contrast in their self-indulgent life, and become dissatisfied with their unchristian lives. Then present to them the prophecies."—*Ibid.*, p. 226.

To these broad principles need only be added the distinctive doctrines. And as one might expect, the messenger of God again gives precise counsel on this point.

"Speak to them, as you have opportunity, upon points of doctrine on which you can agree. Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus."—*Gospel Workers*, p. 120.

The sequence is again properly set forth here. The most valuable counsel and direction for the proper presentation of the message may be summarized in the following way:

Subjects of the Popular Evangelist	1. Common-interest subjects 2. Practical godliness subjects	A complete presentation of truth demands all four phases.
Subjects Usual to the Adventist Evangelist	3. Prophecy 4. Distinctive Doctrines	

Non-Adventist Ministers

"When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will.

"Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission—to call the attention of the people to the truths of God's Word. There are many of these which are dear to all Christians. Here is common ground, upon which we can meet people of other denominations; and in becoming acquainted with them we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement."—*Evangelism*, pp. 143, 144.

Here is a specific instance where the instruction of the Spirit of prophecy was years ahead of the actual practice of the times. Even so, we have not as yet universally adopted these principles as a fundamental of Seventh-day Adventist evangelism!

Think of this instruction: "Our ministers should seek to come near to the ministers of other denominations."—*Ibid.*, p. 562. How often in the past have we ignored this requirement for good public relations! We are further told that "our ministers are to make it their special work to labor for ministers. They are not to get into controversy with them."—*Ibid.*

The inevitable losses that accrue, owing to the neglect of doing this type of work, were foreseen more than sixty years ago.

"Much has been lost by our people through following such narrow plans that the more intelligent, better-educated classes are not reached. . . . It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? . . . God has a work to be done which the workers have not yet fully comprehended."—*Ibid.*, pp. 562, 563.

Along with this counsel goes the natural complement of "opportunity to speak in other churches" as well as a chance to urge judicious young men to join the YMCA. (*Ibid.*, p. 563.)

(Concluded next month)

Australasian Evangelists I Have Known

WILLIAM R. SCRAGG

President, New South Wales Conference, Australia

[EDITORIAL NOTE.—As a group of workers we are for some reason altogether too reticent about giving credit where credit is due. It is refreshing to see a conference president here deviating from this reticence. A word of encouragement is always a fine thing. The early evangelistic ventures of the editor of *THE MINISTRY* are mentioned in this article, which has been placed in this issue without consulting him (!) while he was engaged in an evangelistic campaign in Portland, Oregon.—B. C.]

IN MAKING this survey of evangelists with whom I have served, I am looking back over nineteen years of experience as a president. I thought such a survey might prove helpful to younger evangelists who are climbing the steep stairway to successful evangelism.

My experience as a president goes back to North New Zealand, to the year 1925. I had just started meetings in a theater in Gisborne when I was called into the presidency. In those few Sunday night meetings I saw enough interest to make me urge the sending of Roy Anderson there with a team. It was a thrilling experience to see up to six hundred people in his meetings. From there, Pastor Anderson went on to bigger and bigger things in Brisbane, London, and America! He was even then an outstanding speaker, a hard worker, and an evangelist who called his workers and churches to prayer.

At the time of the Gisborne effort a young man of considerable singing ability came in touch with us. I had him and his wife sing in the few meetings I took. Later he sang for Pastor Anderson. He took hold of the message, or

rather, the message took hold of him. He went to the Longburn Missionary College, from where we called him into evangelism to work with L. R. Harvey at Stratford. That young man grew in experience with Walter E. Battye, with whom he did valuable work in the Hamilton and Cambridge district in North New Zealand. His name will go down in the history of evangelism in this field through the Voice of Prophecy—L. C. Naden had and has all the qualifications of a successful evangelist.

Reference is made above to Walter E. Battye. It was when Roy Anderson left Gisborne that we called Pastor Battye to Gisborne to hold and to build upon the work there. From there we called him to Auckland, and from there to Hamilton and later to Sydney. Pastor Battye is among the successful evangelists of Australasia.

Two other men rise before me as I write, with whom I was associated in evangelism in North New Zealand—Jim Pascoe and Frank Rampton. Both did excellent work and were successful evangelists.

Leaving North New Zealand, I pass over to Perth, where I was city evangelist for three years. With me were associated Stewart Uttley and Ernest Reye. It was their great help that contributed to the baptizing of nearly two hundred persons during the three years of the evangelistic campaign.

Later, when I was sent down to Tasmania as president, Stewart Uttley was there as a sort of “jackaroo” doing odd jobs in evangelism and young people’s work. Recognizing his talents and recognizing, too, that from a yearly conference tithe of £2,300 it was impossible to give him the opportunity he deserved, I urged that he be given a chance elsewhere. The brethren sent him to South New Zealand. It is now history in Australasian evangelism that Stewart Uttley held large audiences in both the great cities of South New Zealand, with inspiring baptisms. From there he went to Perth, and now he is in Hobart. Pastor Uttley ranks with the number of successful evangelists in this field.

At the same time that I entered Tasmania another young man was growing into prominence—George Burnside. He baptized eleven persons at Bridgeport that year, the only ones baptized during the whole year in the conference. We called him to Launceston. It was the tragic year when World War II broke out. Pastor Burnside was holding meetings that were not gathering large audiences. He showed me a handbill he had had printed. It was the morning of September 2; the Nazi guns and tanks had started to blast through Poland. I advised George to scrap the handbill and to get out

another on the subject “Can Hitler March His Storm Troops Over and Conquer Europe?” He did that. The King’s Hall was filled with eager listeners. Lonehanded except for help given him by his good wife, George Burnside baptized forty persons that year. From Tasmania he went to North New Zealand, South New Zealand, Adelaide, Newcastle, and Brisbane, rising to the pinnacle as one of the most prolific soul winners in Australasia.

When in 1941 I went to Adelaide, Lewis Fitzroy Were was there as city evangelist. He ran a successful mission. He, too, was an outstanding soul winner.

It was in his campaign that a certain young man did fine work. Later that young man went to Albany and Denmark in Western Australia, then back to Adelaide and Mount Gambier. From there we called him to Wagga Wagga, New South Wales, and in spite of the fact that four years before a mission was conducted in Wagga with no results in the city, yet he is having one of the most successful efforts ever held in a country city or town. Austin Cooke is moving rapidly into prominence as a successful evangelist.

We come to the “last but not least” of evangelists with whom I have been associated, and that is James William Kent. To all fair-thinking men James Kent stands out as one of the greatest evangelists Australia has retained. He worked in Brisbane, Concord, Sydney, then Auckland and South New Zealand, running missions in Christchurch, Timaru, and Dunedin. Through his work there the membership of South New Zealand was doubled. Later he returned to Australia to conduct campaigns in Sydney, Bathurst, Cowra, et cetera. When South Australia was without a leading evangelist we called him to Adelaide. He was still having success as an evangelist until he was called to South Australia as president.

I recognize very truly that the above are not all the great evangelists who have helped to build the membership of the Seventh-day Adventist denomination of Australia. Such men as Ted Rudge, Reuben Hare, Erwin Roenfelt, Dave Sibley, and others are here unnamed only because I did not personally serve with them. Then, too, consider the faithful men who have held and are holding churches together as pastors and at the same time winning a quota of souls year by year.

One needs also to recognize that talent must have opportunity. I would say to our young evangelists not to be satisfied with small things. Have courage, work hard, study hard, pray much, observe, retain, and attempt great things

for God. Be a burning bush for evangelism from whom the voice of God can be heard. Invite the tongues of Pentecostal fire to set you on fire for God. Remember the words of Longfellow:

"The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward in the night."

God give us evangelists, men whom indolence and sloth cannot buy, men who will, through Christ, succeed though others fail!

Shall We Revise Our Views on Zionism?—Part III

Who Are God's Chosen People Today?

S. A. KAPLAN

Editor, *Jewish Magazine*, "The Sabbath Exponent"

MANY of the erroneous ideas entertained by Protestants concerning the Jews stem from a misapprehension of the term "Israel." Too often they mistakenly assume that the name "Israel" applies only to Abraham's *literal* offspring. Consequently, when Paul declares in Romans 11, "And so all Israel shall be saved," they interpret this to mean that the *entire Jewish nation* will yet be converted to Christ. And by the same token they interpret the 144,000 sealed Israelites of Revelation 7 to be the Israel in the flesh. And on the same false premise, they uniformly interpret many prophecies concerning the final gathering of *spiritual* Israel as applying to the Jewish nation of today. By this unwarranted wresting of Scripture, Protestants make the Jews both the *type* and the *antitype*. That ancient Israel was a *type of spiritual Israel* is iterated and reiterated in the Bible, but space will permit us to quote but a few references:

"Now all these things happened unto them [literal Israel] for ensamples [margin, "types"]; and they are written for *our* [spiritual Israel's] admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

"They are *not all Israel*, which are of Israel: neither, because they are the [literal] seed of Abraham, are they *all children*: but, In Isaac shall thy seed be called. That is, They which are the children of the *flesh*, these are not the children of God: but the children of the *promise* are counted for the seed" (Rom. 9:6-8).

"For he is not a Jew, which is one *outwardly*; . . . but he is a Jew, which is one *inwardly*; . . . whose praise is not of men, but of God" (Rom. 2:28, 29).

"If ye be Christ's, *then* are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

"But ye [Christians] are a *chosen* generation, a *royal priesthood*, an *holy nation*, a *peculiar people*; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

The reader will observe that essentially the same, identical phrases which are applied by Peter to *spiritual* Israel, were anciently spoken of the *literal* seed of Israel. We quote:

"Say to the house of Jacob, and tell the children of Israel; . . . Now therefore, *if* ye will obey my voice indeed, and keep my covenant, *then* ye shall be a *peculiar treasure* unto me above all people: . . . and ye shall be unto me a *kingdom of priests*, and an *holy nation*" (Ex. 19:3-6).

The Spirit of Prophecy on Spiritual Israel

The following are a few excerpts from the Spirit of prophecy concerning *spiritual* Israel. We quote:

"In symbolic language Hosea set before the ten tribes God's plan of restoring to *every penitent soul* who would unite with *His church* on earth, the blessings granted Israel in the days of their loyalty to Him in the promised land."—*Prophets and Kings*, p. 298. (Italics supplied.)

"In proclaiming the truths of the everlasting gospel to every nation, kindred, tongue, and people, *God's church on earth to-day* is fulfilling the ancient prophecy, 'Israel shall blossom and bud, and fill the face of the world with fruit.'"—*Ibid.*, p. 703. (Italics supplied.)

"In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a *firmament of chosen ones* that will yet shine forth amidst the darkness. . . . Even now they are appearing in *every nation*, among *every tongue* and people. . . . Then let no man attempt to number Israel to-day."—*Ibid.*, p. 189. (Italics supplied.)

Spiritual Israel to Be Gathered at Jesus' Second Coming

When and how will the prophecies of Ezekiel 37, Isaiah 11, and others which refer to the gathering in of the Israel of God be fulfilled? When will "David my servant" "be their *prince for ever*"? When will God's sanctuary "be in the midst of them *for evermore*"? When will Judah and Israel "be *no more two nations*, neither shall they be divided into two kingdoms any more at all" (Ezekiel 37)? When will that king come whose right it is to reign on David's throne, which was vacated by the wicked king Zedekiah, and which has been vacant ever since? All these prophecies began to be fulfilled at Jesus' first advent, and they will be consummated after the total destruction of

sin and sinners. Before Jesus' birth the angel Gabriel announced to Mary:

"Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end" (Luke 1:31-33).

David's Throne Restored Forever

At the close of the millennium, when fire will come down from God out of heaven, and will consume Satan and the great host of the wicked, then it is that the Israel of God out of every nation, kindred, tongue, and people shall return to their everlasting possessions. We read:

"And my servant David [Jesus] shall be their prince for ever. . . . My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Eze. 37:25-28). John the revelator, who was privileged to behold in vision the glorious fulfillment of this prediction, uses words that are almost identically the same as those used by Ezekiel. (See Revelation 21:1-3.)

The heavenly Zion, the New Jerusalem, will be the center of the true theocracy throughout eternity, and thither the true Israelites will bring their trophies of praise from one new moon to another and from one Sabbath to another. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain

joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

Among the redeemed will be a large number of Abraham's literal seed of every tribe; souls who through the ages were snatched as firebrands from "the burning" by the mighty arm of Christ, their loving Redeemer. But by far the greatest ingathering of the lost sheep of the house of Israel will take place under the preaching of the third angel's message, for the messenger of the Lord has told us:

"There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord. . . . Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. *A nation shall be born in a day.*"—*Evangelism*, p. 579. (Italics supplied.)

False Teaching Concerning Zionism Judged by Its Fruit

Such are the teachings of the Scriptures and of the Spirit of prophecy concerning Israel. These have an irresistible drawing power, attracting the sinner to God, to Christ, and to holiness.

On the other hand, what influence does the popular teaching concerning the restoration of the Jewish nation and the illusory expectation of a temporal millennium exert upon the Jewish heart and mind? Let us pose a few pertinent questions:

1. Does this false doctrine cause the Jews to sense their need of a Saviour from sin? This is highly improbable, for this popular teaching inculcates and breeds in the heart of the Jew a feeling of exaltation rather than of abasement, of self-righteousness rather than of a conviction of sin. Indeed, it confirms him all the more strongly in the Talmudic tradition that all Jews (literal Israel) will have a part in the world to come.

2. Does the popular Protestant belief concerning Zionism tend to impress the Jew with the shortness of time; that *today* "is the day of salvation," that "*to day* if ye will hear his voice, harden not your heart"? Does it convince him that the second coming of Christ and the destruction of the world are imminent? On the contrary, it creates a false sense of security in the heart of the Jew by presenting before him the flattering prospect of his restoration to divine favor by an arbitrary decree of God, and by holding up before him the delusion of a temporal millennium in which he and his fellow Jews will be the chief executives, administrators, and rulers! The Jew is thus encouraged to believe in a *future national salvation*, rather

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than to sense a *present* urgent need of *individual, personal* conversion. This false doctrine, instead of leading the Jew to beat upon his breast, like the publican of old, and say, "God be merciful to me a sinner," encourages in him a pharisaical spirit, a superiority complex, and fosters spiritual pride and a self-righteous attitude, thus imperiling his soul.

No, Seventh-day Adventists have no cause to change their views on the Zionist question. Let us rather hold fast to the teachings of the Bible and of the Spirit of prophecy on this subject, and refuse to give heed to "cunningly devised fables," "whereby they [the false teachers] lie in wait to deceive." Let those who love the Lord and who anticipate His second coming with joy, invite both Jew and Gentile to join in the grand procession toward that *heavenly* Zion, that land of *peaceable* habitations, *sure* dwellings, and *quiet* resting places, where none shall make them afraid, so that together with the Israel of all the ages and of every nation they may partake of the pure and unalloyed pleasures of God's glorious and *everlasting* kingdom, world without end!

[End of Series]

Evangelistic Campaign in Brussels

CHARLES WINANDY

Evangelist, Southern European Division

AT FOUR o'clock in the afternoon we were happy to see the lecture hall of the Fine Arts Building in Brussels, Belgium, fill with attentive listeners. The manager had said to us, "You will not have more than three hundred persons at the maximum." This was true in the afternoon, but in the evening it was necessary to arrange seating for 425 people! In spite of rather pessimistic opinions the first "assault wave" attained its objective. But, I was told, "since you have announced that these lectures are given under the auspices of the Adventist movement, many people will not return." However, there were a few more on the following Tuesday, and at the end of several weeks their number had risen to 840. Many copies of the sermon were requested—350 to 450 for each meeting.

After seventeen lectures, each of which had been given twice in that public hall, we invited the audience to follow us to the church, at the same day and hours, to receive Bible studies there. More than three hundred persons re-

sponded to the appeal. This series ran from October, 1952, to May, 1953. On June 13 we had a baptismal service, at which time God gave us the first fruits of this evangelistic work. Beginning with January 11, along with the lectures, we gave a series of Bible studies on the Revelation, which, to our great joy, were appreciated by a large number of people. It was necessary even to add seats in the vestibule during the first meetings.

This evangelistic campaign contains several lessons that we shall briefly examine.

Securing a Good Audience

No matter what may be the circumstances and the territory, one must adopt the attitude of the horseman symbolizing the primitive church in its missionary activity, who "went forth conquering, and to conquer" (Rev. 6:2). To this end we should energetically repulse neutralizing complexes. It is true that, according to the locality, to preach the gospel is more or less difficult; but if we allow God to act, will not the difficulties be vanquished?

A good hall is essential to the success of a work of this kind. It is better to rent a good hall for a shorter period and then move to the church than to content oneself with a mediocre hall.

To give two lectures on the same day seems to me recommendable. Thus one has an audience for the afternoon and another for the evening. The experience at Brussels has proved conclusively that Europeans will attend meetings in the afternoon. This procedure permits doubling the number of attendants without greatly increasing the expense.

The best means of interesting the public is to preach the great truths of the Word of God, which, alas, they do not know. It is thus the best way of being original. Does there exist anything more startling than the signs showing that the return of Jesus is near, the return itself, the state of the dead, the resurrection, Bible prophecies, salvation by grace and the cross of Calvary? It is not so much a question of refuting arguments of opposers as of touching hearts.

Attitude of Church

I should like to consider another very important problem: the attitude of the church toward the evangelistic effort. For several years now we have been beginning all our campaigns with a day of fasting and prayer with the church, and with several appropriate meetings to make the members enthusiastic and put them to work in the holy war. But the response is often only fragmentary. Few of our members

Translated from *Servir*, French-language bulletin of the Southern European Division Ministerial Association, by Leona Glidden Running.

attend the meetings; few invite friends. The sense of responsibility for the salvation of souls seems to be vanishing from our churches. This state of things is all the more alarming as the lack of preachers is felt more and more.

"God has opened fields before us, and if human agencies would but co-operate with divine agencies, many, many souls would be won to the truth. But the Lord's professing people have been sleeping over their allotted work, and in many places it remains comparatively untouched. . . .

"Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies*, vol. 9, pp. 46, 47.

May God help us earnestly to pray for a revival in our churches and in our own hearts. He has promised such a revival if we will give ourselves without reservation to His service.

"The wells of Providence are deep. It is the buckets we bring to them that are small."

VALUE OF THE CHURCH

JACK MINER, of Kingsville, Ontario, a famous naturalist, had, a number of years ago, become discouraged, and one day startled his pastor by asking to have his name taken from the church roll.

"Whatever has happened to lead you to talk like that?" asked the pastor.

"Well, yesterday," replied Miner, "I got into an argument with a man and was so angry that I almost struck him. I don't think any man who gets into that kind of temper should belong to the church."

"And what," asked his pastor, "was it that kept you from actually hitting the man?"

"The fact that I was a church member. I knew that it wouldn't do for a church member and Sunday-school teacher to use physical force."

"Well," replied his pastor, "your church membership was worth something after all, wasn't it? It kept you from a disgraceful fight."

"You don't need to say another word," concluded Miner. "Let my name stay on the record."—The Minister's File Service. [See ad on page 16.—EDITORS.]

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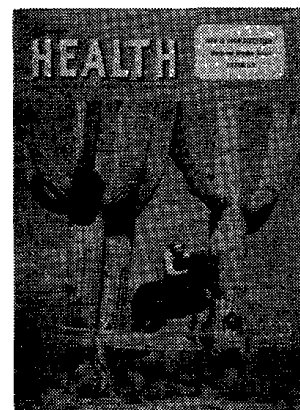
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PASTOR *Shepherding the Flock*

"All Ye Are Brethren"

DUDLEY C. NEWBOLD

Chaplain, White Memorial Hospital

PREACHERS are inclined to have exaggerated opinions of the effectiveness of the weekly sermon in influencing the hearers. Especially is this so if the sermon has been prepared in the seclusion of the pastor's study. A sermon may be judged successful because it was well organized, replete with facts, and delivered with eloquence. But if it did not grow out of knowledge of the personal needs of the church members and a vital concern for their salvation, there is no assurance that anything was accomplished beyond the inflation of the pastor's own ego.

The Saviour came near to men as one who sought their good. However, barriers exist between men of the cloth and the laity. Oftentimes the perplexed layman who needs help and guidance is reluctant to approach his pastor because he feels his pastor is so clever or so good or so important or so busy.

To learn from Jesus lowliness of heart would make us more approachable. The feeling of inferiority that laymen have would be lessened if ministers assumed no titles and if laymen and preachers alike were called "Brother." "One is your Master . . . ; and all ye are brethren." Ananias, sent of God to show Paul the way of life, neither "looked up" to him as one of the greatest scholars of his age, nor "looked down" upon him as the foremost among sinners. Paul and Ananias himself needed the grace of God, and so he addressed him, "Brother Saul."

If a minister would be approachable, he must be available. His members must know at what hours and what place he meets with any member of his congregation who wishes to consult him. If the problem is one of little consequence, a parishioner will be satisfied to make an appointment to see the pastor. If it is a big problem, a "great sin," a marital difficulty, or anything else with much emotional involvement, he is not likely to make an appointment. He simply comes at an hour when the pastor is

scheduled to be in his office. There is trepidation. His life is in a mess. His little world seems to be tumbling. He needs help. He thinks, "Why am I not man enough to solve my own problem? How will my pastor treat me? Will he shove me off because he is busy? Will he condemn me? Will he think less of me when he knows my weaknesses? Can I trust him to keep my confidences?"

The pastor's door is open. There sitting at the desk is the man who can possibly help him. Hope comes to his heart.

"Pastor, are you busy?"

"Not about anything that is more important than talking to you."

The pastor wisely moves from behind his desk. The pulpit and the desk are symbols of superiority.

"Come, let's sit here on the couch, or, if you choose, sit beside me at the desk."

The pastor and the parishioner talk of the weather, world affairs, and dogs. The layman begins to think, "Why, he's human. Things don't always go well for him. He has seen sorrow. He is friendly. I even think he likes me."

"Pastor, I am in great trouble. I feel you can help."

"Tell me, John. God and you and I will work on your problem together."

The pastor listens, not with *sympathy*, such as the strong give the weak, but with *empathy*. The pastor cares as a brother; he shares the burden. They are fellow travelers on the road of life. The way is not easy for any.

The True Counselor

As the layman talks his problem through, the burden becomes lighter. The pastor listens and prays. There are periods of silence. That is the time when God can speak. New insights and convictions are born when every human voice is hushed. The pastor guards against the temptation that comes to ministers to display a "Jehovah complex." God is God. The counselee

and the counselor are both servants of God. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." The minister must be sparing and cautious in offering advice. He must not play God and assume the responsibility of telling just what is to be done. By his attitude the counselor indicates that guidance must come from God. Through reading the Scriptures, through prayer and absolute surrender to God's will, guidance comes. The minister as a counselor has access to resources of wisdom and power that transcend those of the psychiatrist or the psychologist. The minister is a friend who knows a Friend who has help for every need.

Whether or not men and women come to their minister for counsel depends upon the opinion they form of him in the weekly preaching service. If he hotly condemns the Catholics, the liberals, or anyone else in his sermons, those in difficulty are not likely to come to him. They feel that he might sit in judgment upon them and hotly condemn them also. If he appears too wise, they feel that before their story is told he will tell them what to do. If he is oratorical and speaks loudly, they are fearful that he will scold them as they were scolded in childhood.

The preacher to whom men come with their burdens is the one who preaches on personal religion. His sermons make God real—a God who cares, who loves, and who forgives. He does not preach down to people or at them. He talks to men as equals—every one a soul for whom Christ died. He is sincere. He is wise but not too wise. His sermon does not have in it the coldness of the man who has lived only with books, but the warmth of one who during the week went about with Christ doing good. There are thirty people in the audience with whom he has counseled during the week. There is James, who has been wayward. He spent an hour with James at his place of work this week. There is old Sister Smith, who recently lost her husband after forty-nine years of happy marriage. This week her pastor called and wept with her in her sorrow and loneliness. There is Brother Jones, who has brought reproach upon himself, his family, and the church. Friends are shunning him and his family in embarrassment. Brother Jones and his family are bewildered. What are they to do now?

What can he say as he stands up to deliver a sermon? What word of man can satisfy the needs of these he loves? They are his people. He remembers his charge, "Preach the word." The Word of God is a hammer to break hard hearts. It is a cooling stream to the thirsty. It

is healing salve to the wounded in life's struggle. He does not censure human weakness, he himself being a sinner saved by grace. With a heart filled with love and understanding he points to a fountain open for all uncleanness. The sermon indicates that his heart is open to all who seek help. No matter how crimson the sin, or how unworthy the sinner, the sermon seems to say, "Come, I am a brother and a friend who knows a Brother and a Friend who can help all who come to Him."

The Hospitality Approach

HERMAN C. RAY

Chaplain, Walker Memorial Sanitarium and Hospital

A QUESTION Adventist ministers may well ask themselves often is "What have I done recently or what am I planning to do in the future as a friendly approach to the ministry of other denominations?" We have been instructed through the messenger of the Lord that we should be friendly toward the ministers of other denominations.

For some time we at Walker Memorial Sanitarium and Hospital had considered a simple banquet for the ministers of the three associations in our immediate area. At a meeting of the Avon Park Ministerial Association the time seemed opportune to suggest such a plan. The chairman of the association, pastor of the large First Baptist church, not only championed the idea but also suggested as a topic for discussion after the dinner, "The Pastor Visits the Sick." As chaplain of the institution I was asked to present a fifteen-minute introductory talk on the subject and to act as chairman during the discussion period.

This plan was carried out at the earliest convenient date and was well received by the ministerial groups in Sebring, Frostproof, and Avon Park, all these towns being in a twelve-mile radius from the institution.

The topic proved to be one of general interest and the discussion was freely entered into by all present. A feature that was much appreciated and added interest was the helpful hints on the physician-minister relationship in the institution, presented by one of the staff physicians who had accepted our invitation to meet with us. He answered direct questions and also entered into the general discussion.

Although this type of approach to other ministers might at first thought be considered one for medical institutions only, it could well be used by our ministers wherever they are members of the local ministerial association.

I can highly recommend the plan to our chaplains and ministers in general on the basis of the successful experience we had at Walker Memorial Sanitarium and Hospital.

Let Us Make Them Glad!

GLEN CARLEY

Student, S.D.A. Theological Seminary

DAVID exclaimed, "I was glad when they said unto me, Let us go into the house of the Lord." Might not our assembling at the house of worship also be marked with joy and gladness and happiness? "The voice of rejoicing . . . is in the tabernacles of the righteous." But should our gladness be only for ourselves—or also for those who are visiting worshipers? Could we not always rejoice for the strangers who join us in seeking God, and let our rejoicing materialize in hearty welcome to them all?

Some time ago I visited a large Methodist church in Washington, D.C., where I was, of course, a total stranger. But as soon as I had entered the outer doorway, a gentleman greeted me warmly, asked if I were visiting with them, invited me to register, and then declared, "We're mighty glad to have you—come again!"

The hostess in charge of the guest book extended an invitation to come early enough to attend the Sunday school sometime, and added, "We want you to come back!" As I stepped inside the auditorium of the church, another gentleman smiled a cheerful "Good morning!"

At the beginning of the service the pastor welcomed the visitors, inviting them to stand for a moment, then to sign visitors' cards, "so we can send you a card of appreciation for coming." Those who were sitting beside visitors were admonished to make the newcomers feel

at home, and then we who had come to visit were invited to avail ourselves of the services that the church could provide. And I did almost feel at home—because the people were so friendly and seemed *glad* that I had come. Because they were glad, I was glad.

Why should we not always be so glad in the house of God when others come to visit—and welcome them so sincerely—that they also will be truly *glad*—glad enough to come again?

Church Door Walled Up

MEMBERS of the Oxon Hill, Maryland, Methodist church found the main door to their sanctuary bricked shut when they came to attend services. Their pastor, John W. Kuschel, and members of the Official Board, advised them with a smile that the 1,000 bricks were for sale. The proceeds, they explained, would go toward an operating fund for this new church in a growing suburb of Washington, D.C. Price of red bricks was \$5.00 each, while white bricks, which formed a cross, were for sale at \$100 apiece. The bricks were donated by the Oxon Hill Kiwanis Club. "The curious phenomenon of a walled-up church is a rarity and attracts attention in the United States," Mr. Kuschel told his flock. The congregation responded to the financial appeal by buying enough bricks to take the eight-foot wall down to shoulder level. Within a few weeks they expect to be able to step over the barrier without inconvenience. Meanwhile, to enter their sanctuary they have to go around to a side door, down one flight of steps, and up two. Children of the congregation are having a lot of fun knocking the bricks off the wall as their parents buy them. A soft mortar was used. When the wall is gone the church will have \$7,500 in its treasury.—*Religious News Service.*

NOT DIRECT REVELATION

¶ "It must not be supposed that the Catholic Church has ever held that the writers of the Bible received from God a direct revelation of what they were to write. They were obliged to use human industry in gathering information about what God wished them to set down, but when they were actually composing God worked on their intellects and on their wills in such a way that they became His instruments, freely acting according to His inspiration. Neither were these writers merely passive instruments exercising a mere mechanical activity in apprehending the words and in writing."—*What Is the Bible?* (by John Corbett, S. J., The Paulist Press, 401 West 59th Street, New York 19, N.Y., 1927, reprint, 1951, 31 pages, \$.10).

The Roman Catholic position on the inspiration of the Bible. The above logic allows any churchman to collect theological materials at his discretion and in perfect freedom write his deductions and assume divine inspiration. Thus have been handed down the traditions and dogmas of the church. Is this the way in which the Bible was inspired?—R. H. LIBBY.



PULPIT *Pointers for Preachers*

God's Private Possession

R. E. LOASBY

Professor of Biblical Languages, S.D.A. Theological Seminary

AS A PEOPLE Seventh-day Adventists sometimes comment on their relationships with others and seem to take pride in being different. This is no doubt commendable in many respects. But we are apt to go a step further and emphasize that we are a "peculiar" people. We apparently use this word at times in an unfortunate way. The dictionary tells us that "peculiar" means "having a character exclusively its own, . . . unlike others, singular, uncommon, unusual, out-of-the-way." See the *Oxford Dictionary*. We can, I believe, take pride in meeting these definitions. But the dictionary goes on to tell us that "peculiar" has also the connotation of being "strange, odd, queer." This is the way we apparently describe ourselves fairly often, and unfortunately so, I believe.

Quite recently I was in an audience listening to one of our ministers, an educated man, speaking of his experiences with government officials. He seemed to brush off certain misunderstandings with these men with the remark, "We are a peculiar people anyhow." It sounded as if that remark designated a cloak under which might be hidden a multitude of things that are queer, odd, strange. What basis do we have for such an attitude?

In the Hebrew Old Testament we have the verb *sagal*, "to acquire property." It is cognate with the Arabic root of the same meaning. The Hebrew noun of that root (*sagullah*) is found in the following texts, given here with their English translations in the King James Version:

- Exodus 19:5—a peculiar treasure
- Deuteronomy 7:6—a special (people)
- Deuteronomy 14:2—a peculiar (people)
- Deuteronomy 26:18—peculiar (people)
- 1 Chronicles 29:3—own proper good (of gold and silver)
- Psalms 135:4—for his peculiar treasure
- Ecclesiastes 2:8—the peculiar treasure (of kings)
- Malachi 3:17—my jewels

The basic meaning of this Hebrew word is "private property, valued possession," and it should be so understood by us. So the people are God's private property, His valued possession, and there is absolutely no idea to be countenanced of being odd, strange, or queer.

In the New Testament we have two texts: Titus 2:14, a peculiar (people), and 1 Peter 2:9, a peculiar (people). Here also the two words in the original have the meaning of "private possession, one's own acquisition, acquired and preserved for oneself." Furthermore, these two Greek words are the ones used in the LXX, the Greek translation of the Old Testament, as the translation of the Hebrew word in the Old Testament texts listed above.

One may say, "Why then do we have the term 'peculiar' in the King James Bible when the words used by the inspired writers mean 'private property'?" The answer is: "Because that was the proper word to use at the time the King James Bible was translated." In the *Oxford Dictionary* we find that in the sixteenth century the word "peculiar" had the meaning: "related to private property, . . . that which is one's own. Peculiar to always denotes belonging exclusively to."

Many examples of this usage are given, of which the following are typical:

"The Duke of Gloucester had not so much advanced . . . the commonwealth and publique utilite, as his awne private things and peculier estate."

Again:

"How necessarie it is that the kynge haue grete possescion, and peculier livelod ffor his owne suirte."

These quotations tell us that the Duke of Gloucester took care to build up his own private ("peculier") estate, and that a king should have private ("peculier") means to disburse as he needs. So let us take pride in being God's private possession, acquired by Him for His very own, and not take refuge in being odd, strange, queer.

"The Earnest of the Spirit"

This truth of God's people being His precious possession is strengthened in many ways. 2 Corinthians 1:22 is one illustration: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

God has sealed us for Himself, as His own private possession. This is literally what Paul says: "He who sealed us for Himself," using a form of the verb that represents God as acting for Himself, in His own personal interests. The divine mark, or seal, is placed upon the believer. It indicates that he belongs to God, it shows proprietorship: God claims the child of faith as His heir; the child of faith claims God as his Father. The man of faith is no longer his own, he is the private possession of God. This is an assurance of holy fellowship and activity in the Lord.

The firm assurance of the authenticity of the believer's personal relation to God is thus established. The seal on goods attests to their genuineness, it is an attestation to their validity, the truth of what they claim to be, of the house to which they belong.

The seal is also a pledge of preservation. The Christian is a purchase of God (Isa. 43:1), with the promise of preservation through water and fire (verse 2). He is precious to the Lord and greatly beloved (verse 4). He is the medium through whom God is pleased to manifest His glory (verse 7). In every way the child of God is a living monument of the heavenly family.

The sealing also makes of the one sealed an ambassador of God: "Ye are my witnesses, saith the Lord" (verse 10). His people possess the weight and protection of accredited ambassadors. They cannot be mistreated with impunity. One can scarcely overstate the dignity of the sealed ones. Divine authority and power are prepared to move in their behalf.

In the second part of 2 Corinthians 1:22 Paul tells us how God sealed us for Himself, as he says, literally: "that is, who gave us the pledge of the Holy Spirit in our hearts." The word *arrabon*, "pledge," is a very ancient one, probably of Phoenician origin, and is found in Genesis 38:17, 18. Through the medium of extensive Phoenician commerce it has passed into many languages, appearing in classical Latin as *arraha*, in Italian as *arra*, and in French as *arrhes*. It is the down payment that attests to the ultimate completion of the transaction. It is always a security, an assurance, an agreement, a promise.

"The pledge of the Spirit." The expression "of the Spirit" should not be overlooked. It is one that means "the pledge that is in the

Spirit"—the Holy Spirit Himself is the pledge. He, then, is the One who authenticates us, seals God's proprietorship upon us, preserves us, and stands behind the Christian ambassador in all divine authority and power.

"The omnipotent power of the Holy Spirit is the defense of every contrite soul. No one who in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power." —*Ministry of Healing*, p. 94.

"In our hearts" is an expression that really embraces the entire person, the working of the Holy Spirit in the Christian's daily life. See *Testimonies to Ministers*, page 396.

Exegetical Studies in Ephesians—Part III

Our Inheritance in God and God's Inheritance in Us!

ADLAI ALBERT ESTEB

Editor, "Go," the Journal for Adventist Laymen

WE ARE led by Paul in our journey through this wonderful book of Ephesians from the eternity of the past to the eternity of the future; led from rags to riches, led through growing grace to glowing glory. "You [who] were dead in the trespasses and sins in which you moved . . . [now] form a habitation for God" (Eph. 2:1, 22, Moffatt's translation *).

As I look through the keyhole into this vast treasure house of spiritual riches, there are such wonders that human lips are altogether unable to describe these beauties. However, with all our finite limitations, let us consider the topic "*Our Inheritance in God and God's Inheritance in Us*."

We are so accustomed to talking about what Christ did *for us* on the cross, and what God did to save us, for "God so loved the world, that he gave" all heaven in His gift, that we have almost built up a tradition of *getting*—getting all we can out of God: peace and blessings and heaven and daily bread—we are quite concerned about all these material things. We forget about God's inheritance in us. Let us read Paul's prayer carefully, "That ye may know what is . . . the riches of the glory of *his inheritance in the saints*" (Eph. 1:18). We find he is praying that we might understand what His inheritance in the saints really is, or, to be accurate, "what the *riches of the glory of his inheritance in the saints*."

I dare say that nine out of ten think more about their inheritance in God than they do

about God's inheritance in them. It is true that Ephesians 1:11, in our King James Version, reads, "In whom also we have obtained an inheritance"—but in the Revised Version we find this text reads: "In whom also we were made a heritage." I am not discrediting the fact that we have an inheritance. That is true. It is established. We have already received an "earnest," a pledge, an installment of our divine possessions. Only an installment, however. That is in the 14th verse, and in Moffatt's * translation we read of "the pledge and instalment of our common heritage, that we may obtain our divine possession." But why? Why do we receive our divine possession? Notice the next significant words: "and so redound to the praise of his glory" (Eph. 1:14, Moffatt).

Can we grasp those two thoughts—our inheritance in God and God's inheritance in us? What is our inheritance? In what do we glory? Houses, lands, automobiles, money, education, or what? "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). "Christ in you, the hope of glory" (Col. 1:27).

We receive our inheritance in God so that He can receive His inheritance in us. We know something about our inheritance—grace, glory, God—at least we have a twilight perception; we have had a glimpse of it—a pledge, an earnest, an installment of it. "Of his fulness have all we received, and grace for grace" (John 1:16).

But what is involved in all that? The very power we were speaking of a little while ago is involved; His riches, unsearchable riches of Christ—the very theme of this book—they are all there. What Christ has done for us—we could never exhaust that theme! However, for every hundred sermons on that, there may be one on the second phase—His inheritance in us—and that is also one of the great themes of this book. It is one of the things for which Paul prays in his mighty prayer of intercession! Our inheritance is "in the heavenlies," but His inheritance in us is *on the earth here and now*, and then, *later*, through eternal ages in heaven. *For us—in us!* Christ's inheritance in us, "the riches of the glory of *his* inheritance in the saints" (Eph. 1:18).

Where Is His Inheritance?

Now where is His inheritance? It is "in the saints." It is *in us*. Someone has said, "God was not satisfied in possessing suns and stars;

He wanted sons and saints." You notice He glories in His inheritance. "Jacob is the lot of his inheritance." God does not glory in the stars. He does not tell us the names of them, although they all have names (Isa. 40:26-31). It is a wonderful universe, but He does not glory in it. Our sun, so powerful, is yet just one little baby among them all. But think of the power of that one little sun. We have mentioned earlier that it is able to melt 287,200,000 cubic miles of ice every second. And it is a little sun. Oh, the unsearchable power, unsearchable wisdom, and unsearchable glory of God! The wealth of His glory, the wealth of His wisdom, the wealth of His power! Our inheritance in God! What an inheritance!

But what about *His inheritance* in us? He does not glory in all those suns and stars. "Jacob is the lot of his inheritance." He glories in His children. "Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God*" (1 Cor. 10:31). For *His* glory. "The riches of the glory of *his inheritance in the saints*." We must live to His glory, and be "*rich in good works*." "For to me to live is Christ" (Phil. 1:21). Yes, God glories in us. We are to live for this one purpose, to glorify God. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). Yes, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard." He loves you more than—do we dare say it?—more than all those unfallen worlds! Didn't Jesus leave the ninety and nine to go and find the one lost sheep? Didn't He leave everything to come and buy the pearl—the pearl of great price? We are accustomed to talking about Jesus as the pearl of great price, and He is, but in *Christ's Object Lessons* the messenger of God says this parable has a double application. Now He is to us the pearl of great price, but He was the heavenly merchantman who laid aside everything He possessed to come and purchase us. You are the pearl of great price to Him. "That *in the ages to come* he might shew . . . us" to unfallen worlds. If you will only show Him as the pearl of great price to others *now on this earth*, then He will show you as His pearl of great price throughout eternity to unfallen worlds. How He will "glory" in you throughout the ages to come! But He wants to glory in you now. He wants the riches of the glory of His inheritance.

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

What riches? He wants us to be "rich in faith." "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?" (James 2:5). He wants us to be "rich in good works" (1 Tim. 6:18). But many of us are like the foolish man who was "not rich toward God" (Luke 12:21). Read the story: Luke 12:15-21. He did not give God the glory. His life was a failure. Look at Herod—a king! Read Acts 12:21-23. Why did the angel of the Lord smite him? "Because he gave not God the glory" (Acts 12:23). Are we giving God the glory? It is His inheritance, here as well as in the hereafter.

A Vital Question

What objects of interest we will be to the people of those unfallen worlds in "the ages to come"! And when we "sing salvation's story," angels will "fold their wings, for angels never knew the joy that our salvation brings." But right here, *now, here on this earth*, He has an inheritance in us too. We are so prone to say, "What am I getting out of God?" Friends, in all earnestness I ask, What is *He* getting from us? Are we "rich in faith"? rich in love, rich in service? Are we "rich in good works"? Christ's inheritance in us is *in our walk, in our work, and in our warfare*. He expects something of you *in your walk in the home, in the church, and in the world*.

What does He expect in the church? He expects us (1) to *preserve* the unity of faith, (2) to *practice* the diversity of the gifts, and (3) to *promote* the growth of the body. Look through that keyhole. What do you see? Are you looking for your inheritance, your riches, what you are getting out of God? Please answer this other vital question: What is God getting out of you? We have been so anxious to get all the blessings, all the peace, forgiveness, and power we can get, but what is God getting out of us?

Are we giving Him a chance to obtain His inheritance in the saints? "The riches of the glory of his inheritance." He wants something from you. He does not glory in those unfallen worlds. He glories in His holy people. It humbles me; we are so proud when we should be so humble.

How true are the words of Shakespeare: "Man, proud man, drest in a little brief authority, most ignorant of what he's most assured, his glassy essence, like an angry ape, plays such fantastic tricks before high heaven as make the angels weep." May God help us to be humble. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him

also that is of a contrite and humble spirit, . . . to revive the heart of the contrite ones" (Isa. 57:15). May God help us to enter into our possessions, our divine inheritance, yes, but with the purpose that God may enter into *His* inheritance in us, that we may become a habitation for God to walk in *in our homes, our churches, our world*. We have a walk, a work, a warfare. We need *character* for the *conduct* and the *conflicts* of life.

Abide "in Christ." That is the answer. Your inheritance is in Christ. "Abide in me, and I in you" (John 15:4). Yes, you in Christ and Christ in you, the only "hope of glory." In this sweet relationship we find our inheritance in God and God finds His inheritance in us. May we "know *what* is the *hope* of his calling, and *what* the riches of the glory of his inheritance in the saints" (Eph. 1:18).

How to Deal With Heresies—Part IV

How to Meet Heresy

EARL W. HESLOP
Pastor-Evangelist, Michigan Conference

THE problem of meeting heresy is an important one. Heresy is found in the church when members cease to base their doctrine on the Holy Scriptures. Inasmuch as erring church members advocating such doctrine cause divisions in the church through their false teachings, it is vital to church unity and effectiveness that they be dealt with.

Since heretics are erring human beings, the minister should approach them as he would any other sinner. There is a difference between the sinner who has not accepted Christ and the one who has been a church member. The heretic would have some knowledge of the Scriptures and would use that knowledge in advancing his erroneous doctrine. In his use of the Scriptures he would misapply them.

The first principle to remember in meeting heresy is given in Paul's epistle to the Galatians (6:1): "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Paul advises that the correction be administered with meekness and that the one reproving the erring person be careful lest he be tempted.

Since the heretic causes the church body injury, it is the responsibility of other members to correct him. This should not be done in the spirit of strife. Solomon says, "Go not forth

hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. Debate thy cause with thy neighbour himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away" (Prov. 25:8-10).

The importance of endeavoring to show the heretic his error is seen in James's epistle. "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

Christ gave advice on the method of meeting heresies. He said: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17).

Although these verses previously cited refer in general to sinners and to the method of handling differences between individuals, the basic principle can be applied with effectiveness in meeting heretics.

The principal test to be applied to heresy is that given in Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." It is important that heresy be met with

the Word of God. This test will determine whether the "light" is true.

Ellen G. White has advised the ministers of the denomination regarding how those claiming to have great light are to be met.

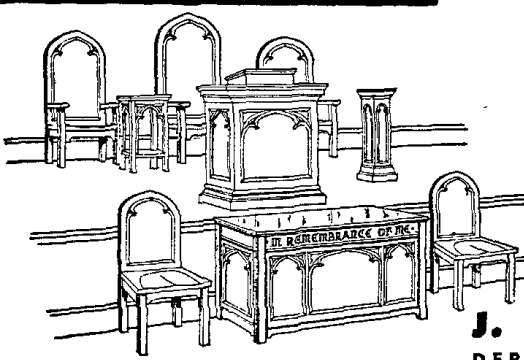
"We shall have to meet crooked elements in the world and in the church. Men will come claiming to have great light; but those who have experience in the cause of God, will see that what they present as light is great darkness. Men of this class will have to be treated according to the specifications of the word of God. Those who are in error may become excited in advocating their views, but those who are walking in the light can afford to be calm, gentle with the erring, 'apt to teach,' making manifest the fact that they have asked and received wisdom of God. They will have no occasion to move excitedly, but occasion to move wisely, patiently, 'in meekness instructing those that oppose themselves.'"¹

This statement adds to meekness the attitudes of calmness, gentleness, wisdom, and patience, which should be manifested when dealing with heretics.

Denominational offshoots can be considered heretical groups. The characteristics that they exhibit contribute to that conclusion. F. D. Nichol lists their characteristics as follows:

1. Denounce the movement.
2. Stress irrelevant and unimportant questions.
3. Hold up mistakes of certain leaders.
4. Make "Testimonies" a pivotal point, and quote them at length, or denounce as a fraud.
5. Seem to be controlled by great earnestness and sincerity.

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6. Finally languish and die.²

Another principle to be remembered when dealing with heresies is that light dispels darkness. When error is presented to the people the best antidote for it is truth. Ministers should preach the doctrines that reveal the true character of the false teachings.

Controversy should not be advocated. The spirit that should guide the Christian is that of Christ. He met error with the Scriptures, and then if the erring ones turned from the truth, He denounced them. He said to His disciples, "Beware of the scribes" (Luke 20:46).

If after working with the heretic he fails to renounce his heresy, it is essential that such a one be deprived of church membership. This counsel is given:

"The church may be called upon to dismiss from their fellowship those who will not be corrected. It is a painful duty that has to be done. Sad indeed is such a step, and it should not be taken until every other means of correcting and saving the one in error has failed."³

Heresy may be the means needed to separate the chaff from the wheat.

"God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold." (Written in 1905.)⁴

These sentiments were reflected by the editor of the *Review* in 1940.

"As never before we need to study the foundation of our faith as found in the word of God. We need to preach the doctrines of the word. This preaching made Seventh-day Adventists, and this same preaching will keep our people Seventh-day Adventists. Many of our church members need instruction in the very fundamentals of our faith."⁵

To summarize, the first step to be taken in opposing heretics is to know what the true belief is. Next, the Word of God should be preached. The other steps include counseling with the erring believer, and, if the counsel is not heeded, the drastic step of disfellowshipping.

At no time should the heretic be allowed to proclaim or teach erroneous doctrines in the church. If, after being disfellowshipped, the heretic continues to proclaim his error, then means should be taken to expose the fallacy before those who come in contact with it.

In all dealings with heretics the Christian should maintain Christlike attitudes and "hate

the evil, and love the good" (Amos 5:15). While hating heresy we will love the heretic and endeavor to convince him of his error.

"While we contend for the truth, let us avoid all asperity of manner, all reproach, personal hatred, and injury. Let us endeavor, by kindness, and love unfeigned, to commend that truth, which we deem most precious, to the regard of others. It is in the exercise of this charity, that the children of God are made manifest."⁶

[The Spirit of prophecy statements on "How to Meet Heresies and Errors," which appeared in the Counsel section of *THE MINISTRY* in the November and December issues, 1953, formed the Appendix to this research paper prepared by Earl W. Heslop for the class in History of the Seventh-day Adventist Church, Daniel Walther, instructor, at the S.D.A. Theological Seminary.—EDITORS.]

REFERENCES

- ¹ Ellen G. White, *Testimonies to Ministers*, pp. 164, 165.
- ² F. D. Nichol, "Six Characteristics of Denominational Offshoots," *Review and Herald*, March 12, 1925, pp. 4, 5.
- ³ Ellen G. White, *Evangelism*, p. 368.
- ⁴ Ellen G. White, *Testimonies*, vol. 5, pp. 707, 708.
- ⁵ F. M. Wilcox, "Steps in Apostasy," *Review and Herald*, Sept. 5, 1940.
- ⁶ Asa M'Farland, *An Historical View of Heresies* (Concord: George Hough, 1806), p. 274.

[End of Series]

The Informed Worker Succeeds

DURING each year the Ministerial Association receives many requests for information regarding various cults, as well as the more established denominational groups. Our young workers are often in need of some reliable information, and judging from the queries that we meet, many workers are not aware of what the different church groups actually practice and teach. We herewith call attention to a few excellent and reliable sources from which important information may be gathered. We have examined much material of this type and consider the following books superior sources of information.

The American Church, edited by Vergilius Ferm, Philosophical Library, New York, 1953, 481 pages, price \$6.00. The editor solicited from each denomination reviewed in the book a digest of the main beliefs and practices of these Protestant bodies. L. E. Froom wrote the chapter on Adventism. Judging the fairness of the editor by his handling of our own denomination, the reader develops confidence in the entire work. The denominations reviewed are: Moravian, Lutheran, Mennonites, Presbyterian, Episcopal, Reformed, Unitarian, Congregational, Baptist, Friends, Covenant Church, Brethren, Evangelical, Methodist, Universalist,

MINISTERS' MEETINGS AT GENERAL CONFERENCE

We extend to all our ministers, interns, Bible instructors, and all who plan to attend the San Francisco General Conference, a most cordial invitation to be present at the Pre-session Ministerial Council. These special meetings begin Thursday night, May 20, and continue through Sunday, May 23. All of the meetings will be held in the First Congregational Church, corner of Post and Mason streets. The General Conference session will convene from Monday night, May 24, through June 5.

During the session the Ministerial Association will conduct four meetings in Polk Hall of the Civic Auditorium. These promise to be of great interest to our ministry from over-

seas and from the homeland. Since we last met in session four years ago, many new plans have been developed for the furtherance of the gospel. Every pastor and evangelist, departmental and institutional worker, will be advantaged by these instructional meetings. Come, brethren, this will be a rare feast for all of us, and we know that the spirit of brotherhood will make these days one of the happiest of memories. The times are most serious and every worker should make it his first concern to drink in every spiritual blessing. We shall be happy to welcome you at the first meeting.

R. ALLAN ANDERSON, *Secretary,
Ministerial Association.*

Seventh-day Adventist, Disciples, Church of Christ, and Church of God.

It is encouraging to see Adventism taken out of the cultist group where we have too often been placed in former years. Perhaps we have learned a better way to represent our own beliefs and teachings. These American groups have featured their European backgrounds and have not overlooked the "mergers" and "federations" now so widely discussed. Here is a rare work for churchmen, for reference libraries, and for students of American church history. The book aims to be a ready desk reference for busy ministers, teachers, and theological students. It is the type of book that will find its place on the worktable rather than upon the library shelf. *This volume has been chosen for the second quarter of the 1954 Ministerial Book Club. Special price to club members, \$5.00.*

These Also Believe, by Charles S. Braden, The Macmillan Company, New York, 1949, 491 pages, price \$6.00. Many of our workers consider this work a treasure in the study of modern cults and minority religious movements in America. The following churches are reviewed: The Peace Mission Movement of Father Divine, Psychiana, New Thought, Unity School of Christianity, Christian Science, Theosophy, The I Am Movement, Liberal Catholic Church, Spiritualism, Jehovah's Witnesses, Anglo-Israelism, The Oxford Group Movement, and Mormonism.

We would suggest that our readers consider well the author's objectives as set forth in the preface. He has sought firsthand knowledge of the teachings and practices of each group discussed; each is treated fairly and objectively. We have found this work to hold a wealth of

reliable information not discovered in many other similar books. Dr. Braden is an ordained Methodist Episcopal clergyman as well as a teacher, having served in the capacity of preparing young men for the ministry.

Jehovah of the Watchtower, by Martin and Klann, Biblical Truth Publishing Society, 340 West 55th Street, New York, 1953, 125 pages, price, \$1.75. It is claimed by the publishers that this is the first full-length portrait and objective analysis of the movement known as Jehovah's Witnesses. The authors are Baptist ministers well acquainted with the ways of the group they have discussed. A tremendous amount of research has gone into the preparation of this production. The headquarters of the Jehovah's Witnesses have been searched for authentic material that would help Christians to understand the dangers of the movement. We have checked the information in this book and have found it to be of a very practical type for our own evangelistic contacts with the group. We can recommend *Jehovah of the Watchtower* to our workers who desire more information on dealing with the doctrines of the International Bible Students' Association. The authors are not bigoted in their arguments, a point the impartial examiner will appreciate.

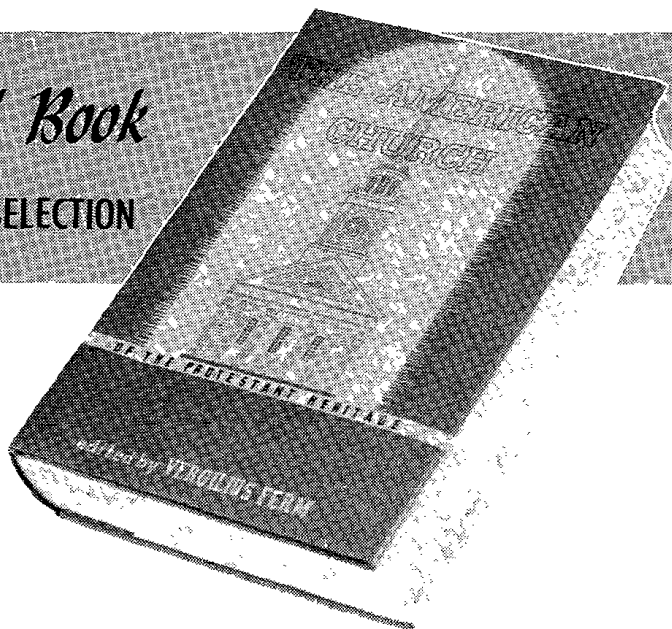
Unless our workers have other dependable sources of information on various religious bodies, we suggest that they will find valuable information in these three books. Evangelists, Bible instructors, and teachers of church history can well afford to pay special attention to these reliable works. Our Book and Bible House secretaries bring a service to our workers by calling their attention to such valuable tools.

L. C. K.

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MUSIC

In Worship and Evangelism

The Singing Evangelist's Pre-effort Preparation

RUSSELL M. KRANZ

Singing Evangelist, Queensland Conference, Australia

PART I

EVANGELISM has today become a field for the specialist. We think in terms of experienced teams, closely planned organization, intensive pre-effort preparation, and many other guarantees of more effective work. The evangelist spends several weeks or even months preparing himself, his effort, and his field. Results have shown the wisdom of such planning, not only in smoother-running programs, but in larger numbers of men and women reached and won to this message.

How does this preparatory work relate to the singing evangelist?

If an evangelist must be a master of his art—a specialist—so, to just as great a degree, must his singing associate. In many cases the audience's introduction to the evangelist is the song leader. First impressions are too often lasting ones. Should that introduction be amateurish, unskilled, or clumsy, much harm can be done to audience reaction.

A master of his art—a specialist! This leaves no room for haphazard musical arrangements. It gives no place for second-rate choral renditions. It allows no scope for last-minute items and hastily-gathered repertoires to be thrown into the program wherever they appear suitable. The singing evangelist who comes to the end of that period of preparation without a careful list of plans and a system of organized work almost as heavy as that of his leader, is failing in his responsibilities.

The work of the musical evangelist covers three distinct fields—song leading, solo singing, and choir direction. His ultimate success is determined by his ability in all these fields. An accomplished singer is not necessarily a good song leader, nor is a choir director necessarily a soloist. However, if the singing evangelist will strive to become proficient in singing, leading, and directing, greater results will be seen in his ministry.

Cultivation of the Voice

As a soloist the singing evangelist is at a decided disadvantage. The demands on his voice as a song leader and public speaker make it extremely difficult for him to preserve his singing voice. With a few weeks' or months' rest from such a strenuous program he will grasp the opportunity to build up that voice and improve it for the effort ahead. The time would be well spent with the best singing teacher he can find. A cultivated instrument will be better able to convey the message the Lord wishes carried in song. The singing evangelist will plan to spend a certain time throughout the entire year with his singing lessons, but the pre-effort period will be one in which he can concentrate to a greater degree on this very important part of his work.

"There should be much more interest in voice culture than is now generally manifested. Students who have learned to sing sweet gospel songs with melody and distinctness can do much good as singing evangelists."—*Evangelism*, p. 504.

Such a statement covers a tremendous field. Production, voice placement, breath control, pronunciation, and all the cardinal factors in voice training are included. Gospel singers of mediocre voice quality seem in fairly constant supply, but singing evangelists should be specialists in their art. God expects them to develop their talents to the highest degree possible.

A Constantly Growing Repertoire

The song leader should constantly be adding new and carefully chosen choruses, gospel songs, and hymns to his repertoire. Only by constant searching, playing, and replaying of selections will he discover their full capabilities for use in public. If he is not already familiar with the hymnal to be used, he will be memorizing the numbers, the time signatures, perhaps the music itself. I have made a practice of memorizing the piano transcription and the words of each hymn

and chorus used, and find it well worth while.

Many useful hymns are rendered useless for congregational singing because of the key signatures in which they are written. "In a Little While We're Going Home" is twice as effective if sung in E major instead of F major. The same applies to "Longing." Often an audience will tend to flat in certain key signatures. I find that "The Old Rugged Cross" will sound better in A major. So also will "All Hail the Power" (Diadem). Many other illustrations could be given, but the prepared song leader will know and allow for these factors.

In planning hymns and choruses, the song leader will consult the evangelist. This is also true of the special music, and particularly the closing appeal numbers. A line-up of the subjects to be presented will assist in deciding the type of hymns that will provide atmosphere for the various topics. The paramount purpose of the song service is to prepare the audience for the address that will follow. There should be a general trend throughout the congregational singing that will lead right into the subject of the evening. Such hymns, for instance, as "I Sing the Mighty Power of God" and "Praise Ye the Lord," and the chorus "I See Jesus," are wonderful to use when the evangelist speaks on astronomy. Advent hymns will accompany Advent topics, and so on. One will be careful not to associate such hymns as "Lead, Kindly Light" with "The Call Out of Babylon," an association that could easily offend someone who knew the circumstances under which the hymn was written.

A subtle and careful introduction and repetition of hymns and choruses emphasizing obedience will over a period of time unconsciously prepare the audience for the eventual presentation of the Sabbath. If people have constantly sung "Trust and Obey," "I Will Follow Thee, My Saviour," and "Make Me Willing, Lord Jesus" with enthusiasm and feeling, it follows that they will find it less difficult to heed the admonition they have already sung.

The continuity of the song service depends entirely on the ability of the song leader. A ready tongue using the appropriate words at the right time—a few lines of poetry here, an apt illustration there—gives the brightness and interest that mark successful community hymn singing. A constant alertness for suitable illustrative material for this purpose will eventually find your files full of poems, stories, statements, catchy phraseologies, texts, and information regarding particular hymns and their authors.

The alert song leader will also be continually planning new methods of approach, new ges-

tures, and new ways of arousing and keeping the enthusiasm of the song service at its highest level.

He will also want to further build his repertoire, finding melodies that really convey the atmosphere created by the words and that have in themselves an appeal that will remain in the hearts of the people. He will be looking for words wedded to the music and yet those that on their own are of sufficient value to impress the listener. Much doggerel is found in gospel song lyrics. He will want to shun anything of such standard.

After choosing additions to his song collection, the singing evangelist will need to arrange these songs. Much good solo material may be written outside his voice range. Rather than be restricted by using only those songs written for his voice setting, he will select those with the music, words, and appeal he wants, find the keys most suitable, and make arrangements accordingly. Sometimes a direct transcription in a higher or lower setting may be sufficient. Others may need a complete rearrangement. These new songs will need to be memorized and placed in the program of the effort. A repertoire of twenty to thirty memorized gospel songs and hymns should be at a singer's call at the beginning of a campaign. Hasty memorization does not make for best results. Words and music need to be so embedded in the memory that they come spontaneously. The Spirit has little chance to aid in interpretation when the memory is constantly grasping at words and melodies only superficially learned.

When a song is woven into the singer's own spiritual experience, when its words and meaning have so saturated his soul that they find expression in his life, then the song can be best given to others as an offering of the Spirit. Such singing demands concentrated preparation.

The singer will build his list of songs throughout every pre-effort period, until he has a working repertoire of from seventy to eighty numbers. When that goal has been reached, time during efforts will be used revising and improving the collection. A twelve months' metropolitan effort with three or more meetings a week will soon tax a list of this size. The singing evangelist can greatly benefit from also memorizing the piano transcriptions of his songs.

A gospel song is more than an introduction or conclusion to a sermon. It is a bearer of the same good tidings that are preached, filled with the same power and salvation, but carried on the wings of melody, which often give it, strange

to say, a greater ability to unseal human hearts. Such a power will need to be used wherever it is most effective.

Music direction covers a vast field. It includes arrangement of the musical program, responsibility for the performance of all solo and group singing, and direction of instrumental and choral combinations, selection of organists, pianists, and all other musical features.

(Concluded next month)

"Choir Melodies"

ADVENTIST musicians will be happy to know that the book of *Choir Melodies* is shaping up very nicely and will be off the presses of the Review and Herald Publishing Association in good time before the General Conference session. Wide counsel has been sought on the numbers to go into this 96-page volume, and we trust it will be a valuable contribution to Adventist music. We believe it will be a volume that will challenge the interest of our larger and more experienced church and college choirs, and at the same time not be over the heads of smaller evangelistic choirs and small church choirs, of which we have a large number. Many of the numbers will also be very satisfactory for mixed quartet and solo work.

Some of the excellent numbers in the old *Hymns and Tunes* are being revived, such as, "Jerusalem, My Glorious Home" and "Great Is the Lord"; also some of the better things from *Christ in Song*, which will be of interest, we believe, to all our choirs—numbers such as "On the Cross," "Come Unto Me," "The Lord Is My Shepherd," "Casting All Your Care Upon Jesus," "The Passover," "Beautiful City," "Cast Thy Burden," and others. There will also be such excellent numbers as "God So Loved the World," "Praise Ye Jehovah," "Unto the Hills" (Baptist—with descant), "Lead On, O King Eternal" (a most excellent arrangement), "Send Out Thy Light," "Redemption Chorus," "The Heavens Resound," "The Palms," "Still, Still With Thee," "I Lay My Sins on Jesus," and many others. There will be two numbers from J. W. Washburn's *Refuge Psalm*: "The Lord of Hosts" and "Be Still and Know," as well as two beautiful numbers from the British Isles—"The Lord's My Shepherd" (*Crimond*, with descant), and a wonderful new poem to the tune *Finlandia*, on the subject of the crucifixion, entitled "Why Was He There?"

Choir Melodies will be available at the bookstand at the forthcoming General Conference session in San Francisco, and simultaneously through our Book and Bible Houses. B. G.

Bible Instructors' Pre-session

The Ministerial Council to be held in the First Congregational Church, corner of Post and Mason streets in San Francisco, will begin Thursday night, May 20. These meetings are of equal interest to ministers and Bible instructors, and we are hoping that many of our women will be present. The Ministerial Council will close Sunday night, May 23.

During the General Conference session the Ministerial Association will also hold four meetings in Polk Hall of the San Francisco Civic Auditorium:

Tuesday, May 25, at 5 P.M.
Thursday, May 27, at 5 P.M.
Monday, May 31, at 5 P.M.
Wednesday, June 2, at 5 P.M.

These meetings will be of exceptional interest to all evangelistic workers, for here the various problems of evangelism will be thoroughly discussed. All Bible instructors who plan to attend General Conference will want to plan for the Pre-session Ministerial Council as well as the session itself. A number of Bible instructor meetings will be held after the session begins. We shall be happy to welcome you at all of these meetings.

LOUISE C. KLEUSER,
Secretary of the Bible Work.

Massed Choir at General Conference Session

AS USUAL, music will be a wonderful feature at the forthcoming General Conference session. A representative music committee has been appointed by the General Conference Committee, composed of the following individuals; E. W. Dunbar, chairman; R. R. Bietz, Bradford Braley, organist, Ben Glanzer, L. K. Dickson, Charles Keymer, C. H. Lauda, F. L. Peterson, J. W. Rhodes, Ray Turner, and Minnie Iverson Wood.

One special feature that is being planned is a large, massed choir for the two weekends, and possibly for the entire session. Detailed announcements will shortly appear in all of our union papers that will give further details regarding the plan and will extend an invitation to singers to participate in this large choir.

We invite our pastors and music teachers to watch for the announcements in their union papers early in April, and then reinforce this with an announcement of their own in their local church or through their local singing groups.

R. A. A.

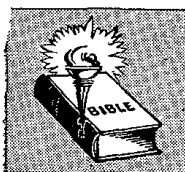
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BIBLE INSTRUCTOR

Preparing Juniors for Baptism

IN THE multiplicity of duties that come to the attention of the Bible instructor she may occasionally be called on to prepare a group of juniors for baptism. Some show a real aptitude in instructing this age group, and conduct classes for them rather regularly. It is not always teaching experience that qualifies one to handle the particular problems of the juniors. A Bible instructor not too far remote from junior thinking often succeeds admirably, especially if she is a trained Master Guide. It is always well for the worker to approach the responsibility understandingly and not too rigidly. It pays to modernize our thinking as we deal with these girls and boys, and then to make suitable adjustments to the times in which we live.

Bible instructors usually spend their time with adults, and their thinking, argumentation, and appeal are too often beyond the junior level. Although love for youth is an essential qualification in winning their interest, it is not all that is necessary. There is no reason, however, why any alert worker cannot gain skill in dealing with this interesting age. Bible instructors do well to acquaint themselves with this problem, since the youth of Adventist as well as non-Adventist homes comprise our most precious heritage.

Since our usual procedure in soul-winning work is through the channel of indoctrination, we are most apt to decide that this must be our sole approach for winning juniors. The fundamentals of Christian faith and present truth must be taught, but these doctrines must be exceedingly simplified to be appreciated by the child mind. There should be an emphasis on the principles of kindness, honesty, and virtue. Stories and examples interesting and applicable

to this age level will make their right appeal and provide the proper setting for prayer, which should become a part of each lesson.


The Junior Standard of Attainment Course is most suitable for indoctrinating those of junior age, and some of our Bible instructors have prepared their own brief series of lessons suitable for this type of instruction. One will observe that children who have had the privilege of attending church school, where Bible instruction is a regular part of the daily work, are usually well versed in doctrines. It is then not necessary to spend much time duplicating the efforts of the faithful church school teacher. It will suffice for the Bible instructor to review briefly those points essential in an understanding of conversion.

The Baptismal Class

The room where the class is conducted should be well lighted and ventilated. The Bible instructor should have enough disciplinary and teaching ability to maintain good order. Instruction should always be given in a pleasant tone of voice and in an appealing way. It is helpful to create an air of expectancy and to vary one's methods of instruction. The class period should not be prolonged, but have a regular time for beginning and closing. When the lesson has been taught, it is not wise to let the children linger around for the purpose of adding special "preachments" to some who may seem to need them. Handle this with the entire group, or else call at the child's home where matters may be considered privately.

Besides keeping in close touch with the pastor, there should be a thorough understanding with the Missionary Volunteer leader and church school teacher as to your plans and the nature of your instruction. When the group is ready for baptism, share with these associate workers the joy of the combined harvest. Remember that you have merely helped them to climax their work for the youth of the church. Such an attitude will show the right spirit on your part and will avoid any unpleasant misunderstandings.

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FORUM

Frank Ministerial Discussion

What About the Movies?

MARJORIE LEWIS LLOYD

Bible Instructor, Northern California Conference

WHAT about the movies—the movies we are showing in our churches and in our schools? Are they a help to the spiritual life of our people? Are they an asset to our educational system? Or are they boring holes in the dikes that must hold our youth?

I have no desire to be branded as narrow. But I am deeply concerned. First, I am concerned as a Seventh-day Adventist. I shall deal with that in more detail. Second, I am concerned as a mother. I believe there is just cause for alarm when a mother cannot send her son or daughter to *any* entertainment sponsored by a Seventh-day Adventist school without having to choose the good from the bad. And from my observation that problem has not been confined to any one locality.

Third, I am concerned as a Bible instructor. For I am greatly puzzled to know how to explain to a new or a prospective Seventh-day Adventist just why it is very wrong to see a particular picture of a questionable nature in a theater, but very right to see the same questionable picture in a Seventh-day Adventist church or auditorium. Probably the reason I cannot sell the theory is that I do not believe it myself.

Now just a word to clarify. I do not think all moving pictures are wrong. I do not think the fact that they move contaminates them. And I have found no criticism in the pictures produced by our denomination.

Weak Reasoning

But I think we have made two great mistakes. The first is that we have greatly overworked the

argument that movies are wrong simply because they are in a theater, or because of our influence.

Those are good reasons, I agree. But they are not the *only* reasons. If they are, if the product of the theater is good and only the building is bad, then we have no bulwark whatever against the product of the theater coming into our homes by way of the nation's fast-multiplying television sets.

Incidentally, while I certainly do not advocate attendance at the theater, yet I fail to see anything so contaminating about its four walls. Five thousand Seventh-day Adventists jammed into the Fox Theater in San Francisco at the last General Conference session and at the Pan-American Youth Congress, and suffered no ill effects.

Now it stands to reason that if it is right to go to church in a theater and wrong to attend a movie in the same building, then it must be the movie that is wrong and not just the building. And if the movie is wrong in itself, then we have no business bringing it into the church or into the school.

And another incidental thought. I think we ought to stop using cigarette smoke as an argument against the movies. If it is an argument of any weight, and if we are consistent, we shall have to stay out of the restaurants and a good many other places. Why don't we come out boldly and say it's the movie that's wrong? Television sets give off no cigarette smoke.

Here is an illustration—a true one. A Seventh-day Adventist minister once said that he

[This forum is dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of THE MINISTRY, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length. Expositions of points of view which may differ from those of contributors to the Forum section are always welcome.—EDITORS.]

felt he could spend a profitable evening in the theater except for his influence. Now tell me, when the movie comes into his home on television, and no one is around for him to influence, or to influence him, will not that preacher look at the movie? Of course he will, if only the question of his influence kept him from seeing it in the theater. But what kind of Sabbath sermons will be born? What kind of pastor will he be?

I grant you there are both good and bad movies. There must be a line between. But we have moved the line farther and farther to the left until it gets in nobody's way. Our distinctions are not clear cut. They are muddy and inconsistent. We make a difference where there is no difference. Someone not a Seventh-day Adventist once explained that the difference between the movie and the newsreel is that in one the curtain goes up, in the other sidewise.

And that brings me to the second great mistake that I feel we have made. It should be called a situation rather than a mistake, for it is a state of things that has developed naturally through the years.

Just why is it that we have moved the line over and over? Why is it that we are now showing films that would have shocked us a few years back? Why are the Hollywood feature films shown in our schools? Incidentally, someone told me that our academy principals had gone on record against these Hollywood features, but that he did not know of one principal who was carrying out the recommendation. I hope the situation is not that bad.

Oh, I grant you that the simplest, easiest way to put on a Saturday night entertainment is to show a movie. And I grant that it will, sadly enough, bring in the biggest crowd and the most money. Sadder still is the fact that the nearer the picture comes to the borderline, the more people will come to see it. And I am talking about Seventh-day Adventists. But is it not a sad state of affairs when we are willing to sell the souls of our boys and girls for a few dollars for some fund?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

And why have the movies invaded the sacred prayer meeting hours? I still feel that if the ministry would spend more time on its knees and less in previewing pictures, it would have more to give the people.

Problems of Previewers

And right here, centered about the previewing of pictures, I believe is the real cause of the trouble.

"That's a good picture tomorrow night. You know, we had to preview fifteen pictures to find a good one. But this one is really good."

How often we have heard a remark like that! But let us think it through. It is our leaders, local or otherwise, who preview the pictures. They preview fifteen. Fourteen of them are rejected as unfit for our youth. They are pictures that would have a wrong influence, would contaminate them, lower their standards. They must have only the best. After a few weeks the procedure is repeated. And that has gone on and on through the years. Our youth must have the best.

But what has happened to the leaders who have been wading through the muddy, questionable waters selecting these pictures? Every time the youth saw a good picture these leaders saw five or ten or fifteen bad ones. Are they not susceptible to their influence? Unfortunately, even ordination does not completely immunize a man against the subtle influences of these pictures not good enough for our youth. Is it not logical to conclude that our leaders must have been slightly influenced, just a bit contaminated, by the filth on which they have looked? Is it any wonder that the standard is not quite as high, that the line has been moved over and over and over?

I might question the soundness of my theory if it was not shared by others. But I know that it is. Not long ago I was startled a bit to hear one of our pastors, without the slightest prompting from me, advance this very same opinion, giving it as the reason, in his estimation, for the gradual lowering of standards. It so happens that he was speaking to a prospective church member. Is it not regrettable that the time has come when we must make excuses for our lowered standards to those who come into our ranks?

Ought we not to pray most earnestly about this matter, and then do something about it? It may be that here, too, God is looking for a "repairer of the breach."

Other Pertinent Questions

Some time ago the nation was shocked by the brutal kidnaping and slaying of a lovely eighteen-year-old Seventh-day Adventist girl. I read a rather complete account of the tragedy, and I found tucked away among the details the fact that she had gone to a show that evening. The show had let out late. That was why she missed the last bus home, only minutes before the kidnaping. And I learned, too, that the girl was not in the habit of attending movies, but that this one was a Bible movie.

Now, I would not want to even suggest that God permitted such a tragedy simply because she went to a movie. But the circumstances surrounding the shocking incident do suggest vividly this question: When we enter a place that

our guardian angel cannot enter, does that angel wait for us at the door and begin protecting us the moment we leave that questionable place? And where is our guardian angel while we watch a movie on television?

And one more question. Are movies necessarily good because they have a Bible background? I wonder whether a man fresh from heathendom, having never heard of Christ, could tell the difference between a Bible picture and any other picture. He would see the same actors, the same Hollywood drama, and all the rest.

And I wonder, too, whether it is a healthy thing, when one has seen the movie *Queen Esther*, to ever after that be forced to picture Esther in one's mind as a Hollywood actress with a low-necked, clinging satin gown. If I should meet Esther in heaven, would such a portrayal help me to recognize her?

And I wonder—no, I am sure that God is not pleased to see His Son portrayed as a wild man overturning tables in the Temple. God must be grieved to see Him pictured as exhibiting bitterness in tone and manner, and looking at Peter with a look of biting sarcasm. Those who make most of the movies are not well enough acquainted with the Master to know that “tears were in His voice as He uttered His scathing rebukes.”

Worker friends, what about the movies? Earnestly, prayerfully, I ask. Are they helping us to finish the work, or are they weakening the dikes that must—yes, *must*—hold back the last great tide of sin?

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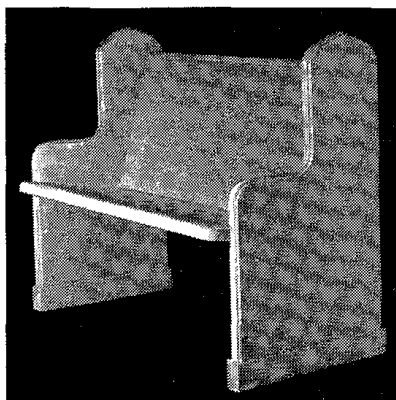
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"Helps"—the Sixth Gift of the Spirit

ELLA M. ROBINSON

Loma Linda, California

PART I

WE HEAR sermons on the gifts of the Spirit, in which all the eight gifts listed by the apostle Paul in 1 Corinthians 12:28 are set forth and explained—all except the sixth in the list, the one called "helps." And yet, where only a few are fitted to be governors, or teachers, or healers, there are scores who are blessed with this simple, useful gift. To everyone filled with the Spirit of God this precious gift of "helps" is imparted. But especially does the minister's wife find abundant opportunity for exercising it to the glory of God and the edification of the church.

To learn how this spiritual gift of "helps" is actually used, I have interviewed many ministers, young, old, and retired, asking: "In what way has your wife been the greatest help to you in your ministerial work?" Their answers may point the way for younger shepherdesses, although it would take a superwoman to combine all the qualities and abilities mentioned.

* * * *

When I met the young minister at my door, it was easy to see that he had his answer ready. He was soon seated, and began: "You wanted to know how my wife has helped me most in pastoral evangelism. Well, she has helped me in a thousand ways; I couldn't begin to tell it all. First and most important, I believe, is the fact that she maintains such a good Christian experience of her own that she lifts me spiritually by the very atmosphere she brings into the home. She prays and reads her Bible faithfully, and we often pray together. It is heartening to realize that we are doing everything together; I am not doing anything alone. There is a sense of comradeship, of partnership, that gives me confidence and strength. She stands back of me and supports me in everything I do. When my efforts result in success, we thank the Lord. When I make blunders and mistakes, she shares the responsibility with me, and we try to learn a lesson for the future.

"She is an ideal mother too. If she were allowing our children to grow up disobedient and unruly, it would handicap me in my ministry, because, you remember, the apostle Paul says, 'If a man know not how to rule his own house, how shall he take care of the church of God?' But when, with God's help, we can show other members of the community what a Christian home should be, my preaching has greater effect. She spends time with the children. When they run into difficulties and bring questions to her, she takes the trouble to help them reason out their answers. While our nine-year-old son practices his music lessons, she sits down beside him with her sewing and helps him over the hard places. Our little daughter of seven makes her own bed and helps cook the meals. She is now learning to make bread. In my ministry I am able to uphold Christian standards of living without embarrassment, because my wife is careful to see that our family does not disregard them.

"Another thing I must mention is her wonderful hospitality. We do a great deal of entertaining. She is a good cook and a good conversationalist. This brings us into friendly relationship with the church members. She is economical, and manages to stretch the preacher's dollar and make it meet our most urgent needs. She makes her own clothes and the daughter's, and sometimes shirts and trousers for the son.

"And she's a good stenographer. With all her other duties, she takes time to do my secretarial work. This forenoon I dictated fifteen letters to her. When we were pastoring a church that was unable to print weekly bulletins, she cut the stencils and mimeographed them herself.

"My wife helps me considerably in gathering material for sermons. When in her reading she comes across a story that she thinks is appropriate for a sermon illustration, she calls my attention to it, and frequently types out items on cards 4 by 6 inches, and files them for me.

"During our evangelistic campaigns, she has

always played the piano and helped with the solo work. Yet, with it all, she knows how to keep herself in the background, and not appear to be 'stealing the limelight.' Perhaps I've said enough; but when I get started talking about my wife, I don't know when to stop!" He paused for breath.

"I'm on my third page of shorthand notes," I remarked; "the Lord certainly has given you a wonderful helper. But go on with your story—unless you are afraid of discouraging the other young wives."

"There's one thing I mustn't forget," he continued; "she is my best critic when I speak, reminding me at times of the counsel we have been given to use simple language and to avoid long prayers in public. Sometimes she makes notes of undesirable expressions I use in the pulpit. But her criticisms are always constructive, and given in such a pleasant way that I welcome them."

"And her ability at counseling—that has been a real asset. Many of the members in our church come to her for advice as readily as they come to me. Sometimes when I am away she prays and counsels with them, and thus satisfies their needs."

"Does she know how much you appreciate her?" I asked.

"I'm sure she does, and yet she always seems surprised when I speak of it. She never seeks praise for herself. There's much more I could say. I never see her idle. She is both Martha and Mary, always helping someone in her sweet, quiet way. I could never get along without my wife; I'd be lost without her; I just wouldn't know what to do."

After his "Good-by," watching his light step as he passed down the walk and out to his car, I thought to myself, What a joyous task awaits every minister's wife who will qualify for her high calling! How it would thrill the heart of this shepherdess if she could have heard what her shepherd husband had been telling me! It would be next to hearing the words "Well done" from the lips of the great Chief Shepherd Himself.

* * * *

"My wife is a soul winner," said another minister; "she has a deep personal interest in people. She has a faculty of warming up to people and winning their confidence. This is a great help to a pastor when he visits homes, especially the homes of backsliders, who are likely to be unfriendly or even bitter. She is always happiest when I am engaged in pastoral evangelism. She feels that I can do my best work there, and her greatest interest is in help-

ing people make their decision to become Christians and in showing them how to surrender their lives to Christ.

"She always finds it easy to amuse children and make them happy. Their love for her opens hearts and doors for us everywhere. She seems to understand the women's problems, and has often been able to give counsel that helps them bring their husbands to the point of decision. When we were in the mission field, her understanding attitude toward the native women would break down prejudice and open the way for whole families to accept the gospel truth. She taught the mothers how to feed and clothe their children in harmony with the standards of good health. She would take the little ones in her arms; and even before she had a speaking knowledge of the language, she was somehow able to make them feel that she loved them."

"My wife never flatters me, but she does encourage me in my work. She has always been my best counselor, offering suggestions that no one else would dare to propose. Because of these suggestions, I have been able to improve my methods of ministry and my preaching in a manner that I could never have done without her help. She has urged me to smile pleasantly when I address the people, to bring more stories into my sermons, and, of course, to close on time. She once said, 'I think a minister is able to accomplish twice as much good if he speaks with vigor and cheerfulness.' Sometimes my own intuition tells me that I have violated a rule of public speaking, and I am able to mention it to her before she has a chance to speak of it."

* * * *

One afternoon a veteran missionary called, and in the course of our conversation he spoke of some things that no one else had mentioned, and I jotted them down: "Two outstanding qualities possessed by my wife were her cheerful willingness to break up housekeeping and move to another location whenever we were asked to do so, and her ingenuity and dexterity in renewing secondhand furniture and making our home into a love nest with little expense or fuss. The whole family, especially our two growing boys, learned to treat every move as a picnic."

"Then too, she helped me by criticizing not only my sermons but also my letters. When I had a particularly delicate situation to deal with through the mail, I would ask her, 'How does this letter strike you? Can the wording be improved? Do you think it will be kindly received? Have I stated the matter in the most

convincing and tactful manner?' As a result of her critical reading, my letters were sometimes rewritten. I believe that a wife who knows how to apply such 'preventive medicine' can save many sore hearts and sore heads among her husband's correspondents."

* * * *

"In all gospel ministry, a wife is the most important partner." This time it was a younger man speaking. "When I am visiting my flock, my shepherdess accompanies me. Her presence is essential when it is necessary to call at a home where the husband is likely to be away. Sometimes I have studies with women whose husbands are not interested. At such times I always take my wife with me, and also our small children, if necessary.

"As the time nears for a public meeting I am usually in the study engaged with my associates in prayer and last-minute preparations. While I am thus occupied, my wife takes her stand at the church door and welcomes the new converts and Bible readers as they come in.

"She has always been my right-hand secretary when out in evangelistic work. Yet she keeps our home in first-rate, tiptop condition. I am never afraid to invite people to our home at any time of day, and I can feel sure that they will step into a clean and tidy house. She keeps my clothes and those of the children in order and spotlessly clean. An unkempt, disheveled wife and a disorderly house bear an adverse testimony to our message; but good taste, cleanliness, and order are great assets.

Luxurious furnishings, however, are not necessary. On the contrary, they often give an unfavorable impression, sometimes even causing embarrassment to those who are accustomed to simple things, and denying the words of the Saviour, 'A man's life consisteth not in the abundance of the things which he possesseth.'"

* * * *

Said another pastor, "A woman can help a preacher in the matter of his appearance. We are often so engrossed in our multitudinous duties that we are not keenly aware of the way we look. One time I put on a green shirt and a blue tie, but fortunately my wife noticed it before I could get out of the door!"

* * * *

Another minister paid this tribute: "One thing I greatly appreciate in my wife is the calm, easy way in which she manages our four lively boys. When it was necessary for me to be away from home on long trips, I had no fear that their home training would be interrupted. Her word was respected equally with mine. Of course we were always careful to speak respectfully to each other and not to engage in controversies before our children. On rare occasions when physical punishments were required, they were administered promptly, and always in the spirit of helpfulness—as an aid to memory. She began when they were young enough to forget all unpleasant experiences with the twig, and to retain in memory only those wholesome habits of life to which these unpleasant experiences

(Continued on page 50)



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COUNSEL *From the Spirit of Prophecy*

Principles of Our Dress Reform Message

PART I

IN PRESENTING a sermon or a Bible study on dress reform we should guard against a negative approach. We should be thoroughly acquainted with the underlying principles of our present-day reform message. Adventists have not been appointed to make their simplicity of life conspicuous and unattractive; God Himself is a lover of the beautiful. The following study material is based on scripture with which every worker is familiar. We might observe, however, the attractive features of our reformatory message when principles are presented through the Spirit of prophecy. Here lies the church's power in presenting a dress reform truth. It might be well to file this material for frequent reference.—L. C. K.

A Work of the Heart

There are many who try to correct the life of others by attacking what they consider are wrong habits. They go to those whom they think are in error, and point out their defects. They say, "You don't dress as you should." They try to pick off the ornaments, or whatever seems offensive, but they do not seek to fasten the mind to the truth. Those who seek to correct others should present the attractions of Jesus. They should talk of His love and compassion, present His example and sacrifice, reveal His spirit, and they need not touch the subject of dress at all. There is no need to make the dress question the main point of your religion. There is something richer to speak of. Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off. It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The ax must be laid at the root of the tree, and then the leaves will fall off, never to return.

In order to teach men and women the worthlessness of earthly things, you must lead them to the living Fountain, and get them to drink of Christ, until their hearts are filled with the love of God, and Christ is in them, a well of water springing up into everlasting life.—*Evangelism*, p. 272.

Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right.—*Testimonies*, vol. 1, p. 158.

The Power of Example

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. . . . Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. . . . Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

Throw a pebble into the lake, and a wave is formed; and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or cursing. . . .

And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world.—*Messages to Young People*, pp. 417, 418.

Virtue, Temperance, Righteousness

If young men make their model an exalted one, having pure morals and firm principles, and if blended with this are affability and true Christian courtesy, there is a refined perfection to the character which will win its way anywhere, and a powerful influence will be wielded in favor of virtue, temperance, and righteousness. Such characters will be of the highest value

to society, more precious than gold. Their influence is for time and for eternity.—*The Pacific Health Journal*, June, 1890.

Inward or Outward Adorning?

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

The apostle presents the inward adorning, in contrast with the outward, and tells us what the great God values. The outward is corruptible. But the meek and quiet spirit, the development of a beautiful symmetrical character, will never decay. It is an ornament which is not perishable. In the sight of the Creator of everything that is valuable, lovely, and beautiful it is declared to be of great price.—MRS. E. G. WHITE in *The Health Reformer*, November, 1871.

Shall we not seek earnestly to gain that which God estimates as more valuable than costly dress, or pearls, or gold? The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character, or make us less lovely here in this world. The Redeemer has warned us against the pride of life, but not against its grace and natural beauty.—MRS. E. G. WHITE in *The Youth's Instructor*, May 6, 1897.

Self-denial in dress is a part of our Christian duty. To dress plainly, abstaining from display of jewelry and ornaments of every kind is in keeping with our faith.—*Testimonies*, vol. 3, p. 366.

It is of the greatest importance that we . . . show by precept and example that we are cultivating that which the Monarch of the universe estimates of great value. In doing this what an influence for good can we have.—MRS. E. G. WHITE in *The Health Reformer*, November, 1871.

Children and youth who devote time and means to make themselves objects of attraction by outward display, and affected manners, are not working in the right direction. They need to cultivate true, Christian politeness, and nobility of soul. . . . The beauty of the mind, the purity of the soul, revealed in the countenance,

will have more power to attract and exert an influence upon hearts than any outward adorning.—MRS. E. G. WHITE in *The Youth's Instructor*, September, 1873.

Appropriate Attire

"She is not afraid of the snow for her household: for all her household are clothed with scarlet (double garments, margin)" (Prov. 31:21).

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. The wise woman described in the Proverbs "is not afraid of the snow for her household; for all her household are clothed with double garments."

Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. . . .

In all respects the dress should be healthful. "Above all things," God desires us to be "in health,"—health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.

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. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, "Even Solomon in all his glory was not arrayed like one of these." Thus by the things of nature Christ illustrates the beauty that Heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.—*Ministry of Healing*, pp. 288, 289.

Perfect health depends upon perfect circulation. Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart.—*Testimonies*, vol. 2, p. 531.

Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind.—Ellen G. White letter 19, 1897.

(Concluded next month)

HOME SWEET HOME

☞ HOME becomes a palace when the daughters are maids of honor, and the sons are nobles in spirit; then the father is a king, and the mother a queen, and royal residences are more than outdone. A city built up of such dwellings is a city of palaces, and a state composed of such cities is a republic of princes.—SPURGEON.



QUESTIONS *on Bible Truth*

"Casting Lots"

Is it not a fact that in Old Testament and apostolic times leaders of God's people were chosen by casting lots?

THIS is an interesting question, and in the minds of some the matter goes even farther than is indicated in this question. Some urge that this plan should be followed in the work of God, especially in the choice of leaders in our churches, conferences, et cetera.

There are, of course, a number of scriptures that make reference to this method of determining what course to follow. We might observe the following considerations:

I. The plan is referred to on several occasions in the Scriptures.

A. In the Old Testament.

1. In the choice of the two goats on the Day of Atonement (Lev. 16:8).

2. In the dividing of the land to the twelve tribes (Num. 26:55).

3. In the order of the priests burning incense (Luke 1:9).

4. In the choosing of King Saul (1 Samuel 10; *Patriarchs and Prophets*, p. 611).

5. In the choice between Saul and Jonathan (1 Sam. 14:41, 42).

6. In the choosing of the gatekeepers (1 Chron. 26:13).

B. In the New Testament.

1. In the dividing of the garments of Jesus (Matt. 27:35).

2. In the choice of Matthias as a member of the apostolic group (Acts 1:26).

II. There are a number of factors that might be noted in connection with the above references. Observe:

A. That there is divine counsel concerning the casting of lots. This is true in the case of Aaron, when he was directed as to how to make the choice of the Lord's goat on the Day of Atonement.

B. That God approved the practice in certain instances, for it is evident by some of the texts referred to that He indicated His mind to His people by this method. In proof of this, notice:

1. It was so in the choice of King Saul.

"The anointing of Saul as king had not been made known to the nation. The choice of God was to be publicly manifested by lot. For this purpose, Samuel convoked the people at Mizpeh. Prayer was offered for divine guidance; then followed the solemn ceremony of casting the lot. In silence the assembled multitude awaited the issue. The tribe, the family, and the household were successively designated, and then Saul, the son of Kish, was pointed out as the individual chosen."—*Patriarchs and Prophets*, p. 611.

2. It was so in the case of Achan.

"Instruction was given to Joshua for the discovery and punishment of the criminal. The lot was to be employed for the detection of the guilty. The sinner was not directly pointed out, the matter being left in doubt for a time, that the people might feel their responsibility for the sins existing among them, and thus be led to searching of heart, and humiliation before God."—*Ibid.*, pp. 494, 495.

C. It must be clear, therefore, that on occasions the Lord used this method to determine His will for His people. "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33).

D. There is one instance that matters in the New Testament, and that is the choice of Matthias as a member of the apostolic group. The wording of the passage in the book of Acts seems to indicate that the Lord approved this method. There is a comment on this in the Spirit of prophecy, which reads as follows:

"In the first chapter of Acts, also, instruction is given regarding the choosing of men to bear responsibilities in the church. The apostasy of Judas had left one place vacant in the ranks of the apostles, and it was necessary that another be chosen to take this place."—*Testimonies*, vol. 9, p. 263.

"From these scriptures we learn that the Lord has certain men to fill certain positions. God will teach His people to move carefully and to make wise choice of men who will not betray sacred trusts. If in Christ's day the believers needed to be guarded in their choice of men for positions of responsibility, we who are living in this time certainly need to move with great discretion. We are to present every case before God and in earnest prayer ask Him to choose for us."—*Ibid.*, p. 264.

In connection with these extracts it might be well to read the context in volume 9. The chapter from which the extracts are taken is entitled "A Distribution of Responsibility," and the incidents, of which the one just mentioned is but one that is listed, are to stress the point that responsibilities in the church are to be distributed among many, rather than carried by one person. It is true that the Matthias incident, on the face of it, would seem to endorse the plan of casting lots, but in the earlier part of the chapter, in order to emphasize the principle of distributing responsibility, the incident from Exodus 18 is mentioned. There Moses, in carrying out the counsel of Jethro, his father-in-law, and after counseling with the people, made the choice of leaders and appointed them to various offices.

Consequently, if the use of the Matthias incident endorses the casting of lots, the use of the other instance would endorse the principle followed by Moses in appointing other leaders. Hence it seems that we should not consider either of these incidents as stressing the method employed, but rather emphasizing the fact that responsibilities should be distributed.

Another factor might well be considered in the choice of Matthias. Before the lot was cast, the brethren, the 120, had evidently given a good deal of thoughtful consideration to the question of who should be chosen. Peter made the proposal that someone be appointed to fill the vacancy. This they set about to do. What method they followed is not revealed, but as a result of their prayerful study, they nominated two of their number. Evidently both were men eminently suited for the proposed office, but, having gone as far as they felt they could go, they decided now to leave it with God to determine which of these two men was His choice. This has been well expressed by Dr. G. T. Stokes in the Expositor's Bible, where we read:

"After St. Peter had spoken, two persons were selected as possessing the qualifications needful in the successor of Judas. Then when the Apostles had elected they prayed, and cast lots as between the two, and the final selection of Matthias was made. Questions have sometimes been raised as to this method of election, and attempts have been sometimes made to follow the precedent here set. The lot has at times been used to supersede the exercise of human judgment, not only in Church elections, but in the ordinary matters of life; but if this passage is closely examined, it will be seen that it affords no justification for any such practice. The Apostles did not use the lot so as to supersede the exercise of their own powers, or relieve them of that personal responsibility which God has im-

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posed on men, whether as individuals, or as gathered in societies civil or ecclesiastical. The Apostles brought their private judgment into play, searched, debated, voted, and, as the result, chose two persons equally well qualified for the apostolic office. Then, when they had done their best, they left the decision to the lot, just as men often do still; and if we believe in the efficacy of prayer and a particular Providence ordering the affairs of men, I do not see that any wiser course can ever be taken, under similar circumstances. But we must be careful to observe that the Apostles did not trust to the lot absolutely and completely. That would have been trusting to mere chance. They first did their utmost, exercised their own knowledge and judgment, and then, having done their part, they prayerfully left the final result to God, in humble confidence that He would show what was best."—*The Acts of the Apostles* (1897 ed.), vol. 1, pp. 77, 78.

III. It might also be observed that:

A. Jesus never gave any counsel as to how leaders were to be chosen.

B. Furthermore, we have no instance of the casting of lots after the outpouring of the Spirit of God on the day of Pentecost. In the absence of any instance, and in the absence of any direct counsel that the casting of lots should be followed in the church of Christ, one might conclude that after Pentecost it was the purpose

of God that the Holy Spirit in the church should direct His people in matters of this kind. Such a conclusion would be well founded, especially when one considers that the Holy Spirit was given to guide, to teach, and to direct the church in matters of doctrine and procedure.

Even Chrysostom (347-407) indicates that after the Holy Spirit was given, there was no more casting of lots. In his *Commentary on Acts*, Homily III, we read: "And they gave forth their lots" (for the Holy Spirit was not yet given), "and the lot fell on Matthias."

C. We might think of apostolic procedure, however, and inquire what method was followed, say, by the apostle Paul, in the choice of leaders. We read that Paul "ordained them elders in every church" (Acts 14:23). The authorized text does not indicate anything as to method. We would conclude that it referred to the act by which such leaders were set apart. In this instance, however, the word "ordained" is not the word usually used to indicate the act of ordination; it is an entirely different word. It indicates rather the method by which these leaders were chosen before they were ordained.

The word here rendered "ordained" is the Greek word *cheirotoneo*. It is made up of two words—*cheir*, meaning "hand," the word that enters into our word *chiroprody*; and *toneo*, from *teino*, meaning "to stretch." Thus the compound word means the lifting up of the hand. Now one can easily imagine what happened. The apostle Paul had been visiting the church. He had counseled with the brethren, and as a result certain men were considered eligible for the office of elder. The time had come when the church was to make a choice, and they indicated their choice as this Greek word shows—by the lifting up of the hand. We follow precisely the same plan today, for one way in which we indicate in a committee meeting the desires of the brethren is by lifting up the right hand. This evidently was apostolic procedure, and it is interesting to observe that it is the plan that is quite generally followed in the church of God today.

IV. Furthermore, there is no counsel in the Spirit of prophecy indicating that the casting of lots is a method we should follow in the choice of leaders. There is counsel, however, indicating disapproval, as the following will show:

"I have no faith in casting lots. We have in the Bible a plain 'Thus saith the Lord' in regard to all church duties. . . .

"I would say to the members of the church in —, Read your Bibles with much prayer. Do not try to humble others, but humble yourselves before God, and deal gently with one another. To

cast lots for the officers of the church is not in God's order. Let men of responsibility be called upon to select the officers of the church."—E. G. White letter 37, 1900.

In the light of the foregoing considerations it would seem that the casting of lots to find out the will of God was but one of many methods God used in His relations with His people. There were many other ways. He revealed Himself through angels, through His servants the prophets, from between the cherubim, through the Urim and Thummim, and in other ways.

In the light of the counsel from the Spirit of prophecy just quoted, and in the light of what was evidently apostolic procedure, the casting of lots would hardly seem to be the plan that should be followed in the choice of leaders in the church today.

W. E. READ.

Modern Church Architecture Winning

MODERN architecture gradually is winning over old-line congregations, according to Dr. C. Harry Atkinson, executive director of the Bureau of Church Building, National Council of Churches.

Addressing architects and clergy at a Church Design and Building Exposition in Los Angeles, Dr. Atkinson emphasized the increasing acceptance of the contemporary. "I have visited nearly three thousand churches over the country," he said, "and found that most church buildings being erected today stress the importance of form and beauty as adjuncts to worship. Congregations are building true sanctuaries these days, instead of mere auditoriums."

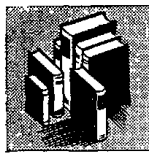
Contemporary design actually reduces church building costs, he said. Dr. Atkinson suggested four steps to be followed by congregations planning to build and willing to tackle contemporary design.

"First, secure an ample site," he said. "Where formerly we thought of churches as so many square feet, today with the necessity for off-street parking and emphasis on parish activities we must think in terms of acres. Get space on the edge of a growing community, not in the middle of it. Let the town grow out and around you.

"Second, select an able architect.

"In the third place, work out carefully what you want to do with each age group—your psychological, pedagogical and religious aims—and chart this information.

"Finally, hand the result to the architect and let him carry on from there."—*Religious News Service*.



For Your Library BOOKS ...

***The Minister's Personal Guide*, Walter E. Schuette, Harper and Brothers, New York, 1953, 183 pages, \$2.95.**

The author has spent sixty-five years in the ministry, and for twenty-eight of those years he was district president of Lutheran churches in Ohio, supervising more than two hundred local churches. His keen sense of observation and his warm, kindly style have effectively brought to the attention of the reader the fundamentals of good ministry. Seldom has a book been prepared with the good common-sense approach this volume possesses. The way a minister dresses, eats, exercises, drives his car, sings in church, and takes his vacation all contribute to his successful relationship with his congregation. Every minister will be benefited by reading this book, and once he has read it he will want to own it so that he can constantly review its counsel. M. E. LOEWEN.

***The Dilemma of Church and State*, G. Elson Ruff, Muhlenberg Press, Philadelphia, 1954, 110 pages, \$1.50.**

Here is a soul-stirring book. The second, third, and fourth chapters should be read by every thinking man—layman or minister. The last chapter expresses some opinions that we Adventists might not fully endorse, such as its oblique digs at prohibition, but it is a good book. It is thought provoking, and very timely. I would heartily recommend it to every minister who wishes to keep abreast of the trends in church and state.

HENRY F. BROWN.

***The Christian Home in a Rural Setting*, C. R. McBride, The Judson Press, Philadelphia, 1953, 111 pages, \$1.00.**

The outstanding theme of the book is winning rural America to Christ. Seventh-day Adventists did much more work among rural people at one time than they do today. The author of the book states in the introduction:

"If the church is to win rural America for Christ, it must recognize and work with certain natural agencies that now exist. One such agent is the rural home, of which there are now about fourteen million. These homes produce nearly sixty-five per cent of the children born in the United States."

Rural life in America is coming in for much study and consideration in these days when people living in the large cities are becoming more and more atom-bomb conscious. But it is not from that standpoint alone that the subject of rural living is being activated.



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A number of religious organizations are seeking to plant more of their members on the land in order to evangelize the people. The Roman Catholic Church is especially active in sending families into rural areas where they have no members, or where their church membership is small, in order to propagate their faith. The Mennonites have, from the beginning of their organization, been believers in rural living as the way of life for families.

The establishment of the family altar, thus making the home a church, is dwelt upon in a refreshing manner. The place of the children in the Christian rural home, the visitors that come, the pastor's welcome to the home for Christian guidance, all refresh one's heart in view of the tremendous need for the right kind of home life in these days when all too many homes are being shipwrecked.

The final chapter, "Serving Christ in a Rural Community," is filled with good counsel and helpful guiding principles. Surely the time has come when Seventh-day Adventists should give more heed to rural America. More study ought to be given to preparing pastors and evangelists for the rural areas. It is to these fields that we must look for our sustenance when the time of trouble comes. It is to rural America that we are to flee. Should we not now, then, take heed to the counsel that, although it may come from the pen of one who is not of our faith, harmonizes in so many points with the counsel given in the writings of the Spirit of

prophecy? The closing paragraph of this book sets forth the burden that rests upon the heart of the author:

"If it was important for captive Jews to pray and work for the welfare of their captor's city, how much more important it is for free American Christians to pray, plan, and work for the welfare of their communities."

We highly recommend this small volume to the ministers and laity of the Advent Movement as containing a message that is timely and constructive. May it stir your mind to thinking about the needs and values that are to be found in rural America.

WESLEY AMUNDSEN.

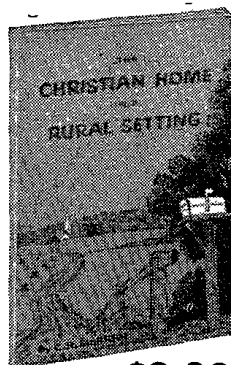
The Revised Standard Version, An Appraisal, by J. A. Huffman, The Standard Press, Winona Lake, Indiana, 1953, 80 pages, 75 cents.

Dr. Huffman is the president of the Winona Lake School of Theology. For a number of years he was an active member of the advisory board that was set up to work with the revision committee on the new Revised Standard Version.

As a devoted lover of the Word of God he has given a calm, careful, and scholarly analysis of the problems confronting the reviser as a man with a conscience, and as a member of a group seeking to present the Bible in the suitable habiliments of succinct as well as adequate modernity.

The author lays bare his correspondence with the chairman of the revision committee, Dr. Luther A.

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Weigle. He recognizes frankly that the new version has its faults, and points out what and where they are. He tried to prevent a number of the mistakes that fundamentalists deplore. In this book he tells how these mistakes came to be. There will be, he believes, opportunity for additional improvements in revision.

The book frankly treats the mistakes of the new version and also its virtues, of which Dr. Huffman thinks there is a vastly sufficient number to far outweigh the mistakes.

DONALD F. HAYNES.

Discoveries Made From Living My New Life, Eugenia Price, Zondervan Publishing House, Grand Rapids, Mich., 1953, 119 pages, \$1.50.

This story of conversion and new life in Christ is so simple and yet so inspiring that the reader finds himself wishing he could place it in the hands of all those who feel that the life of a Christian is governed by a code of "Thou shalt not's." One becomes convinced that Miss Price has learned how to live a happy, normal everyday life while walking with God and keeping her spiritual vision clear and her experience radiant. Perhaps a quotation from her book will provide the reason:

"From the very first morning following my conversion to Jesus Christ, October 2, 1949, I have faithfully kept a 'quiet time.' I read the Bible, perhaps some devotional book other than the Bible, and then sit at least half an hour in silence before God. . . . I could not . . . would not dare face a day without the fresh infilling of the Holy Spirit during that time of being *quiet* before God when it is morning. . . . When we go to a doctor we sit down before him and tell him what hurts us. We tell him the symptoms. We ask his advice. *Then* what do we do? Do we dash out the door already intent on our next piece of business? . . . No, we wait quietly for the doctor's advice. We not only wait for it, we *expect* it. Can he cure our ailment if we do not hear his diagnosis and his remedy?"

Discoveries will be read with great interest by mature Christians as well as by those who have not yet found Christ, and it is a work that can be recommended with confidence to unbelieving friends. The author's enthusiasm is refreshing and contagious.

LEILA ADAIR.

America's Way in Church, State, and Society, by Joseph Martin Dawson, The Macmillan Company, New York, 1953, 189 pages, \$2.50.

The busy Adventist worker or layman who wishes to refresh his understanding of the American way of separation between state and church, and who would hesitate to tackle the more formidably profound standard works of Stokes, Pfeffer, et cetera, may profitably spend an hour with the first two chapters in this book, the author of which in 1948 published *Separate Church and State Now*. In addition to the more basic issues, the author refers briefly to such questions as public aid to religious hospitals, chaplaincies with the armed forces, religious services in State colleges, and tax exemption

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for church buildings and religious institutions. The chapter on "War and Peace" is also interesting.

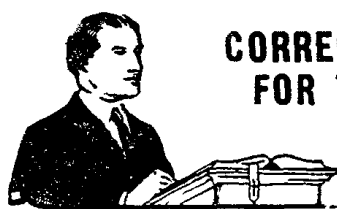
LEIF KR. TOBIASSEN.

Called of God, by Gilbert L. Guffin, Fleming H. Revell Co., Westwood, N.J., 1951, 128 pages, \$1.75.

The author is president of the Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania, a distinguished preacher, experienced teacher, and capable administrator. There are ten chapters, and they are all good: "The Minister and His Office," "His Task," "His Motive," "His Conduct," "His Method," "His Master Key," "His Human Relations," "His Wife," "The Age," and "The World of Tomorrow."

CARLYLE B. HAYNES.

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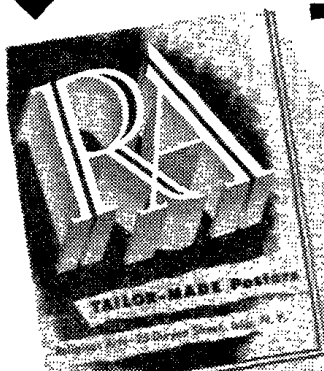
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NFrom Current Journals EWS....

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

¶ The American people are spending twice as much per minute for liquor as they are for religious, charitable, and educational institutions. During 1953, according to the family economics bureau of the Northwestern National Life Insurance Company, the American people contributed \$8,500 a minute in religious, charitable, and educational donations and spent \$17,000 a minute for alcoholic beverages.

¶ America is called a "Christian" land, yet there are 10,000 villages that have no religious services of any kind, and 30,000 villages that have no resident pastor. According to *Evangelism*, there are 60,000 closed rural churches in America. Two out of every three children in America are not in Sunday school.—*World Religious News*.

¶ An unofficial census shows that there are now 2,869 women pastors in the country, and a total of 5,791 women have been officially ordained or licensed to preach. The same survey shows that 77 religious bodies or denominations now ordain women for the ministry. The number, it was stated, is on the increase. Two of them recently ordained have clergymen husbands. The first woman minister ever ordained in the Evangelical and Reformed Church's Northern Illinois synod was consecrated by her spouse, the Rev. Robert H. Klepper, at a service in Prospect Heights Community Church.—*Christian Life*.

¶ A new quarterly magazine, *The Pope Speaks*, will be launched in Chevy Chase, Maryland, in the spring of 1954 by a priest-layman group. Its purpose is to make available, in handy form, the full texts of papal discourses and writings.

¶ "Beautiful Saviour" and "A Mighty Fortress Is Our God" won a recent hymn-popularity contest among Augustana Luther leagues of 400 congregations. Runners-up in votes were "Beneath the Cross of Jesus" and "Take My Life and Let It Be." Others of the ten top hymns included: "Holy, Holy, Holy," "My Jesus, I Love Thee," "What a Friend We Have in Jesus," "Rock of Ages," "The Old Rugged Cross" and "Faith of Our Fathers." Among the choruses frequently sung at church meetings, the young people gave as their five favorites, in order of preference, "Living for Jesus," "For God So Loved the World," "Open Mine Eyes," "Jacob's Ladder," and "Into My Heart."

¶ About 800,000 of France's 42,740,000 people are Protestants, according to a new book described by critics as "the most authoritative modern work on French Protestantism." It is *The French Protestant*,

by Emile G. Leonard of the Ecole des Hautes Etudes (College of Higher Studies). M. Leonard notes, however, that nearly 60 per cent of the estimated 800,000 Protestants are "seasonal" churchgoers who "attend Christmas, Easter, wedding, baptismal and funeral services but almost never have recourse to their church at other times." Largest Protestant groups in the country, according to the book, are the Reformed Church of France with 350,000 members, the Lutheran Church of Alsace-Lorraine (Augsburg Confession) with 240,411, the Reformed Church of Alsace-Lorraine with 48,960, and the Paris and Montbeliard Lutheran Churches with 40,000. The Baptist churches have 20,000 members, Independent Reformed Evangelical Church 18,614, Central Evangelical Society 18,000, Pentecostalist churches 20,000, Mennonite churches 10,000, Darbyites (Plymouth Brethren) 10,000, Seventh-day Adventist churches 2,500, Free Evangelical Church 2,190, Methodist churches 643, and the Salvation Army and "other popular missions" a total of about 18,500. Although Protestants represent only a small percentage of the population, M. Leonard said, they are "a strong spiritual and moral force in France today."

¶ A yearly award for outstanding public relations on behalf of religion has been instituted by the New Haven Council of Churches, it was announced by John W. Abbott, executive secretary. Clergymen, as well as newspapermen, radio and television personnel, advertising and publicity men, and other laymen will be eligible for the citation, believed to be the first of its kind in the country.

¶ Creation of a European Circle for Protestant Information was agreed upon by a group of Protestant journalists at a meeting in Strasbourg, France. Its first "representative" session will be held in Paris on April 2, 3. The group will aim at becoming "an informal association on the personal level, with no question of official representation by Churches, church committees or synods, for interchanging views and achieving cooperation between Protestant journalists, from all countries of Europe, who have a sense of responsibility. . . . Personal contacts will be made with the leaders of the Protestant press bureaus throughout Europe, with the aim of coordinating and easing their work."

¶ The World Council of Churches played the major role of all voluntary agencies in resettling refugees during 1953, the Intergovernmental Committee for European Migration reported in Geneva. The report said that the number resettled by the World Council and by the Lutheran World Federation was greater than the combined total resettled by 20 other voluntary agencies. (The World Council resettled 8,881 refugees last year and the L.W.F. 5,324, the two groups previously reported.)

¶ Protestant ministers were warned in Chicago that the Second Assembly of the World Council of Churches to be held at Evanston, Illinois, in August may do church unity more harm than good. Dr. Charles Clayton Morrison, 80, editor emeritus

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of *The Christian Century*, said the assembly may result in a resurgence of "evil denominationalism" if it does not try to solve the problems that separate American churches.

IN BRIEF.—A half million new members within the next two years is the goal of the Methodist Church's youth division. . . . An intercultural travel seminar to Europe and the Holy Land, the first of its kind ever sponsored for Protestant, Roman Catholic, and Jewish religious leaders and educators, has been organized by the National Conference of Christians and Jews, to be held from June 28 to August 6. . . . First Baptist church in St. Petersburg, Florida, became the third church in the country to televise Sunday morning services on a closed circuit to overflow congregations. The other churches using closed circuits are Marble Collegiate church, New York City, and First Baptist church, Atlanta, Georgia. . . . All of New York State's 24 mental institutions will be served by full-time chaplains beginning February 1, 1954, under a program announced in Albany by Gov. Thomas E. Dewey. . . . Methodism will have to organize 3,000 new congregations in the U.S. by the end of 1956, church building executives reported to the Methodist Board of Missions' annual meeting in Buck Hill Falls, Pennsylvania. Dr. Earl R. Brown, general executive secretary of the division, told the meeting that the Methodist Church is "in the middle of an unprecedented wave of church building" and by 1956 "probably will be building two churches a day." . . . A world conference of Buddhists will be held in Burma beginning next November. Buddhist leaders, who expect the attendance of thousands of Buddhists from all over Asia and some from Europe and the United States, predict the gathering will give a new and powerful surge to Buddhist evangelization and greatly affect the work of Christianity in Buddhist countries. . . . A grant of \$65,000 from the Carnegie Corporation of New York has been received by the American Association of Theological Schools to finance the "first comprehensive survey of Protestant theological education in the U.S. in 20 years." . . . One out of every ten Lutherans in the world today is a refugee. . . . In certain sections of Europe the number of people who attend church more than three times in their lives—when they are christened, married, and buried—represents as little as 1 per cent of the population and in most areas not more than 10 per cent.

1954 Yearbook

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"Helps"—the Sixth Gift

(Continued from page 39)

had contributed. She rarely repeated commands, being of the opinion that repetition weakens authority. If the boys were guilty of some misdemeanor, such as laughing or whispering in church, a reproving look or a snap of her finger was sufficient to remind them that they were forgetting the rules of proper behavior. A good wife and mother is a treasure in any home, but particularly in that of a minister."

(Continued next month)

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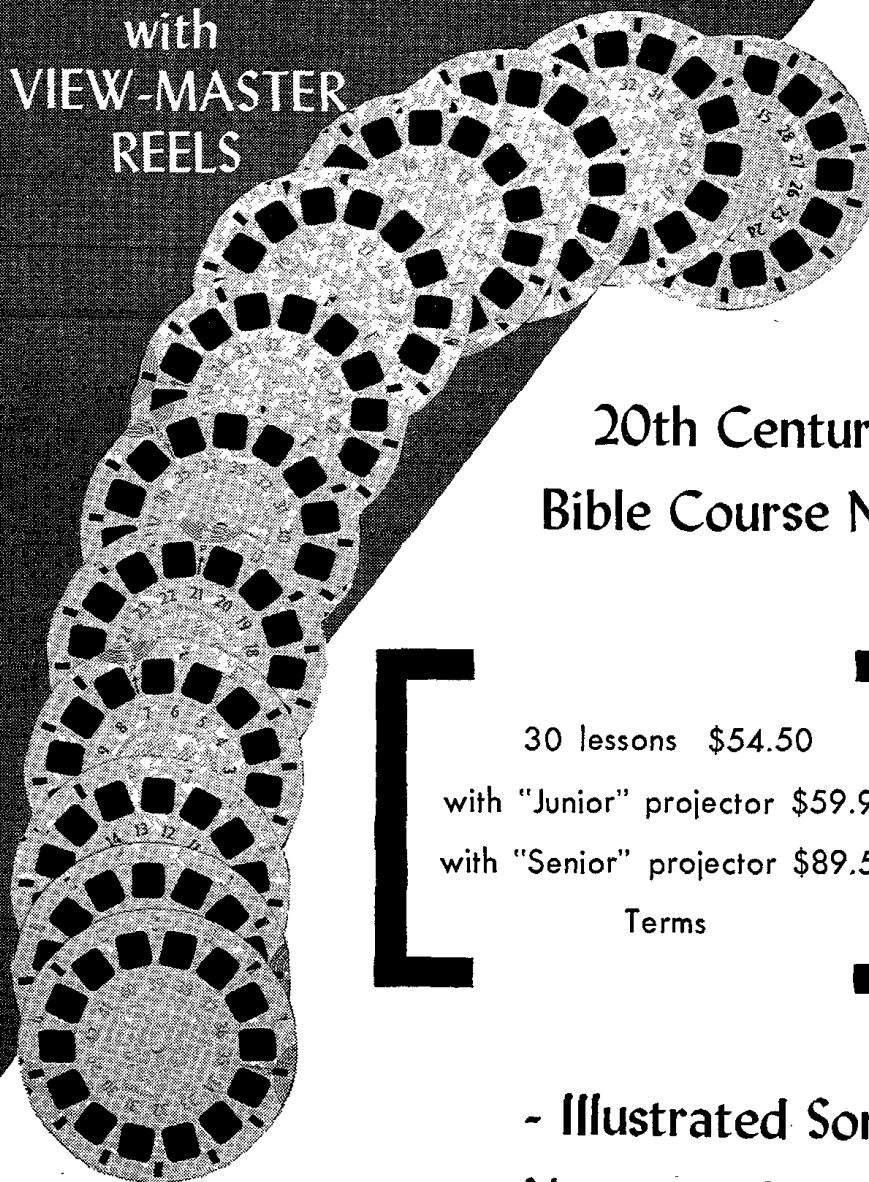
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POINTERS TO PROGRESS

ABOUT THE MOVIES

THIS month our Forum section on page 34 contains a challenging, thought-provoking article that was sent to us some time ago. It has puzzled our editorial staff somewhat, not that we do not agree with Marjorie Lloyd's concern over the question of growing leniency regarding modern movies and telecasts. We just wonder how not to be misunderstood as being too critical or as standing in the way of desirable progress.

We are well aware of the problems facing our educators and youth leaders who must find a way to use these modern inventions to educate as well as entertain our young people. We are equally aware of the anxiety of parents who send their children to our schools hoping to shield them from the influences of the world. True, some parents do not adopt the same standards for their own homes that the majority of parents demand of our schools, but that is beside the question. It is perplexing to meet our believers at camp meetings and other gatherings where we are asked to give counsel regarding questionable amusements at our educational centers. We know our educators to be conscientious men and women, and we believe in the sincerity of the parents too.

We feel a responsibility as a Ministerial Association to appeal to our pastors, educators, and young people's leaders to be more wide awake than ever to the subtleties of a wily foe and hold high and sensible standards for our youth. Let us as leaders appeal to our parents to awaken to the danger of their homes being invaded with such drama and comics as will more than nullify their sacrifices to provide a Christian education for their children. Familiarity with these new inventions does not lessen their potential danger, especially for our youth.

At the same time we would not overlook the marvelous results possible when *any* modern inventions are used in consecrated hands for the glory of God. Consider the Voice of Prophecy and the hundreds of local radio broadcasts; consider Faith for Today, taking God's message right into the homes of many who could be reached in no other way, in a setting geared to attract the very classes we need and want to reach. And consider, too, the wonderful results of the showing of the color film *I Beheld His Glory* in the New Gallery, our evangelistic center in London. Mrs. Lloyd does not criticize the films produced by our denomination; and *I Beheld His Glory* also was produced by a consecrated Christian group.

It would seem that there is a sensible middle path that we should find between, on one side, the laxity that would allow the world to sweep in and take over, and on the other side, the blind narrow-mind-

edness that would cut us off from making the most advantageous use of modern inventions for the glory of God and the furtherance of His work.

EDITORS.

UNSUNG HEROINES

A GROUP was discussing the efficient work of a particular Bible instructor. The speaker, one of our experienced ministers, was referring to a noble sister who has given to our work many years of devoted service. Her Christian wisdom and her ability to teach the Word have placed her in a desirable class. Though she is hardly the type to enjoy being in the forefront of the movement, yet when this must be her role she serves most successfully. Neither is she the kind to desire praise, for she has a true sense of values and a deep conviction of duty. This woman is comparable to the best Bible teachers we might boast; with her there is no boasting, however, for she is an independent thinker. Our speaker continued, perhaps as an observation of the profession at large, "Miss Blank not only knows the Bible but she also knows people. This is a rare gift."

Our little group who had discussed this humble gospel worker soon dispersed. We, however, continued to reflect on the evaluations of her work as presented by her associate in evangelism. Then we thought of the veritable army of similar servants of the Lord functioning as Bible instructors in various countries. What might have been the history of our work without such self-sacrificing women! Some may not display literary degrees, few may hold conspicuous offices in our work, for such women are the pioneering types who seldom remain long in any community. Neither do they serve in the more sheltered environment of our institutions; these rugged workers must continually meet the enemy head-on. So without much public recognition or the cheering of God's leadership on earth, our Bible instructors humbly serve as "helpers." But this is not the climax of their service, for they will march into the Holy City bringing their sheaves with them. They will receive their reward from the Master. Sisters of the Bible instructor sisterhood have been ordained to "bring forth (much) fruit!"

L. C. K.

The majority of human beings, and among them many who by the world's standards are successful, live only a part of their lives. In the house of their existence there are many unused rooms.—Fred Pierce Corson.