

# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVII

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NUMBER 8





# The Greatest of These Is Evangelism

A Paraphrase of 1 Corinthians 13

By **MELVIN K. ECKENROTH**

*Assistant Professor of Practical Theology  
Seventh-day Adventist Theological Seminary*

Though I speak with the tongues of scholarship, and though I use approved methods of education, and fail to win my pupils to Christ, or to build them up in Christian character, I am become as the moan of the wind in a Syrian desert.

Though I have the gift of prophecy and understand all mysteries, and can command great forces of argument and crush all who would dare argue with me, if I win them not to Christ I am indeed a noisy and harmful sounding brass, with no more value than a tinkling cymbal.

And though I have the best teaching skill and understand all mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning others to Christ, I am become as a cloud of mist in the open sea.

And though I read all the conference bulletins and Sabbath school lessons, though I raise my Ingathering goal and pay my honest tithe, and though I attend ministerial institutes and go to summer camp meetings, and yet am satisfied with less than winning sinners to Christ and establishing souls in Christian character and service, it profiteth me nothing.

The soul-winning teacher, preacher, and worker of any station suffereth long and is kind, and finds great joy only in scattering the words of saving truth; he envieth not others who are free of the teaching task and lowly estate; he vaunteth not himself to some great position of authority and is not puffed up with intellectual pride.

The soul winner doth not behave unseemly between Sabbaths, and seeketh not his own comfort and is not easily provoked, nor dwelleth upon evil reports concerning his brethren; beareth all things, believeth all things the brethren give for assurance, and hopeth all things will so develop.

And now abideth knowledge, methods, evangelism, these three; but the greatest of these is evangelism.

# THE MINISTRY

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Editor:

ROY ALLAN ANDERSON

Associate Editors:

WILLIAM H. BRANSON, LOUIS K. DICKSON,  
LOUISE C. KLEUSER, GEORGE E. VANDEMAN  
ROBERT M. WHITSETT

Office Editor, Advertising and Circulation Manager:  
BEN GLANZER



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AUGUST, 1954

## In This Issue

THE General Conference session and the Ministerial Council are now in the past. This issue contains just a few of the high lights of these meetings. Those who were not able to attend will appreciate the article on page 4 in which Walter Schubert endeavors to bring us some of the inspiration of these great meetings. All of us, in fact, should ponder his message.

This issue also features a few interesting pictures of the council, especially on pages 24 and 25.

Is it not good from time to time to remind ourselves of the high calling of the ministry? We believe it is, and we believe the message by R. R. Bietz on page 12 will be appreciated. The topic—"The Minister's Calling, Work, and Responsibility." This is the first of a series of three very helpful articles.

On page 17 we continue the sermon outline section.

You will be especially interested in the story and picture on page 20, "A Blind Minister."

Our pastors may want to pass the article on page 27 to some of their church musicians to read. We believe its message on "Instrumental Church Music" is timely and constructive.

The July issue of THE MINISTRY on medical evangelism has been well received in the field. Three thousand extra copies were sent to all alumni of C.M.E. It is our plan to continue a strong Medical Evangelism section in the journal. An excellent article, "Ministry From the Medical Angle," appears on page 29 of this issue.

## This Month's Cover

ON Sunday night, May 23, at the last meeting of the Ministerial Council, with Glenn Calkins as chairman, your Ministerial Association secretaries led out in the meeting, the theme being—"Reaffirming Our Objectives and Facing the Future." At the close of the service a special altar call was made for reconsecration and rededication to the service of God. The church where the meeting was held was crowded, but as many as could, moved forward and overflowed onto the rostrum. Those who could not find place because of the crowd, stood where they were with bowed heads. The cover picture presents, in a feeble way, the deeply moving scene that took place on that closing night.

# "Behold I Come"

WALTER SCHUBERT

*Associate Secretary, General Conference Ministerial Association*



THE recent Ministerial Association Precouncil, as well as the General Conference sessions which are now in the past, brought marvelous experiences to those in attendance. The motto of the Ministerial Council was "Thine Be the Glory." That motto made us all realize that for every soul who is being brought to Christ only He can have the glory. For we as human beings are only instruments in the hands of the Holy Spirit for the salvation of the lost. It is well to keep this motto always in mind, in order to keep us humble and obedient to the Paraclete so that we might

labor successfully in the Lord's vineyard.

During the General Conference sessions most of the sermons and reports were delivered under the inspiration of the motto "Behold I Come." These words rang through my mind every day as I saw them hanging before me in the great auditorium. Yes, world conditions in the political, economic, social, and moral spheres show that our great hope of the second coming of Christ is on the verge of being realized. The more I pondered the words "Behold I Come," the more I realized that to a certain extent it is for us to decide when He shall come. In *Evangelism* Ellen G. White wrote in the year 1901 that if the church had fulfilled by that time its commission





of evangelizing the world, we would have been in heaven by then. So we are already fifty years behind time. The Lord is anxiously waiting for His church to preach the gospel to "every nation, and kindred, and tongue, and people." Let us believe this motto, "Behold I Come," with all of our hearts, and may it move us as ministers into action, praying for the latter rain in our own lives so that He can finish His work through us and the 924,822 church members.

#### *What Could Be Achieved!*

According to the last statistical world report we have at present 14,676 men and women who carry credentials as ordained or licensed ministers, and missionary cre-

dentials or licenses. If every one of us under the guidance of the power of the Holy Spirit and with the help and hearty collaboration of our good-sized membership and our institutions would bring into the saving light of the gospel an average of ten souls a year, it would mean 146,760 yearly additions to our church that is waiting anxiously for the Lord's return. If this could be attained, by the next General Conference session there would be 587,040 new believers in the church, who in turn would be helping to finish the work. That can be accomplished, and much more, if we as the ministry at large would really go through the heart-searching experience of desiring, with fasting and prayer, the baptism of the Holy Spirit, and commit our

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At the General Conference session well over 20,000 people attended the first weekend. Here is part of the crowd of 15,000 adults that met in the San Francisco Cow Palace for the Friday night and Sabbath services, while another 7,500 crowded into the Civic Auditorium for the youth services.



will entirely to His will in all branches of our activity. Yes, even greater things would be accomplished and miracles would be wrought.

### ***Larger Plans Must Be Launched***

The Spirit of prophecy states:

"We are altogether too narrow in our plans. . . . We must get away from our smallness and make larger plans. There must be a wider reaching forth to work for those who are nigh and those who are afar off."—*Evangelism*, p. 46.

Conference and mission committees with faith in the living God can draw greater plans for practical evangelism. Every minister, pastor, or evangelist may conceive a plan of evangelism for his territory and submit it to the president of the field for study. The era of evangelism is not past. The greatest movement of evangelism is still before us. Let us inaugurate a total plan of evangelism in the sense of all types and methods and talents; efforts, small or large; short, long, or of the spearhead type—as the talents of workers might warrant, as the means of collaborators are available, and in harmony with the ability of every worker involved.

Let us, through public meetings, transform some of our small struggling groups of believers into strong churches. Let us double the membership of the smaller churches, injecting new spiritual life into them. Let us enter into virgin territories, raising up new companies and churches according to the Lord's plan.

The minister should not look exclusively upon the heavy burdens of shepherding his assigned flock in his appointed area, when there are hundreds of thousands and sometimes millions in his territory who do not know the truth and who must be warned.

It is so easy to be absorbed in taking care of the 500 or 1,000 members of the district and lose sight of the 500,000 or more in the same territory who must be enlightened with the gospel.

Let us launch out with faith doing great things for God. May every field and minister earnestly seek for ways and means to finish the work in his area and find a solution for bringing the saving message to every man and woman in his territory. Faith in evangelism must be exercised and faith that God will guide us in the preaching of the gospel in every city, town, and village.

### ***God Will Not Fail Us***

The following inspired statement is a great encouragement as we consider the many (humanly speaking) unsolvable problems of evangelism, such as indifference of the public to the message, persecution, lack of means or men:

"Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp."—*Testimonies*, vol. 4, p. 163.

Let us move forward from this blessed 1954 Pre-session Ministerial Association Council and General Conference session with the same undying determination to finish the task before us as was manifested by Paul in conquering the Roman Empire for Christ. His problems, humanly speaking, were insurmountable, but he knew that God who commanded to preach the gospel to every creature could make the impossible possible. Ponder again what he wrote through inspiration: "I can do all things through Christ which strengtheneth me." So can we also, and we will do it, because He is with us "even unto the end of the world. Amen."

## **FROM WITHIN**

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¶ "MEN will never be truly temperate until the grace of Christ is an abiding principle in the heart. All the pledges in the world will not make you or your wife health reformers. No mere restriction of your diet will cure your diseased appetite. Brother and Sister ——— will not practise temperance in all things until their hearts are transformed by the grace of God. Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness."—*Special Testimonies to Ministers*, Series A, No. 8, p. 54.

# Our Attitude in Public Prayer

A. V. OLSON

General Conference Vice-President



**I**N THE early days of the Advent Movement when our churches met together for Sabbath school and worship, it was customary to kneel for the opening prayer. This was still the case in the early days of my ministry. I cannot recall visiting a Seventh-day Adventist church then where the worshipers did not kneel for the opening prayer. Even today this reverent custom prevails in most of our churches. Unfortunately, there seems to be a tendency in some places, for one reason or another, to drift away from it.

Recently, when the *Manual for Ministers* was being revised, this matter was given careful consideration, with the result that a chapter on "Public Prayer" was prepared and included in the new manual. This chapter sets forth the instruction given us on this subject in the Bible and through the Spirit of prophecy. This chapter, like all the other chapters in the manual, has been approved by the General Conference Committee.

The new manual is now off the press and is available to every worker. However, because of the importance of this matter, we are reproducing herewith the entire chapter on "Public Prayer."

It is hoped that our workers will give the content of this chapter the attention it deserves, and that they will use their influence in our churches in favor of following the instruction that the Lord has been pleased to give us regarding our attitude and posture during the public prayers connected with our church services. The chapter reads as follows:

"Prayer is an important part of every service of the church. Its content, its length, the manner in which it is offered, the attitude of the petitioner and the worshipers, are all matters of such importance that the Lord has given much instruction concerning them.

"All need to 'worship the Lord in the beauty of holiness.' 'To the humble, believing soul, the house of God on earth is the gate of heaven. . . . The church is the sanc-

tuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshiping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds.'—*Testimonies*, vol. 5, p. 491.

"In our private devotions 'there is no time or place in which it is inappropriate to offer up a petition to God' (*Steps to Christ*, p. 103). 'We may speak with Jesus as we walk by the way,' and 'when engaged in our daily labor, we may breathe out our heart's desire' (*Gospel Workers*, p. 258). The Lord hears the sincere prayer at all times and on all occasions. The psalmist prayed on his bed during the night watches, Jeremiah was heard 'out of the low dungeon,' where he was 'sunk in the mire,' and Peter was rescued from a watery grave by the prayer, 'Lord, save me.' The publican was justified as he stood 'afar off' and with bowed head cried out in humility, 'God be merciful to me a sinner.'

"The evidence is abundant, however, that the most appropriate and reverential attitude in prayer is shown in the bending of the knees. We read that Solomon, during the dedication ceremony of the Temple, 'kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven' (2 Chron. 6:13), and that Daniel opened the windows of his chamber toward Jerusalem and 'kneeled upon his knees three times a day, and prayed, and gave thanks before his God' (Dan. 6:10). The psalmist said: 'O come, let us worship and bow down: let us kneel before the Lord our maker' (Ps. 95:6). Of Jesus in the Garden of Gethsemane we read: 'And he was withdrawn from them about a stone's cast, and kneeled down, and prayed' (Luke 22:41). After Paul had finished his instruction to the elders of Ephesus at Miletus, 'he kneeled down, and prayed with them all,' and when his ship stopped at Tyre for a few days and was

ready to leave, the believers took Paul and his companions out of the city by the seashore, and Luke says, 'We kneeled down on the shore, and prayed' (see Acts 20:36; 21:5).

"To bow down when in prayer to God is the proper attitude to occupy. . . . Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God. . . . We hope that our brethren will not manifest less reverence and awe as they approach the only true and living God than the heathen manifest for their idol deities, or these people will be our judges in the day of final decision. I would speak to all who occupy the place of teachers in our schools. Men and women, do not dishonor God by your irreverence and pomposity. Do not stand up in your Pharisaism and offer your prayers to God. Mistrust your own strength. Depend not in it; but often bow down on your knees before God, and worship Him. And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth.'—ELLEN G. WHITE, *Notebook Leaflets*, vol. 1, Methods, No. 7, pp. 1-3.

"In the church service it is appropriate for both ministers and congregation to kneel facing the pulpit whence goes forth the messages from His Holy Word.

"When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual.'—*Testimonies*, vol. 5, p. 493.

"When it is necessary for all speakers at a church service to appear before a microphone, it is recommended that if possible provision for a second microphone at a convenient level be made, so that the one offering the prayer may kneel with the congregation for this part of the service.

"Let us conduct our public prayers in a manner which God has indicated as pleasing to Him, that we may ever preserve the spirit of reverence in which man should approach his Maker. In announcing a prayer, it would be well to ask the congregation to kneel in prayer rather than to bow, as the latter does not give direct instruction as to what is expected.

### *"When It May Be Appropriate to Stand for Prayer"*

"Although bowing on our knees is the most appropriate attitude during a public prayer, we must not conclude that the Lord will not accept the petitions when the ministers and congregation remain standing, as during the invocation, benediction, evangelistic services, or when all stand in consecration while prayer is offered. We also find situations in the Scriptures in which, under certain conditions, worshipers stood while prayer was offered, as in 1 Kings 8:55: 'And he stood, and blessed all the congregation of Israel with a loud voice.' Also, when the condition of the floor or the seating arrangements make it impracticable or well-nigh impossible for the congregation to kneel, it is appropriate for the people to stand while prayer is offered.

### *"The Minister Kneels as He Enters the Pulpit"*

"When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips."—*Ibid.*, pp. 492, 493.

### *"Counsel Regarding Public Prayers"*

"The prayers offered in public should be short and to the point. God does not require us to make the season of worship tedious by lengthy petitions. Christ did not enforce upon His disciples wearisome ceremonies and long prayers. . . .

"A few minutes is long enough for any ordinary public petition. There may be instances where supplication is in a special manner indited by the Spirit of God. The yearning soul becomes agonized, and groans after God. The spirit wrestles as did Jacob, and will not be at rest without the special manifestation of the power of God. At such times it may be fitting that the petition be of greater length.'—*Gospel Workers*, p. 175.

"Prosy, sermonizing prayers are uncalled



for and out of place in public. A short prayer, offered in fervor and faith, will soften the hearts of the hearers; but during long prayers they wait impatiently, as if wishing that every word might end it.—*Ibid.*, p. 179.

“Some think it a mark of humility to pray to God in a common manner, as if talking with a human being. They profane His name by needlessly and irreverently mingling with their prayers the words, ‘God Almighty,’—awful, sacred words, which should never pass the lips except in subdued tones and with a feeling of awe.

“‘High-flown language is inappropriate in prayer, whether the petition be offered in the pulpit, in the family circle, or in secret. Especially should the one offering public prayer use simple language, that others may understand what is said and unite with the petition.’—*Ibid.*, pp. 176, 177.

“How appropriate is the petition offered to God in which the Deity is addressed in the solemn form ‘Thee’ and ‘Thou’ instead of the common form ‘you.’

“It is our privilege to pray with confidence, the Spirit inditing our petitions. With simplicity we should state our needs to the Lord, and claim His promise with such faith that those in the congregation will know that we have learned to prevail with God in prayer. They will be encouraged to believe that the Lord’s presence is in the meeting, and will open their hearts to receive His blessing. Their faith in our sincerity will be increased, and they will listen with willing ears to the instruction given.

“‘Our prayers should be full of tenderness and love. When we yearn for a deeper, broader realization of the Saviour’s love, we shall cry to God for more wisdom. If ever there was a need of soul-stirring prayers and sermons, it is now.’—*Ibid.*, p. 177.”—*Manual for Ministers*, pp. 74-80.

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**SELF-DENIAL** Just as a little drop of water mixed with a lot of wine seems entirely to lose its own identity, while it takes on the taste of wine and its color; just as iron, heated and glowing, looks very much like fire, having divested itself of its original and characteristic appearance; and just as air flooded with the light of the sun is transformed into the same splendor of light so that it appears not so much lighted up as to be light itself; so it will inevitably happen that in saints every human affection will then, in some ineffable manner, melt away from self and be entirely transfused into the will of God.—BERNARD.



## “The Holy Spirit Moved Among Us”

THE great meeting is over. We have just left the Civic Auditorium, where the delegates and thousands of others met for the farewell vesper service. Many are already heading for home, making their way back to the scenes of their labors, back to their scattered flocks, back to the joy of service. The last few of the attractive display booths are disappearing as box on box is wheeled away for dispatch by freight. And yet withal a note of joy and praise is heard on every hand. “This has been the best General Conference ever,” is what hundreds are saying. And it truly was a great meeting.

To have been able to attend this forty-seventh session of the General Conference was a privilege indeed. Not only was it the largest by far, but it was also one of the most spiritual and inspirational gatherings. “How good and how pleasant it is for brethren to dwell together in unity!” cried an ancient prophet. Just such an experience as he described marked this gathering from first to last. Even when changes came that brought possible disappointment to some, the spirit of unity, love, and confidence was unbroken.

And it was a busy time. Those who planned the program saw to it that there were no “dead spots” anywhere. It was both balanced and inspiring. Every night, except the two Sabbath evenings, provided opportunity for the overseas divisions to give a varied and vivid portrayal of the activities and adventures for Christ in their areas of earth. Time was when a missions symposium on Sabbath afternoon sufficed as the inspiration for mission endeavor. But in more recent years, so vast and so interesting has the work become that even nine evenings were not sufficient for these great world divisions to report. Several daytime

periods were also needed to bring to the delegates the story of the progress of the Advent message in full. Pageantry added much color to the reports. These are truly wonderful days in which to witness the expanding work. God is indeed going before His messengers. His opening providences are tremendous.

The Ministerial Council that convened just prior to the opening of the session created an atmosphere of spiritual fervor that carried over into the business sessions. From the opening meeting of the council, when R. R. Figuhr, now General Conference president, addressed the ministry, right through to the consecration service that climaxed the council, all were conscious of the presence of the Spirit of God. Those in attendance will not soon forget that final scene of rededication, when every worker present responded to God's call. It was a moving spectacle as, beginning with the youngest workers through to the eldest, group after group arose and made their way to the front. The choir loft was made available and was filled to overflowing. Soon the aisles were blocked as hundreds of sincere seekers expressed their heart's desire in this act of surrender. The expression of one who was present was both pertinent and accurate. He said, "Everything that had been discussed during those intensive days seemed to come into focus as the Holy Spirit moved among us. And we could do nothing else but follow on." Not only ministers but Bible instructors, teachers, and wives of ministers also entered into that experience.

#### *"Thine Be the Glory"*

So many times we heard men say, "How I wish that every worker from my field could have been here to get the benefit of this council!" Of course, that was impossible, but the next-best thing will be the book that will incorporate all the sermons, counsels, and discussions. Yes, the whole of that Ministerial Council was recorded and will soon be made available to the field through the Ministerial Book Club. Our faithful recorders caught all the rich color of the discussions. Nothing will be lost. We are sure that this is one book that will be in great demand.

"Thine Be the Glory" was the motto of the council, and this motto will be the title of the book. Hundreds of our brethren remarked on the appropriateness of that

motto. Said one in thoughtful mood, "Too long too many of us have given glory to ourselves and our methods. It's time we changed. This council has given a new emphasis and will help to point the way to true success." We hope it will, for that was its purpose. And God, who so signally led, will, we are confident, continue to guide as a consecrated ministry moves ever forward into more fruitful endeavors. Our drawing closer to one another in fellowship and service makes it possible for God to pour out upon us His mighty Spirit of power. That is what we need and what we seek.

Yes, it was a precious time, and we look back upon it all with appreciation and deep gratitude to God. And as we look forward to the future it is with renewed courage and hope. Sensing that the Lord God of hosts is with us, let us walk humbly with Him. The little chorus that we sang so heartily during the council is our constant prayer—

"Thine be the glory, and Thine be the praise,  
Thine be the victory through all of our days;  
Thine be the power in hearts pure and true,  
Thine be the glory in all that we do."

R. A. A.

### **Association Work Enlarging**

THE General Conference in session, in considering the work of the Ministerial Association, felt the time had come for special help to be given to our evangelists in two very important areas. Therefore two brethren with outstanding experience in their particular fields were called to be associate secretaries. These are Walter Schubert, former Ministerial Association secretary for the South American Division, and E. E. Cleveland, former union evangelist for the Southern Union. Brother Schubert has had outstanding success working among peoples in strongly Roman Catholic countries, and Brother Cleveland has been signally blessed in his work among the colored populations in this country. Each of these brethren will make a strong contribution to the work of the Association, and we welcome them into our happy fellowship here at headquarters.

Our esteemed colleague Robert M. Whittett, who has served so faithfully as one of our secretaries, has been called by the Columbia Union. He begins his work in a

large evangelistic campaign in the Potomac Conference. We will miss his genial personality, but the field will benefit from his strong leadership in a work he loves.

A fuller report of the Association plans and personnel will appear in an early issue, but we felt our readers would appreciate this item of news. Significant additions were made also in some of the overseas divisions. These also will be reported later.

As we and all of our other brethren who have been called to serve the cause here at headquarters enter upon our new responsibilities, we would say in the words of the great apostle, "Brethren, pray for us."

R. A. A.

## News and Announcements

### *Pulpit Digest's* Special Issue on Hydrogen Cobalt Bomb

THE June, 1954, issue of the *Pulpit Digest* is devoted entirely to the Hydrogen Cobalt Bomb, and we believe every evangelist in our ranks who does not regularly subscribe to this journal will want to obtain a copy of this special issue. Many of our pastors and other workers will also be interested.

The issue leads off with a strong editorial on the subject followed by a startling article—"The Economical Continent-Size Bomb," subtitled, "Now we have a practical means for killing every living thing on a continent or even the whole planet." This is written by William L. Lawrence, science reporter for the *New York Times*.

This is followed by a section of thirty-seven pages of comments from leading thinkers, scientists, politicians, educators, and ministers, such as Harold Urey, Bertrand Russell, Pandit Jawaharlal Nehru, Eleanor Roosevelt, Karl Menninger, Robert J. McCracken, Frank Laubach, and fifteen others.

The issue closes with four sermons: "All God's Chillun Got Bombs," by Harold A. Bosley; "The Christian in the Atomic Age," by William G. Pollard; "What Can Christians Do Now?" by Edward H. Pruden; and "The World Challenge to Churches," by Harold J. Ockenga.

Copies can be obtained by writing to *Pulpit Digest*, Great Neck, New York. Prices: single copies, 25 cents, two to five copies, 25 cents each. Larger quantities at lower prices.

B. G.

## New Bible Film

A FEATURE-LENGTH documentary film on the history of the Bible had its preview in New York. It is sponsored by the American Bible Society. Titled "Our Bible—How It Came to Us," the film is available for rental to churches, Sunday schools, and educational institutions, and for educational television. A plan is under consideration to add sound tracks in foreign languages, so that audiences abroad can understand it, the society disclosed.

AUGUST, 1954

The film treatment is divided into three parts—the formation of the Bible, how it spread across Europe, and how the English Bible came into being. One of the early scenes shows a hooded figure, whose face is not revealed. This is described as Jesus reading aloud from the scroll of Isaiah to a small group of people in a Nazareth synagogue. The story then moves through the early writings of the apostles, and the emperor Constantine, who in the fourth century ordered 50 copies to be made of original manuscripts, down to Jerome and the Latin Vulgate, authorized text of the Roman Catholic Church. Later episodes depict Martin Luther; William Tyndale, who was burned at the stake; and King James I of England, who in 1611 was responsible for the Bible version used by Protestants for more than 300 years. A section of the film deals with manuscripts, archeological discoveries, and modern revisions, culminating in the 1952 Revised Standard Version of the Bible. Dr. Erick M. North, the American Bible Society's general secretary, was superintendent of the film project. He was aided by many specialists in Christian history and religious education.—Religious News Service.

## Spending More Time on Sermons

MINISTERS today are spending more time than ever before in preparing their sermons, it was reported at the nineteenth biennial meeting of the American Association of Theological Schools in Chicago.

Dr. H. Richard Niebuhr, on leave from the Yale University Divinity School to direct a survey of theological education financed by a \$65,000 grant from the Carnegie Foundation, told 119 delegates at the meeting the reason is that the man in the pew is listening more carefully than ever before.

Dr. Niebuhr also noted a "manifest lack of complacency among Protestants" and said there is "wider interest in what the church can do." Churchgoers want to know "how they can help save as well as be saved," he said.

Among the aims of the survey, which began July 1, 1954, and will run fourteen and one-half months, will be to define the role of the minister in contemporary life, determine what is a "good" minister, and how seminaries can help prepare them, Dr. Niebuhr said.

A major problem of preachers today, he said, is the need to communicate equally well with groups of different backgrounds—the intellectual, the industrial worker, the foreign born.

Findings of the survey, to be conducted in the United States and Canada, will be passed on to seminaries of all denominations.—Religious News Service.

REALLY you folks are doing an unusually fine job in presenting material that is so practical and helpful. The last number on the special services of the church (Jan., 1953) is outstanding. I enjoy the Pointers to Progress and read them carefully. I thought that the editors of *THE MINISTRY* might like to know that the magazine was being read with more than casual interest.—O. D. WRIGHT, Pastor, Rochester, New York.



# PULPIT

## *Pointers for Preachers*

### **The Minister's Calling, Work, and Responsibility**

R. R. BIETZ

*President, Southern California Conference*

#### **PART I**

##### ***Our Calling***

**T**HE call to the ministry is sacred, and not just another vocation. In *Gospel Workers* we read:

"The minister who is a co-worker with Christ will have a deep sense of the sacredness of his work, and of the toil and sacrifice required to perform it successfully. . . . The true minister will do nothing that would belittle his sacred office. He will be circumspect in deportment, and wise in his course of action. He will work as Christ worked; he will do as Christ did."—Pages 16, 17.

Everyone on the conference pay roll has a sacred responsibility to live right and work as unto God. Woodrow Wilson said:

"You do not have to be anything in particular to be a lawyer. I have been a lawyer, and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor undergo any strong spiritual change, to be a merchant. The only profession which consists in being something is the ministry of our Lord and Saviour . . . and it does not consist of anything else. It is manifest in other things, but it does not consist of anything else."

Once we have experienced the call, we should not hesitate to lay claim on being God's emissaries. We should not be uncertain or timid about feeling that God has called us. Nor must we neglect to give good evidence of it in our lives. Neither does this feeling that we are called give us permission to parade boastfully. This would be evidence that we are not called. We can be confident yet modest. As someone said, "One walks then with a firm tread, lifted carriage, and steady eye, showing the ministry to be a delight no matter what comes or does not come."

##### ***Our Work***

As we look ahead we should do so purposefully. We have a task to perform. We must plan and work to finish the task. Every church,

every conference, to be successful, must have a forward look. Plans must be not only laid but executed. We must not only hope to do but *do!*

*Every pastor should have a going program.* No man who takes his calling seriously can be satisfied to have a *status quo* program. It does not matter so much the method followed, so long as we have a program that is productive. Every worker should have definite objectives. The cause of God is never glorified by those who have only a desire to run but who care not in which direction. Ahimaaz didn't care whether his activity was purposeful—he was concerned only to have activity. Our conferences should offer little hope for the tribe of Ahimaaz.

The pastor is the most important link in the chain of denominational workers. Reduced to its simplest terms, the program for the pastor consists of two great objectives. These are stated by Christ. The first one is mentioned in John 17:12: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

Here we find a program of evangelism concentrating on the sheep within the fold. It is a program of indoctrination—of building up the spiritual health of the sheep. Every department of the church should have a *feeding* program, building up the spiritual life of the members. The pastor stands at the head of this entire program of evangelism within the church.

The second type of evangelism is mentioned by Jesus in John 10:16: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." To find the sheep outside we must have the help of the sheep inside. The sheep inside should be healthy, or else they will be of little or no help in finding those who are outside.

In every church there should be a program of vigorous missionary work. The work will never be finished until we can get the members

to work for the nonmembers. Every effort of the sheep will strengthen the work of the shepherd. Public evangelism, even though difficult, will take on new life if only the members help in the program. There must always be a program of evangelism for the sheep not of this fold, even though it may not be public evangelism.

### *Our Preaching*

Every now and then telephone calls come asking, "Why don't we hear the message any more?" Many times these calls come from persons who believe that preaching the message consists of giving a double-barreled blast at the Papacy, or a broadside at some offshoot. Complaints coming from persons with such attitudes never give me much concern. Nevertheless it is important that we ask ourselves, "Do I give the distinctive truths for this hour to my congregation?" I think we fail at times in the kind of sermons we preach. We should always have our sermons built upon the sure Word of God. This should be our only text. We should study it more thoroughly and more deeply.

Sermons are more than compilations of newspaper clippings, more than columns of statistics, more than articles we read in some religious journals, and more than Spirit of prophecy quotations. Sermons are born out of deep conviction. They grow in the heart of the preacher through consecrated study, righteous living, prayer and meditation, and actual contact with life situations. I doubt whether our congregations want many dissertations on social problems or essays on aspects of the religious situations in the world. I doubt whether they are interested too much in the views of men of learning, reputation, and standing. I doubt whether they believe that we or anyone else knows much about the political situation of the world. I do believe, however, that our people, and the people not of our faith, want to know what God thinks. They want to be told, and emphatically told, what God says in His Word. There is no durable satisfaction in anything else. Dr. Ralph Sockman, Methodist minister of Christ Church, New York, stated:

"The teaching function of the ministry must be recaptured and re-emphasized if we are to leaven the sudden ignorance of our time. This effort will mean more use of our Bible. Many young ministers seem afraid to use the Bible in the pulpit. . . .

"Overdue is a revival of expository preaching. . . . The doctrinal preacher who takes the lasting teachings and brings them down to the present in living form is like the incandescent current that comes from a source far behind the light."—*Best Sermons*, 1946 ed., pp. xiv, xv.

By and large we as Adventist ministers have yet to find the way of taking our great prophetic and doctrinal truths and making them living, dynamic, and soul-saving. The mere theory, the mere skeleton of prophetic truth will never draw thirsty souls to the fountain of living waters. The preacher who feeds his mind and his soul on the message of the Bible need never have anxious moments during the week wondering what will turn up in the way of a theme for his Sabbath sermon.

The minister must be continually improving his mental capacity.

"Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning, and putting to practical use the knowledge gained."—*The Ministry of Healing*, p. 499.

We cannot all attend the Seminary. However, we can all study. The degree means little unless the mind keeps on advancing. There is danger that we neglect our study in favor of committee and board meetings. The pastor cannot afford to do this. If it is one or the other it should be study. Sermons seldom grow in committee meetings.

### *Our Finances*

In 1 Timothy 3 we read that the life of a bishop should be "blameless, . . . not greedy of filthy lucre; . . . have a good report of them which are without." A minister must have a good reputation. There are altogether too many who have brought reproach upon the ministry by their negligence in financial matters. Although it is best not to have any debts, there is no reason why, in our present economy, a man cannot have a debt. If we do buying on the installment plan, let's be sure we keep the buying under control so that our credit will never be called into question. It would be better to get along without some things rather than buy so much that we cannot pay for it. Through installment buying we can either build a good credit or completely ruin the credit that we might have.

There may be times when a minister has to borrow money. It would be best not to go to his brethren for a loan. Owe no church member anything except the obligation of preaching the Word, rebuking and exhorting. A member who lends you money will, in most cases, believe he has done you a great favor. If it is necessary to borrow money, go to the bank, which is in business to make loans.

All conference workers should be honest and



faithful in tithes and offerings. I have known of cases where ministers neglected their tithes over a long period of time. How can we be exemplary if such neglect is practiced? A man who fails to be prompt in meeting his obligations to the Lord will sooner or later find himself out of the cause of God.

In the handling of conference funds the minister should exercise great care. Funds must be sacredly kept. For every dollar received strict account must be given. For every expenditure there should be a voucher. This is required for your protection and the auditor's sweet disposition. No worker should dip into evangelistic funds and use them for his own needs. Reasoning that we should pay ourselves a bit for overtime is fallacious reasoning. We all work overtime and we are not paid for it. Our conscience should be sharp on these matters.

There are times when inexperienced workers demand of the church treasurer that certain church funds be transferred. The treasurer of the church is under no obligation to transfer any funds without church board action. In fact, if he does so he disqualifies himself for the office. Only the unethical worker would bring the church treasurer into such an embarrassing situation.

### Side Lines

Every now and then in the denomination we hear of some workers who find it profitable financially to engage in side lines. The ministry has been accused of selling everything from cars, real estate, and razor blades to honey and vitamin pills. Many of these accusations are entirely false. A few, however, have transgressed and by their indiscretion they have given people a chance to put all of us into the same category. One misdemeanor on the part of a minister can throw a great deal of suspicion upon the rest of us. We should guard jealously the reputation of the ministry.

"Ministers cannot carry the burden of the work while at the same time they are carrying the burden of farms or other business enterprises, having their hearts on their earthly treasure. Their spiritual discernment is dimmed."—*Gospel Workers*, p. 340.

"Ministers should have no separate interest aside from the great work of leading souls to the truth. Their energies are all needed here. They should not engage in merchandise, in peddling, or in any business aside from this one great work."—*Testimonies*, vol. 1, p. 470.

Along with these statements is another one the conference committee should think about:

"They should not engage in worldly enterprises, for this disqualifies them for giving their best pow-

ers to spiritual things. But they are to receive wages enough to support themselves and their families."—*Ibid.*, vol. 7, p. 250. (Italics supplied.)

I believe that in most instances our conference workers are well cared for. When we take into consideration the subsidies we receive, our salaries become quite sizable. If there are those, however, who face financial difficulties they should seek counsel from the conference administration.

### Accepting Gifts

I do not suppose any of us would have any compunctions of conscience about receiving a gift as long as we felt it was given with no ulterior motive. Gifts can be real blessings to both the giver and the receiver if given from a heart that wishes to express sincere appreciation. Such a one expects no favors in return. Paul received a gift from the Philippians: "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account" (Phil. 4:16, 17).

There is, however, a different kind of gift acceptance that is highly unethical. Some ministers deliberately convey impressions to the brethren that they are underpaid—their hands are always open, always extended for personal benefits. Such behavior on the part of the worker is not in harmony with good ethics and reveals a selfish heart. Because of the people's respect for his position, the minister can be a parasite preying upon the emotions of those who respect his office most. He can literally line his pockets with money. But remember, sooner or later the congregation will "have his number," and usually it is "thirteen." Talk will start, confidence will be shattered, and the conference will have to get the van ready for another moving job.

Congregations at times even take up offerings for workers. Maybe they call it a "love offering." Such plans can be stopped by the workers if they desire to do so. However, should an offering be taken it is an easy matter for the worker to express his sincere appreciation of the congregation's thoughtfulness, and then turn the entire amount over to some worthy project. Evangelistic equipment might be a worthy project. One would need to carry the confidence of the congregation, however; but in the long run they would think more highly of him because of the unselfish spirit shown.

"Selfish interest must be swallowed up in deep anxiety for the salvation of souls. Some ministers have labored, *not* because they dared not do otherwise, *not* because the woe was upon them, *but* having in view the wages they were to receive. . . .

"It is entirely wrong to buy every errand that is done for the Lord. . . . If ministers give themselves wholly to the work of God, and devote all their energies to building up His cause, they will have no lack."—*Ibid.*, vol. 2, pp. 344, 345. (Italics supplied.)

(Continued next month)

## "Know-How" or "Know Whom"

W. EARLE HILGERT

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

AND Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. . . . And he builded a city, and called the name of the city, after the name of his son, Enoch." "And Enoch walked with God . . . three hundred years . . . : and he was not; for God took him" (Gen. 4:16, 17; 5:22-24).

Cain stands as Exhibit A of a man who had what we in our day choose to call know-how. It is plain from his experience with Abel that he took great pride in his own accomplishments and bristled at the thought that the accomplishments of anyone else might be superior to his own. Cain had know-how to cause the earth to bring forth more bountifully than anyone else, and after the terrible experience with Abel, when he went out from the presence of the Lord, when he turned his back upon God, he determined to show that he had a greater degree of know-how. He could organize, he could construct the first city of which we have record in the history of mankind. Cain would doubtless have felt very much at home with his know-how in our world of 1954.

How frequently we hear this word, this so-called word *know-how*! It isn't really a pretty word; it isn't even a precise word. It is a sort of hybrid mongrel that represents a vague superiority feeling that our generation feels over those who have gone before it, and I think that sometimes even we as Seventh-day Adventists who believe and look for a "city which hath foundations, whose builder and maker is God"—even we sometimes tend to fall into a sort of mistake about the calendar, for we feel that because grandfather did not ride in an automobile and never saw one; because grandmother did her washing with a washboard and washtub, and neither had heard a radio or seen TV or thrilled at the sight of an airplane, they were somehow not quite as smart as we are; and a step further—that somehow they were not quite as good as we are; that somehow God has blessed us more than anyone else

in history by giving us so many material things. We may forget that they never shuddered, either, at the thought of atomic bombs. But even there we have the know-how—to build bigger bombs. And as long as we sit back and pay taxes, we will build up more than our neighbors and we will be all right—we have the know-how. And with whatever is left we can surround ourselves with many gadgets of material life, and life can be beautiful—with a little down and easy payments.

It is the old, old story of confusing the means of production with the good that one hopes to do. And as we look back to Cain's time, we see that his descendants bore out the philosophy of life that he had championed. You remember there was that remarkable family, Jubal the musician, "father of all such as handle the harp and organ," and Tubal-cain, the man who knew how to make bigger and better gadgets than anyone else. They were geniuses. They were men who were outstanding in the arts and crafts.

And then there was their father, Lamech, a man who is known for three things in the early history of this world. As far as we know he was the first man to break the family tie and introduce polygamy. He was the second man, so far as our record tells us, to commit murder. And then he was a man who could, after committing such a deed, compose a poem about it. That was Lamech, a man who exemplified this philosophy of life, a man who was a strong man, a man who was an artist, a man of letters, in the true sense of the word, a man who was willing to break with the social organization of his day; and yet not a good man, but a man who with his family exemplified the philosophy of life that their forefather Cain had started; a man who with his family represents the type of world of which God finally said it repented Him that He had made man, and He destroyed it. But they had know-how.

### *Enoch—a Contrast*

And then there was Enoch, the seventh from Adam. And you know, if we count the generations from Adam in Cain's and in Seth's descendants, it would appear that Enoch and Lamech were contemporaries. We are told that "Enoch walked with God . . . three hundred years, . . . and . . . God took him." But we are not told that Enoch was a great inventor. There is no indication that Enoch was a man of arts or letters. As far as we know Enoch was not outstanding for know-how, but Enoch had something much more important—Enoch knew *what*; Enoch knew *whom*. The prophet Jude,

many, many centuries after Enoch, tells us what it was that Enoch knew: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (verses 14, 15).

When we look at Lamech and his crew we see the record of the world in which Enoch was witnessing for God, and that daily walk of Enoch with God. For more than 100,000 days Enoch walked with God. Day by day, in spite of the fact that Enoch lived in the world in which he was, he learned and developed such a godly character that the Lord God finally took him out of this ungodly world directly into the courts of glory. Enoch knew *what* and *whom*.

Another man who knew *what* is Job. You remember how he sat on the ashheap, unspeakably afflicted bodily, perhaps even more afflicted mentally, with his three friends arguing with him day after day, telling him, "Certainly you have done something terrible, that God would treat you as He has," and then his own wife came to him, saying, "Curse God, and die!" There was no one in the world who could understand his situation, no one to sympathize with him. His own body was racked with pain. And yet in the midst of that, Job knew *whom*. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet [and you can see a smile of confidence on Job's face] in my flesh shall I see God" (Job 19:25, 26).

Another man, the apostle Paul, knew *whom*. As he sat in that old Roman dungeon after having already spent years as a prisoner, with his lifework behind him and with no prospect of the future except a martyr's death, he could write to his dearest friend, "I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). The apostle Paul knew *whom*.

May we who live in a world that measures its standards by materialism, a world in which the measure of all things, it would almost seem, is know-how—may we, like Enoch, who lived in a similar world, and Job, and the apostle Paul, know *whom* we have believed, and that He is able to keep that which we have committed unto Him against that day.

## Exercising Care

D. C. PRENIER

*Home Missionary, Radio, and Sabbath School Secretary  
Central American Union Mission*

OF THE many resolutions acted upon during the 1953 Autumn Council, there is one, wisely stated and adopted, that should stand out from most others for its universal timeliness and application for the entire world field. I refer to the action bearing the title, "Exercising Care Not to Give Offense." It is as follows:

"WHEREAS, The Saviour always avoided giving needless offense to anyone; and,

"WHEREAS, The sharp thrusts, spoken or written, are not in harmony with the spirit of religious tolerance that should characterize Seventh-day Adventists; and,

"WHEREAS, Such practices 'will certainly do harm, and . . . will hedge up the way, and hinder us from doing the work that we should do in order to reach all classes,'

"We recommend, That with renewed vigilance we carefully consider our written and spoken words so as to make certain that needless offense is not given."—*Actions of the Autumn Council of the General Conference Committee, 1953, p. 41.*

Perhaps we have all been cognizant of some unfortunate instance in the past where some unhappy lessons had to be learned that could easily have been avoided; of experiences that originated with the careless or inaccurate utterance on the part of an unthinking brother or sister who realized only after it was too late that the great adversary of souls is ever present and ready to use a little spark of indiscretion or enmity, which can so easily fall from an irresponsible lip or pen, and cause it to touch off an unexpected and unquenchable conflagration of opposition—then hurl it back in our faces a thousandfold by hedging up the way for freely spreading the gospel of the kingdom in the field that had been ripe and waiting to receive the good news of salvation.

Some of this irreparable damage has even resulted in bloodshed or the threat of violence to the health and property of some of our dear workers in the more fanatical regions abroad, or in making it impossible for them to remain in the field because legal permission to inhabit that particular territory any longer was therewith denied, and all work of a religious nature was strictly forbidden to those entitled to stay.

We must all agree that it will pay to bring this important resolution, with an extra word of caution, to the attention of all of our churches and groups wherever we educate and encourage our members—as we must—to take

an active and aggressive part in presenting our sacred third angel's message. Though this holy warning to all the inhabitants of the earth cannot be presented thoroughly without pointing the finger with specific finality at the true Babylon and the real Antichrist, there is always the mature manner, the correct place, and the appropriate occasion for presenting it without having to fear any calamitous reaction.

Let us as leaders, by our own example and instruction, seek to make Psalms 19:14 the controlling principle in all of our relations with the great world audience and, at the same time, let us train our laity to cultivate the more winsome virtues of Christian character whereby our tact, our timely patience, our self-restraint in all of our expressions before the public will carry a hallowed ring of simplicity and conviction that will exalt our heaven-sent truth and will protect it from being trodden underfoot by our enemies.

### Sermon Outline

## "What Does Thou Here?"

CHARLES R. BEELER  
School of Bible Prophecy  
Southern Union Conference

- I. Do you remember how you felt as a child, when, engaged in some forbidden activity, you heard Mother call, "Johnny! What are you doing?"
- A. God asked Elijah (1 Kings 19:9, last part).
- B. He asks us today.
  1. *Why* are we here?
  2. What are we *doing* here?
- C. God has a purpose for Christians.
  1. Is *my* purpose the same as His?
  2. Am I fulfilling it?
- II. How Jesus would respond to the same question.
- A. He came to seek and to save the lost (Luke 19:10).
  1. God among men.
  2. Seeking the lost *where* they were lost.
    - a. In contact (one thing touching another) with with sinful men. (*Contact* is a key word throughout the sermon.)
    - b. Not contaminated by their sin.
    - c. As He touched the leper and healed him without succumbing to the leprosy, so in His coming in contact with sinners willing to receive His virtue, it passed to the sinner, healing him of spiritual disease.
- B. As He was sent, so we are sent (John 17:18).
  1. We are to seek and to save.
    - a. *Contact* necessary.
    - b. Will we be contaminated by this contact?
  2. God was *in* Christ, reconciling (2 Cor. 5:19, 20).

- a. Ministry of reconciliation given to us.
- b. Illustration of electromagnet: no attracting force when disconnected from the current.
- c. If God is in us, His saving power will save sinners through us.
- d. In *contact* with Jesus our *contacts* with men will be saving *contacts*.

III. The evangelism (soul-winning) *contact* is necessary (Matt. 28:18-20). ("Make disciples," A.S.V.)

- A. The church must not exist for its own good only.
  1. Rom. 10:14, 15.
  2. There must be aggressive action.
  3. "It is fatal to enter any war without the will to win it."—General Douglas MacArthur in the keynote address, Republican National Convention, 1952.
  4. We must storm the fortresses of evil.
  5. The church must enlarge, extend its ministry.
  6. Its influence must spread; its saving *contacts* must be multiplied through every member.
- B. The Christian life is Jesus' life.
  1. It is not merely similar to His.
    - a. Gal. 2:20.
    - b. It is the very life of Christ in us.
  2. It is to think, speak, act, as was natural to Jesus.
    - a. His contacts sought and saved the lost.
    - b. He gave up His life in death to save.
    - c. We must give up ours in service to save.
  3. Jesus, living in us, will save souls through us.
    - a. All who are Christians will "go."
    - b. They will "make disciples." (Success indicated.)
  - c. Soul winning will be the *normal activity* and the *principal interest* of their lives.
  4. Will you make (or renew) your covenant with God to work persistently and constantly for the salvation of some specific individual, and then another, and another? (*Gospel Workers*, p. 65.)

(Section III B. is adapted from ideas presented in the book *Every-Member Evangelism*, by J. E. Conant.)

## GOWNS

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# PASTOR *Shepherding the Flock*

## Shall We Sell Our Daughters?

ROBERT LEO ODOM

*Pastor-Evangelist, Texas Conference*

IS IT proper for a professed Christian father to *sell* his daughter?" The young woman who asked this question was a Christian, and had been married several months. Her young husband was an evangelistic worker in the denomination to which they belonged. She was exceedingly unhappy and was driven almost to despair. Her sense of justice had been outraged most cruelly by what her father had done to her. The tears streaming down her cheeks showed that a bitter struggle was raging in her heart while she told, between sobs, her tale of woe.

In making their plans for their marriage, the young man and woman, following the customs of her land, sought the approval of the girl's father. They were rudely shocked when he demanded a large dowry from the young man in return for the hand of the daughter. The young evangelist's income was low, for he was then only a beginner in his work and was drawing the minimum wage paid by the denomination to workers of his class. Besides, he had spent nearly all of his savings in getting an education in a Christian school. So he was not able to give the father the large dowry demanded.

The days passed and, after much talking and pleading, the young couple persuaded the father to reduce the amount of dowry required. He finally offered to accept half of the sum originally demanded. It is often said that "love is blind." It certainly seems to have been so in this case. Deeply in love with each other, and eager to be working together in the cause of Christ, the young man and woman were willing to make a great sacrifice in order to make their dreams come true. So with a twinge of sorrow and many misgivings, they agreed to the proposition, for popular custom had made it seem impossible to avoid the payment of the dowry and keep face.

After much effort the young man succeeded in borrowing from relatives about half the amount of money needed to pay the dowry. Of course, the several hundred lent to him would

have to be paid back with interest. This was a common practice too, for few of the poor were ever able to get married without recourse to borrowing. Then the borrowed sum was taken to the father, who gladly accepted it with the very definite understanding that the rest of the dowry would be paid as soon as possible after the marriage.

Next came the wedding and the honeymoon. After that came the struggle—long and almost unbearable—to pay back the money that had been borrowed, plus the interest on the principal. In addition, the rest of the dowry exacted by the father must be paid. The salary of the young man was not enough to meet the demands thus made upon him, and the financial situation of the new family was desperate.

Worse, perhaps, was the young woman's awakening to the fact that she had been sold—yes, *really sold*—by her professedly Christian father for money. And he did not hesitate to demand every penny of the price stipulated. Instead of helping and counseling the young man and woman in their plans for the future, the father, taking advantage of their inexperience and blind devotion to each other, had made a sharp bargain with them for money. And that money, as custom generally would have it, was to be kept for *himself*!

Cases of the kind described are common in many lands, even among some who profess to love God and their fellow men. In one case that I recall, the father, an ordained minister, gave his daughter in marriage in exchange for a very nice new house given him as the dowry. In other words, he sold his daughter for a house, which he kept for himself.

It pains us to have to mention the fact that some professed Christian fathers have been guilty of selling their daughters, in most cases not realizing fully the evil of the practice, because it happened to be a popular custom among unbelievers. But we must not fear to call sin by its right name. In such cases as those



cited, the word *dowry* has been abused and sinfully misused. In such cases the word *price* instead of *dowry* is the correct term to use, for the daughters were truly *sold* by their fathers for a price, whether for money or for lumber.

### *An Ancient Custom*

Some civilized countries have discontinued the dowry in connection with marriage, because the covetousness of sinful men has abused it and perverted its use. The dowry is an institution of very ancient origin. We do not know exactly how far back in history it dates, but it was in use in patriarchal times. Jacob was required to give seven years of labor as a dowry in connection with his marriage to Rachel, and seven more upon taking Leah in marriage (Gen. 29: 15-20, 27-30). Hamor the Hivite offered a dowry when he asked Jacob's approval of the marriage of Shechem with Dinah (Gen. 34:12).

In the case of the marriage of Jacob to Rachel and Leah, we find that Laban, a very covetous man, kept for himself the wages corresponding to Jacob's labor instead of giving it to the daughters when they were married, as he ought to have done. This so embittered the daughters against their father, and so outraged their sense of justice, that when they decided to leave with Jacob, they angrily said of Laban: "Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money" (Gen. 31:15).

That is, Laban had treated his own daughters as it was then customary to treat foreign slaves. He had sold Rachel and Leah—his very own children—for the price of seven years of work on the part of Jacob for each of them. And he had kept the money for his own use!

The following comment from the Spirit of prophecy on the experience of Jacob and Laban shows what the *real purpose* of the dowry originally was, and *how* it was to be used:

"In early times, custom required the bridegroom, before the ratification of a marriage engagement, to pay a sum of money or its equivalent in other property, according to his circumstances, to the father of his wife. This was regarded as a safeguard to the marriage relation. Fathers did not think it safe to trust the happiness of their daughters to men who had not made provision for the support of a family. If they had not sufficient thrift and energy to manage business and acquire cattle or lands, it was feared that their life would prove worthless. But provision was made to test those who had nothing to pay for a wife. They were permitted to labor for the father whose daughter they loved, the length of time being regulated by the value of the dowry required. When the suitor was faithful in his services, and proved in other respects worthy, he obtained

the daughter as his wife; and generally the dowry which the father had received was given her at her marriage. In the case of both Rachel and Leah, however, Laban selfishly retained the dowry that should have been given them; they referred to this when they said, just before the removal from Mesopotamia, 'He hath sold us, and hath quite devoured also our money.'"—*Patriarchs and Prophets*, pp. 188, 189. (See also *The Spirit of Prophecy*, vol. 1, pp. 110-112.)

According to this instruction from the Lord, the dowry was originally a fund entrusted by the bridegroom to the father of the bride until the marriage was consummated, and then the money was to be delivered to the bride when the wedding took place. The dowry money was not to be kept by the father of the bride; it was not his money. It belonged to the bride for whatever use she and her husband might wish to make of it after the wedding. Thus Laban was guilty of robbing his daughters of the money that was rightfully theirs, and in doing so he was selling them for a price.

In some countries it has been the custom in ages past, and in others it still is the practice, for a father to keep the dowry for his own use instead of giving it to his daughter when she is married. The results have been evil. Too often the father, eager to make the deal as profitable as possible to himself, is tempted to demand a heavy amount from the bridegroom. If his demands are not readily acceded to, the father delays in giving his consent as he dickers for the money, and the plans for the marriage are dragged out indefinitely until a bargain is struck. Too often the father refuses to consent to the marriage of his daughter to the worthy young man of her choice simply because he cannot give a large dowry; and pressure of every sort is brought to bear upon her to marry a wealthy young suitor whom she does not love, chiefly because he can give the covetous father a large amount of money in exchange for her hand. We know of cases that have had a very tragic ending because of this wrong concept of the dowry. The perversion of the use of the dowry from its original beneficent purpose is the result of the covetousness of sinful men and pagan influences. Among true Christians, especially Seventh-day Adventists, the practice of selling daughters for money ought not to be tolerated.

If the original purpose of the dowry is carried out, this ancient institution can be made a blessing to all concerned. The young bride and her husband, upon receipt of the dowry money at their marriage, can begin their wedded life upon a sound financial basis and without the millstone of debt tied around their necks. The

father of the bride can have the joy of having helped the newlyweds to get happily started on their life journey together.

## A Blind Minister

RICHARD H. UTT  
*President, Costa Rica Mission*

ON PAGE 429 of your 1954 *Yearbook* you will find the name "Gonzalez, Gonzalo." Although Elder Gonzalez is an ordained Seventh-day Adventist minister in good standing, he has never seen a Bible, a copy of *THE MINISTRY*, a fellow minister, or a Seventh-day Adventist church. The reason, of course, is that he has been blind since before he accepted the Advent message twenty-one years ago. He has now completed twelve years of service as a worker, and has been ordained for a year and a half.

For eight of the last ten years he has lived in Puntarenas, where it is hot and humid most of the year and hot and dry the rest of the time. He is pastor of the Puntarenas church, and supervises five or six small companies besides, most of which he himself has raised up. A builder before his blindness, he has since, with the aid of a helper, built an attractive church building, a small house, and some church furniture.



Gonzalo Gonzalez and his son Mario.

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### The Minister's File Service

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Elder Gonzalez has held numerous efforts aided only by one of his ten children. He quotes freely from the Bible by memory, sings all the stanzas of almost any hymn in the book, and uses filmstrips in his meetings while a son or a daughter operates the projector.

To visit the outlying groups in his district he must travel by horseback over rugged trails, by launch, rail, bus, and foot. Three times he has been saved from those who sought his life, and thrice from venomous snakes. Once as he was preaching in the humble chapel at Cayuba, a serpent was hanging from the ceiling in a position to strike him in the forehead. His son cried out in warning. "Maybe he was just listening to the sermon," commented the preacher.

Elder Gonzalez suffers from chronic malaria. Much of the time he is necessarily separated from his wife and children, who live near our secondary school so that the children may receive a Christian education. Once, returning from an evangelistic meeting at ten o'clock at night, he was crossing a river by canoe when the canoe tipped over, leaving him to swim ashore as best he could. Although he works exclusively among members of the established church, many of them fanatical, he has yet to hold an effort in which someone has not been won to the message.

No one can remember his ever having complained about anything. Neither heat nor malaria, fatigue nor opposition, has erased the smile from his heart or from his face. When asked what he wanted to become, Mario, the boy in the picture, smiled just like his father and replied without hesitation, "A minister."



# E VANGELISM *Winning Men for God*

## Appearances or Realities?

G. CUPERTINO

*Associate Secretary, Ministerial Association Southern European Division*

**A**MONG the many valuable lessons contained in the history of ancient Israel is one that should be very precious to Seventh-day Adventists living in countries where they represent a feeble minority and therefore encounter difficulties. It is the lesson of realities. The Bible tells us that the ten spies gave way to discouragement because of appearances, while Joshua and Caleb, directing their eyes Godward, spoke of optimism and courage.

Conditions analogous to those of the past recur today. In some of the countries of the Southern European Division, where Catholicism is the dominant religion, Seventh-day Adventists are courageously bearing witness to the truth. But it is nonetheless true that they are often troubled by the sights around them: imposing cathedrals, church rituals, the charm of music and art which act upon the emotions and hush the troubled conscience; the control of the press, schools, public opinion—everything tending to remind one of an absolute power that it would be futile to resist.

### *Unbelief*

And yet there is another and truer picture. Christians are counseled not to draw too hasty conclusions, "for the Lord seeth not as man seeth." The great statue of gold, silver, brass, and iron in Nebuchadnezzar's dream rested on a frail foundation. When we closely observe certain revealing aspects of this religion of the masses, we find the same condition. Then we discover, side by side with undeniable examples of sincerity and fervor, weaknesses that strike at the very foundation of that religion. The form of godliness is one thing—form that can adapt itself to ignorance and superstition—but a knowledge of God and of the principles of true spirituality is another.

Here are a few facts worthy of consideration: Italy is a country that is often held up before the world as being a religious unit. More than 99 per cent of the population are nominal Cath-

olics. Yet the director of one of the most popular illustrated magazines of that country, an influential Catholic himself, does not hesitate to write the following:

"I have lived and been educated in a country where our children are christened, where they are admitted to full communion, where later they marry within the church, where blessings are invoked upon our houses *without believing in God*, and only because it is preferable not to have any annoyances either with God or with one's fellow-men."—*Oggi* (Today), Oct. 1, 1953.

Is it possible to describe with greater candor the pitiful spiritual condition of a multitude of persons "having a form of godliness, but denying the power thereof"?

Perhaps someone will say, "Here we have to do with ignorant people, and their lack of education explains their incredulosity." Or: "Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me unto the *great men*, and will speak unto them" (Jer. 5:4, 5).

Let us then go to one of these "great men"—the renowned Spanish-American philosopher, George Santayana, a militant Catholic and university professor. This great man died in a convent of Irish nuns in Rome at the age of ninety. Writing about him in the *Corriere della Sera* (Evening Courier), October 2, 1953 (the most authoritative newspaper in Italy), Emilio Cecchi says: "He was Catholic in everything—in everything except the faith." And he adds that this great Catholic is the supposed author of the proverb: "God does not exist . . . and Mary is His mother."

### *Superstition*

Only those who have lived in certain countries can grasp the strange truthfulness of this paradox—incredulity and bigotry walking hand in hand.

Another aspect of mass religion is superstition. A recent demonstration of this is the so-

called miracle of the statue of the holy virgin in Syracuse, Sicily. This statue, it is said, began to shed tears, thus causing fanatical manifestations in the whole town. Syracuse suddenly became a shrine. Pilgrims from all over Italy and many foreign countries flocked there to see the "miracle." A few days later a picture of this same statue began to weep, and a little later a third statue at Porto Empedocle (also in Sicily) shed tears.

When persons with good common sense begin to criticize this tendency toward inordinate belief in such "miracles" tolerated by the church but entirely foreign to the spirit of the gospel, this is the reply: "We have here demonstrations of mass emotions which the church cannot prevent and for which she is not responsible."—*Corriere della Sera*, Oct. 25, 1953.

This objection does not remove, however, the disquieting doubt that grips the heart of the impartial onlooker when he considers the "official" position of the church as expressed in *L'Osservatore Romano*—the official mouthpiece of the church—and in publications authorized by the mention *con approvazione ecclesiastica* (with ecclesiastical approval).

Here, for instance, is what we read in *L'Osservatore Romano* of July 7, 1943, in the column "Roma Sacra" (Holy Rome) under the title "Madonna dell'Archetto":

"The 9th of July is the 147th anniversary of the blessed day which will remain memorable in the religious history of Rome, for it was on this day that numerous statues of the most holy Mary, as a sign of her love and predilection for our city, miraculously moved her holy eyelids."

This and many similar examples make it evident that the belief in such "miracles," far from being reprimanded by the Catholic Church, is on the contrary encouraged by its highest hierarchy.

But let us return to the weeping Madonna of Syracuse. In the same *Corriere della Sera* of October 25, 1953, a correspondent defending the Catholic point of view wrote under the title "Prudent Reserve of the Church Concerning the Miracle of the Weeping Statue":

"What is the official position of the church concerning the miracles of the weeping Madonna . . . ? The church takes no position, affirm Roman ecclesiastical circles. The church, in short, fears an inflation of miracles. . . . It often happens that similar incidents, making a great sensation in the beginning, are forgotten later. Sometimes popular infatuation continues, even though the pretended miracle has been officially denied or at least doubted, as in the case of the apparition of the Madonna of the Three Fountains' grotto near Rome. The church cannot prevent people from flocking to such shrines

and asking for blessings. It is admitted that even though the original fact does not exist, the intense faith of the suppliants can obtain the demanded favors."

The pretended miracle of the Madonna of the Three Fountains near Rome is now rejected or at least doubted, according to this Catholic writer. Thus it is that "miracles" suddenly manifest themselves, are multiplied, then are doubted, and finally pale into oblivion. And multitudes seem to prefer this form of religion—a sensational religion that appeals to the senses and creates mass excitement. It still remains a proved fact that it is easier to make long pilgrimages than to abandon one's besetting sins; easier to perform certain rites than to change one's way of living.

Then let us not be too easily moved by false appearances. "Thou shalt not follow a multitude to do evil" (Ex. 23:2) was God's message to Israel through Moses. This injunction is for God's people of all ages. We are invited to search deeper than the surface—to search realities and truth. Neither numbers, material splendor, nor age-old traditions are of essential value for the child of God. He who has the Holy Scriptures for his portion can bear solitude and derision. Our eternal destiny will be determined by whether we have simply cried, "Lord, Lord," or whether we have *done* the will of our Father in heaven.

## Black-Light Movable-Letter Evangelistic Sign

W. B. QUIGLEY

Pastor-Evangelist, New Jersey Conference

ONE of the most effective and unusual of modern display advertising signs is the black-light bulletin. This type of signboard uses a special fluorescent paint, reactive in almost any color desired to the rays of an ultraviolet or "black" floodlight. The most effective of these signs uses both the reactive paint and regular paint, employing both regular floodlights and the special black-light fixtures. A flashing relay blinks the white lights at on-and-off intervals of two to three seconds, the light and dark periods being about equal. The white light floods the sign, making it appear as any ordinary sign, but during the interval of darkness the constant-burning black light floods the sign, bringing forth from the reactive paints a wonderland effect that cannot be duplicated even in the most expensive of advertising procedures.

Recently we adapted this method to our

movable-letter evangelistic signboard, and discovered the most effective signboard we have yet used, adaptable for use in front of church, tent, hall, or tabernacle.

The sign can be any shape, color, or size suitable for the location and surroundings, with a panel to be used for two rows of movable, tempered-masonite hardboard letters. Be sure the location of the sign is relatively dark. With the fluorescent paint and black light, it is important that interfering white lights be kept at a minimum. Any part or parts of the sign can be made to fluoresce under the black light, including the panel for movable letters. Our present signboard has three 100-watt white lights and two 2-tube, 80-watt ultraviolet fixtures. The white lights flash on and off at two-second intervals, operating from a regular bulletin relay flasher. The movable letters spell out the sermon topics from week to week, and at night during the black-light interval the entire sermon topic panel becomes "alive," attracting maximum attention.

The signboard shown in the picture is a heavily constructed board that our present church had on hand, and is more permanent and less portable than would be desired for general evangelistic use. Therefore the specifications given here, for a more portable construction, have been made with economy, lightness of weight, and simplicity in mind.

### Specifications

A cheap and yet very durable sign can be constructed from a sheet of 1/4" masonite hardboard, 4' x 12'. Make the sign 6' x 8', cutting the sheet carefully at the eight-foot mark and again at the ten-foot mark. Back the sign rigidly with 3/4" x 3" wood strips, rounding the corners of the sign, and using 1-inch countersunk screws inserted from the masonite face. The sign can be mounted on two 4" x 4" wood posts, buried four feet in the ground and braced, or for permanent use, on 3" steel pipes planted in concrete. The movable-letter panel will be 24" high, preferably placed at the bottom of the sign face, if the letters recommended here are made, and it should have a two- or three-inch margin at sides and bottom.

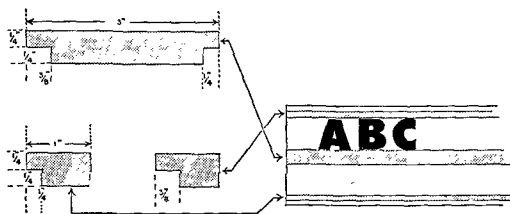
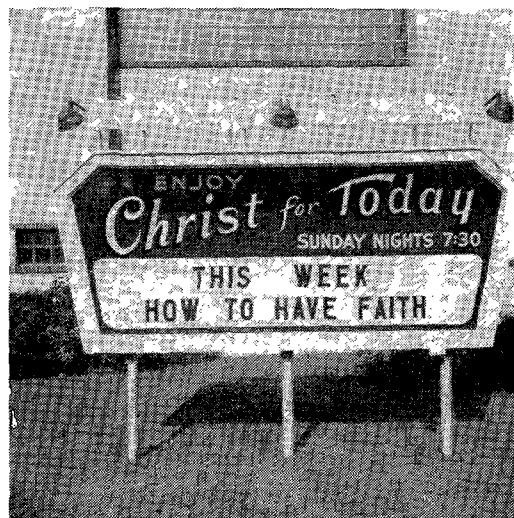
For the tracks that will hold the letters, simply go to the nearest lumber mill and ask for a piece of white pine 1/2" x 3" x 8', and two pieces 1/2" x 1" x 8', milled as shown in the end-view diagrams. The 1/4" lip is to be used at the bottom of the letters, and the 3/8" lip for the top. This will give 1/8" expansion for weather, and will allow free sliding of the letters. These tracks can be mounted with countersunk screws,

driven either from the rear of the sign or from the face, with a strip of wood at the rear to receive the screws and provide a bit more holding power. The letters will be inserted from the end. A little ingenuity will indicate the best method of locking the device so that children cannot remove the letters. Our present sign is made with a removable eight-inch piece of letter track.

The color combination of your sign, plus lettering, a possible border, etc., will all become easy with the aid of a competent sign painter, with whom some churches are blessed. The movable letter panel, if fluorescence is desired, should be "invisible green." The reason for this is that the shade of reactive paint called "invisible green" has the highest rating of reactive glow, lasts the longest, and appears nearly white under normal light. Our sign has as its background color a rich green, which blends well with the reactive paint on the letter panel. However, the color of the regular paint is immaterial, since under the black light it is not noticed.

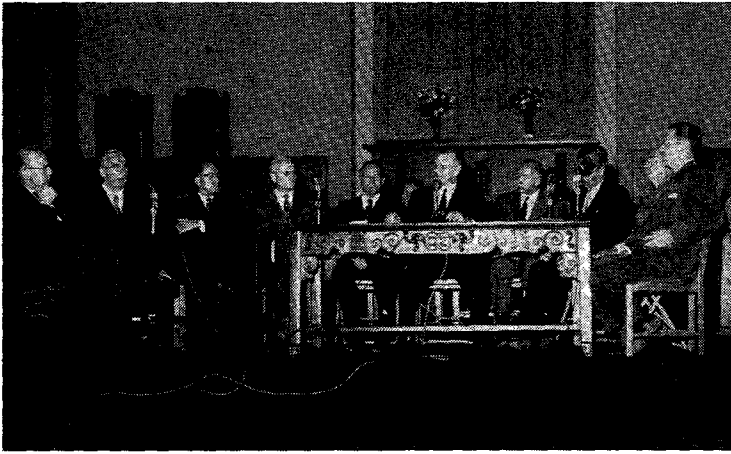
A good sign should show favorable color combinations, simple, readable letters, and the words should be reduced to a minimum, keeping in mind the words of Habakkuk: "Write the

(Continued on page 26)



LETTER TRACKS





Health evangelism panel: left to right, D. E. Venden, Walter Schubert, C. H. Lauda, J. A. Buckwalter, J. W. McFarland, M.D., C. R. Anderson, M.D., G. D. O'Brien, C. Bringle, M.D., D. C. Newbold, R. F. Waddell, M.D.

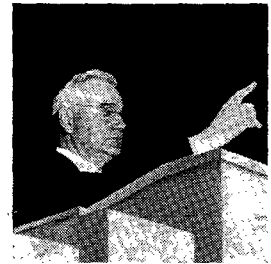


The very interesting panel on overseas: G. A. Nelson, J. T. Pohan, R. S. Waddell, J. J. Aitken, C. Winandy, F. W. Detamore.



W. P. Bradley and J. T. Pohan at the large lighted map of the world. Elder Pohan is pointing to the island of Borneo, which is his field of labor.

## Ministerial HIGH



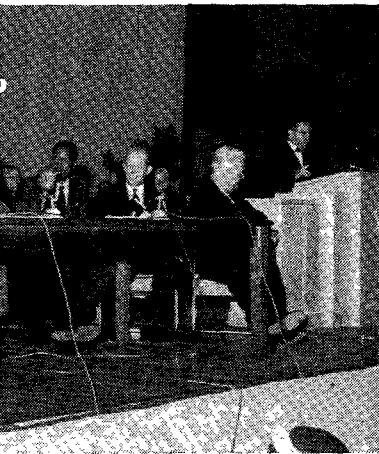
A. W. Staples speaks the lesson straight more led out in the discussion on short-term evangelism in Europe, with J. J. Aitken.



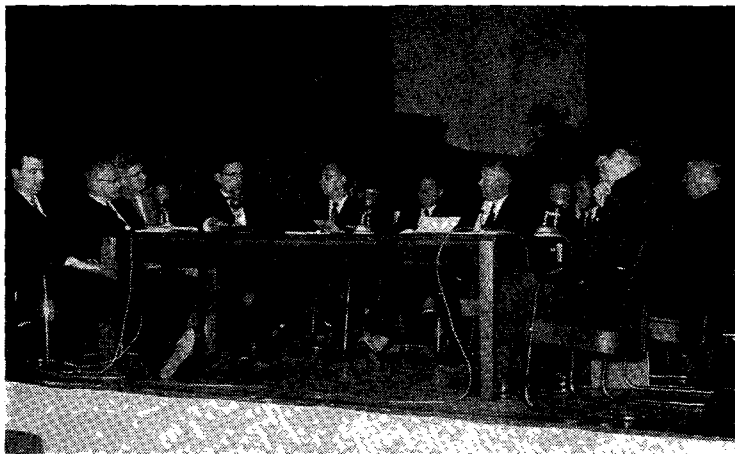
Discussing items for the pastoral and personal evangelism panel: A. C. Fearing, Louise C. Kleuser, P. J. van de Merwe, F. E. Froom, R. L. Boothby, J. W. Osborn.



A partial view of the delegation of some departments of our movement who attended the conference in San Francisco.



evangelism: *left to right*, Kata Ragosa, [illegible], T. J. Bradley, Jonas Mbyirubira, [illegible].

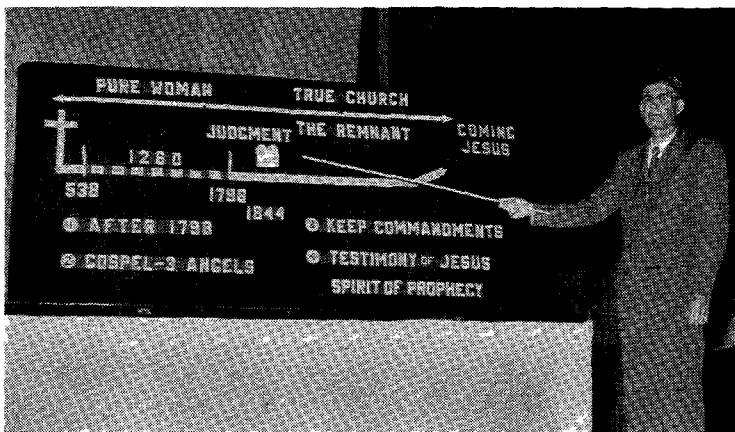


The panel on visual evangelism was most helpful: J. R. Spangler, E. W. Storing, S. L. Folkenberg, H. E. Metcalf, W. A. Fagal, J. W. McFarland, M.D., R. M. Whitsett, E. E. Fresk, E. J. Folkenberg, R. H. Libby.

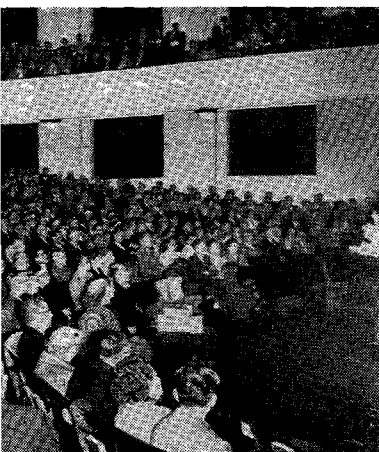
## al Council LIGHTS



dy at the Sabbath school; F. W. Detter campaigns; G. Cupertino spoke on n as translator.



S. L. Folkenberg pointing to one of the "black light" evangelistic devices used so successfully by him and his brother, E. J. Folkenberg.



the eighteen hundred workers of all de-nded the Ministerial Council in San



Preparing for the panel on public evangelism: A. A. Alcaraz, S. C. Harris, E. Koch, George Burnside, Walter Schubert, J. R. Spangler, C. A. Reeves, R. A. Anderson.

(Continued from page 23)

vision, and make it plain upon tables, that he may run that readeth it."

Next, let us make our movable letters. We standardized the alphabet in capitals, making every letter, with the exception of M, W, and I, four inches wide. The M and the W were made six inches wide. The I, of course, was just the thickness of the letter shank, one inch, with a bottom supporting flange or rib, to make the letter stand. The first task is to make your letters on paper, in these widths, seven inches high. Since there must be an additional 1/4" top and bottom for the supporting tracks, the total height of the letter unit will be 7 1/2". All letters except those such as A, E, H, K, etc., which will stand themselves, must have the rib at the bottom the full width of the letter. These letters would be B, C, D, F, G, I, J, etc.

Next, prepare a 4' x 8' sheet of 1/8" tempered masonite, by giving the face a good coat of flat black enamel. It is important that the letters have a dull finish, and one good coat will not leave a gloss. When the paint is dry, cut the sheet in half for easy handling, and rip the material into strips exactly 7 1/2" wide, preferably on a good power table saw. Next cut the strips into 4" widths, allowing enough material for the 6" letters M and W. You are now prepared to cut your letters in a wholesale manner.

For this job only one tool will do. A good band saw with a 1/8" blade is needed. Place eight letter blanks together, having traced the paper pattern on the top one, and drill and countersink a bolt from the underside at a spot on the blank where the letter will not be damaged. With the eight pieces held securely and the tracing having been made on top, you can cut eight letters at once with ease, and can go through the entire alphabet. The problem of how many of each letter you will need can be easily solved. Go to your printer and ask to examine a new font of type that is still in its package. Count the various letters, noticing that some letters are used much more than others and therefore come in greater numbers. Allowing this knowledge to guide you, you will not have a dozen unused X's and a shortage of E's. It is unlikely that you will need more than ten of the most used letter, which is E, and one or two will be enough of the less common letters such as Q, Z, and X.

The lights consist of the regular 8" sign reflectors, with enough conduit, etc., and two black light units. The black lights, with the fluorescent paints, can be purchased from two sources in Chicago. These firms will freely give the latest information on fluorescent procedure,

and will ship promptly the necessary equipment. They are: Lawter Chemical Co., 3550 Touhy St., Chicago 45, Illinois; and Sampson Chemical and Pigment Corp., 2830 W. Lake St., Chicago 12, Illinois. The black light units are 48" 2-tube, 80-watt fixtures and cost \$46 each. Two units supply more than enough black light for the sign described, or even a slightly larger one. The black lights weigh about 40 pounds each and are mounted on either regular 1" pipe, bent for proper bracing, or on 2" angle iron stock. They should hang 2 1/2' out from the top of the sign, and should be about 6" above the top. The electrical work is not complicated. The entire electric supply comes through a common timer, which throws the sign on at dusk. The black lights burn constantly, and the white lights are run through a relay flasher used by all bulletin sign shops, and obtainable there for \$15. If there are children or pranksters in the neighborhood, it is advisable to drill tiny holes in the masonite letters and place a small black nail in each letter. This can be repeated week after week without evident damage to the panel face. Should the holes become too noticeable, simply use putty and another coat of fluorescent paint. The paint is supposed to lose its reactive qualities in about six months. We used our sign from October to March without any noticeable reduction in fluorescence. A fresh coat, however, would restore it quickly and easily.

The black-light sign idea could be used alone, without the white lights or the flashing. Of course, more reactive paint would be used, and possibly different colors. However, the on-and-off device increases the effectiveness of the sign, and the combination produces the most desirable effect. The movable letters provide ever new interest to the sign as from week to week new captions appear, and every night the sign takes on its own unique personality. The total cost of the sign outlined here should come to about \$150, and when the results are experienced, it will be recognized as a reasonable medium of arresting the attention of the city's busy throngs.

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**Orange, Texas**



# MUSIC

*In Worship and Evangelism*

## Instrumental Church Music

HAROLD B. HANNUM

*Professor of Organ and Theory, La Sierra College*

**P**RELUDES, offertories, and postludes are an important part of the musical offering in our churches. Everyone will agree that these numbers should be spiritual and appropriate sacred music. No doubt all our musicians attempt to do their best in playing good music for these parts of the service.

Sometimes our church members are not too clear as to the purposes of these numbers, nor do they understand why certain types of music are used. It is worth while for all of us at times to consider the whole subject of worship and how best to carry on our services of worship. Our musicians need also to study their part in the Sabbath morning program.

We are considering here only the instrumental music of worship services. The music should always be good music, free from secular associations, and it should be played skillfully and above all, reverently.

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers."—*Testimonies*, vol. 5, p. 492.

### *Prelude*

This is an ideal not often reached in our churches. It does not mean that we should be unfriendly or formal, but we should reserve our friendly greetings and talking for places outside the room in which we worship. As the worshipers enter, the prelude played on the organ or piano will create an atmosphere for worship. To do this the music must be of such a nature that the people are not distracted from turning their minds toward God and His worship.

This means that the music will not be secular, ostentatious, or trivial. It may be familiar or unfamiliar. It need not always be quiet, but should have contrasts. The worshiper will not listen to the prelude with the idea of being pleased or entertained. He will not think that he must

understand the music. He will not be interested in the performer, or the technique or the pleasing qualities of the music. He will be directing his mind toward the worship of God, and the music will simply be an appropriate atmosphere for meditation and thinking on God. In many respects unfamiliar music is more ideal than any other kind to create this mood. If the music is familiar, one is inclined to concentrate on listening to it, but if it is unfamiliar the worshiper's mind is less likely to be distracted from the act of worship.

### *Offertory*

The offertory usually covers up the short interval during which the offering is received. It should not extend unduly beyond the actual time necessary for receiving the offering. Here again it should be music that will aid in worship rather than distract the congregation. Secular music of course is ruled out. Much the same kind of music that is suitable for preludes might be used.

Musicians are sometimes so enthusiastic about their art and so convinced of its significance that they are in danger of overemphasizing its place in a worship service. It is true that music is important and can greatly enhance religious services. It is also true that a worship service can dispense with all the music and still be a vital service of worship.

Sometimes it is best to omit music or certain musical features. It surely is unwise to keep up a continuous musical background during a worship service. This may be done on some kinds of radio programs, but it is not wise to keep something going on during every moment of a service. There should be periods of silence.

We should always keep in mind that the worship of God is the objective of the service rather than entertainment. The minister and the musicians should plan together that every part of the service will contribute toward the real objective of worshipping God.

### Music During Prayer

Music during prayer, or during the partaking of communion, or during the speaking of the vows in a wedding service—these are practices that hardly add to but rather detract from the solemnity of the religious act. There are times such as these when it is better to dispense with music altogether. There are many musicians who agree that the most solemn parts of a service are made doubly effective without music as a background.

### Hymn Introductions

Another way to improve a service is to keep the musical parts within proper time limits. For example, it is better and proper to shorten the introduction to the hymns rather than omitting stanzas of the hymns. The purpose of the instrumental introduction to the singing of hymns is to set the proper tempo and to give the congregation time to find the hymn. Therefore the introduction need only be long enough to accomplish this. It is not at all necessary to play every hymn through before singing it. If the hymn is short this may be done, but longer hymns need only be played to a suitable cadence before the congregation joins in singing.

"The vast majority of tunes should be played over on some soft combination and without pedals. One or two lines only are sufficient as a rule, provided we finish at a cadence of some sort. Fancy effects with celestes, octave couplers, etc., are generally out of place and should be avoided. . . . *In any and every case, 'ear-tickling' with soft solo and fancy stops, and with or without the tremulant, is quite out of place and in the worst taste.*"—M. P. CONWAY, *Church Organ Accompaniment* (Macmillan, 1952), p. 34. (Italics supplied.)

Other authorities give the same counsel concerning shortening the introduction. Of course there are differences of opinion, and these matters have various solutions. The essential thing to remember is that music is a servant in the worship service and not the master. Every musical part should contribute as a servant to the enhancing and beautifying of the supreme act of man—the worship of God.

### Postlude

There is some doubt as to the value of the postlude. If used it should be music that adds a fitting amen to the service. It may be quiet or more full of volume. The congregation should leave the worship service in as decorous a manner as they assembled. The postlude should never be thought of as a convenient means to cover up the noise of a departing congregation. In fact, music should never be degraded to the place where it acts as a gong to

call people into a meeting or as a means to quiet a noisy crowd. Possibly a band might function in this way, or a bugle call, but surely a church organ should be used in a more dignified manner.

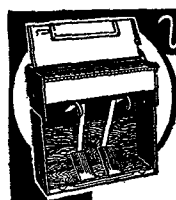
"When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places."—*Testimonies*, vol. 5, pp. 493, 494.

This does not mean that our churches will become cold and formal places where strangers find no welcome or friendliness. But we would profit much by an increase of solemnity and reverence in the sanctuary itself.

The kind of music used will aid in creating this spirit of reverence. It is not necessary to have difficult or elaborate music for our services, but the music should always be the kind that will assist in a true worship program. The ideal instrument is an organ, but other instruments can be used effectively in the hands of a good musician.

To do most effective work as a church musician one must seek training and counsel from a qualified teacher of sacred music. Sincerity and consecration are necessary, but a certain amount of careful training is essential if our church music is to be adequate. Much more is involved than simply selecting "classical" music instead of cheap and trivial music. One must study the meaning and purpose of worship and the kind of music to fit this religious act.

As an aid in selecting suitable music for preludes, offertories, and postludes, the church musician should examine the collections by Philip Kreckel, entitled *Musica Divina*, volumes one, two, and three. The music in these volumes illustrates a good type of sacred music.



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# MEDICAL EVANGELISM

## Ministry From the Medical Angle

STAFF OF MEDICAL GROUP\*

Bakersfield, California

IT IS the feeling of our group that any patient who comes into the office doesn't "just happen to come" but that he is sent there for spiritual as well as medical help, and special effort is put forth to give the needed help. An attempt has been made to make it possible for every patient to learn of our message through contact with the office. With this thinking in mind, we have taken all secular reading matter out of the office, including *Reader's Digest*, *National Geographic*, *Arizona Highways*, et cetera, feeling that while there is certainly no objection to these magazines, someone might not avail himself of the opportunity of reading our publications if these were present, and thus would fail to utilize what might be his only opportunity of learning of our message. Patients who have been reading our literature will frequently ask questions of the doctor or nurse, or if they do not, seeing them read will help to give opportunity for conversation on the subject of their reading.

We began with a lending library of about two hundred carefully chosen clothbound volumes that would appeal to all ages. Character-building stories for the children, books for the adolescents and the young married couples, copies of our cookbook, books full of interest, such as *That Book in the Attic* and *Wolf at Our Door*, books full of our message, such as *Bible Readings* and *Drama of the Ages*, and most important of all, duplicate copies of the *Conflict of the Ages* Series. Besides these we stocked a liberal supply of the paper-bound books to be placed throughout the office, wherever a patient might be waiting and have an opportunity to spend a few minutes reading. The book supply is arranged in an attractive manner each day, the arrangement and the books chosen for display being varied from

time to time. It is carefully watched and replenished as the books disappear, for whenever any of the workers sees a patient who seems interested in one of the books, he is invited to take it with him and pass it on to someone else who might enjoy it. There is a real thrill in watching the books disappear and in observing what books people seem to enjoy most. Reorders on the reading material cost approximately \$1,000 a year.

At first we had only the larger paper-covered books, costing 50 cents, but people seemed to hesitate about taking them, so we added the two smaller sizes, which will easily fit into their pockets or purses. These are the ones that disappear so rapidly. It is not uncommon to see someone take two and even three of these. We keep a supply of all that we feel are the best suited to this type of plan, and are always glad when a new book comes off the press that can be added to and vary our supply. The books *Prophecy Speaks*, *The Marked Bible*, *Mary Kennedy's Victory*, *Judy Steps Out*, *Belief and Work of Seventh-day Adventists*, *Straightening Out Mrs. Perkins*, *Repairing of Sam Brown*, as well as others, have been very popular.

### Readers' Reactions

One woman who took *Judy Steps Out* stated after finishing it that she liked the way we believe so much better than the way she believed about the dead. Having been brought up a Catholic, she said she had never realized the difference, and mentioned it to the priest. He explained to her that we take the Bible, whereas they take church history. She is still a patient at the office, and who knows what the outcome may be?

Another Catholic patient while waiting had been reading *Who Changed the Sabbath?* When the doctor stepped into the room she said, "Well, you folk surely blame us for a lot of things, don't you?" He looked at what she was

\* Marion C. Barnard, M.D., James F. Barnard, M.D., Wayne A. Fenderson, M.D., J. Wesley Kizziar, M.D., and Helen Brown-Austin, R.N.

reading and asked, "How is that?" She mentioned about the change of the Sabbath, and his reply was, "Oh, that isn't what *we* say about it; that is merely quoting from *your* books." She, too, is still a patient, and again, who knows what the outcome may be?

Just the other day a woman said, "You know, I surely do enjoy the books you have in the office. It seems that no matter what the subject may be, they always answer any questions I may have, and when I have read them there is a feeling that I know what the Bible teaches about that subject."

A man said as he was going out, "You know, I'm going to have to get sick again so I can finish this book, or else take my next day off and come over and finish it!" He was pleased when told that he might take it with him.

From cases such as these a list of names is made up in each section of the city from which to invite people to the Bible study groups. Last year each doctor in the office conducted a class, and each had the joy of seeing fruit as the result of his labor. To date there have been seventeen baptisms as a result of work done by the various members of the office family, and there are more who will soon be ready for baptism. Most of the classes were conducted in the office on Monday evening. However, some were held in the home of the doctor or of the patient, depending entirely upon where it seemed to work out best.

When some had to be absent and expressed much regret at having to miss one of the studies, we thought of taking the study on the tape recorder and then letting them "make it up" before the next week. This plan also appealed to the others, for they could take the tape and let their friends and relatives listen to what they had been getting. Thus the studies became even more far reaching. Our group employs a full-time Bible instructor to study with those who are interested.

We have also used a *Life and Health* subscription list to stimulate interest, following it up the next year with *Signs of the Times*. Free copies of these magazines, as well as of *These Times* and *Present Truth*, have been used in the waiting room at the exit.

A number of sets of the first three Voice of Prophecy lessons are kept on hand to give to those patients who are going to be bedfast for some time and who complain that they have nothing to do.

When there is one who is genuinely interested, a copy of *Bible Readings*, containing a personal message from the doctor and autographed by him, is given. This has met with

very favorable reaction. When this book was offered at the special price at camp-meeting time 125 copies were purchased by the group.

The little book *Life's Detours*, with a personal note from the sender, is frequently sent to the surgical or hospitalized patients as soon as they feel that they will enjoy reading. These and a myriad of other ways may be used to hasten the fulfillment of the prophecy, "This gospel of the kingdom shall be preached in all the world . . . ; and then shall the end come." To us that means Bakersfield, California, and it also means wherever you may live. We are told to scatter our literature as the leaves of autumn; surely it will bring results! The impelling motive of this type of program is that people can be reached who will not be reached in any other way.

Do I hear someone ask, "What effect does this type of thing have on the business?" And occasionally someone asks why we do not have other reading material in the office. We tell them very frankly that if there were other things there they might miss reading the good things that are provided for them. Some bring their own reading material with them, but this is not true of the majority. Could you but step into the office, it would be easy for you to answer any question you might have about what effect it has had on the medical practice, for you would have no difficulty seeing that each doctor has more than enough to do.

Truly we are having the thrill and joy of "sharing our faith."

## Alcoholism—Cause, Cure, and Responsibility

W. A. SCHARFFENBERG

Secretary, International Temperance Association

IN ORDER to divert the attention of the public from alcohol and its evil effects on society and from the alcoholic beverage industry and its responsibility to society, the alcoholic beverage interests have propagated the idea that the alcoholic is a sick person, that he should be sent to a hospital rather than to a jail, and that drinking should no longer be considered a moral problem but rather a public health problem.

This propaganda can be compared to a lot of dust that has been thrown into the atmos-

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This is the third article of a series of studies calling the attention of our evangelists to the subtle doctrines that are being promulgated by the alcoholic beverage industry, that will, if not boldly met, undermine one of our basic denominational doctrines—total abstinence.—EDITORS.



phere to blind man's vision and thus confuse his thinking. It has served as a smoke screen to camouflage the real intentions of the alcoholic beverage interests, namely, to increase the sale and consumption of more and more alcoholic beverages.

### *Is the Alcoholic a Sick Man?*

"The alcoholic is a sick person." So says the psychiatrist who is engaged in rehabilitating the alcoholic. This assertion is another of those statements that are partially true. The real danger is never in a lie, but always in a half-truth.

Those of us who have had the privilege of visiting the Norwalk State Hospital, in connection with the field trip sponsored by the Institute of Scientific Studies, and of listening to the case histories presented by Dr. Clemson B. Marsh, and then have seen those cases paraded before us, will admit that these patients were not normal. There was no question in the minds of any one of us on that point—they were abnormal men and women—and if abnormal men and women are considered to be sick, certainly those patients were sick men and women. So are the men lying around the streets and alleys in our skid-row districts. They certainly are not normal individuals. No man in his right mind would permit himself to be pulled down to the level of a beast.

The normal individual who has any love in his heart for humanity will agree that the alcoholic on skid row, in a night club, at home, or in the office is a sick man and needs help. But the propaganda that is passed out these days by the liquor interests is that his sickness is not due to alcohol but rather to the psychological or pathological make-up of the individual. The alcoholic, these men claim, is a maladjusted person who needs scientific treatment and should therefore be hospitalized and placed under the care of specialists.

### *Is Alcoholism Due to Alcohol?*

The professional and well-paid propagandists and fellow travelers of the liquor interests have apparently adopted the same tactics that Hitler adopted—namely, repeat a lie often enough and before long the people will believe it. I have reference to the statement so frequently made by the representatives or spokesmen of the liquor interests that alcoholism is not due to alcohol.

A bill was recently introduced in Congress that called for the erection of a clinic in the District of Columbia for the rehabilitation of alcoholics. I was interested in the bill, so I at-

tended the hearings. Everyone seemed to agree that something ought to be done to help the poor alcoholic. We have no argument with a proposal of this nature. All Christians who are largehearted and large-minded will support a program of rehabilitation. I felt, however, that the liquor interests ought to be charged with the responsibility of erecting the clinic and of carrying the financial load in connection with its operation. After all, their product created the problem; why should not the liquor interests therefore carry the responsibility of finding a solution to it?

There were several "gentlemen of distinction" who testified that the liquor interests had been taxed to the limit, and that the expense of operating this clinic should come from the public treasury. One of these men made the statement that alcoholism was not due to alcohol. I caught the eye of a Senator who was seated on the opposite side of the table. He moved forward, interrupted the chairman, then faced the witness. "Did I hear you say that alcoholism was not due to alcohol?" The witness inferred that that was correct. "Well, doctor," said the Senator, "isn't it strange that we have not yet found one case of alcoholism where alcohol was not involved?" The doctor, of course, tried to explain that the man became an alcoholic, not because of the alcohol, but because of some inborn psychological or pathological weakness.

No, friends, no case of alcoholism has been found that was not due to alcohol. No total abstainer has ever become an alcoholic.

### *Should the Alcoholic Be Sent to a Hospital?*

Now let us come to the next point, namely, that the alcoholic should be sent to a hospital and not to a jail. The following, taken from the *Stanford University News* of April 21, 1951, is as clear-cut a statement as you can find giving the reasons that are put forth today why the drunk should be sent to a hospital rather than to a jail:

"California should abolish all laws which treat alcoholism as a penal offense and should attack this \$50 million problem as a health matter through a state-wide rehabilitation program.

"This proposal comes from editors of the *Stanford Law Review* in an article on 'Legislation for the Treatment of Alcoholics' appearing in the April issue which will be published today.

"Cost of the rehabilitation program would be high, the editors admit, but they assert it would hardly approach the 50 million dollars which alcoholics cost California each year and it would make new men out of 40 to 80 per cent of the state's 283,000 alcoholics.

"The editors charge that attempts to deal with

the problem in California—where the chronic alcoholism rate is the highest in the nation—are at present completely inadequate.

"The failure stems, they feel, from an incorrect approach to the problem, an approach which holds that alcoholism is a criminal offense punishable by fines and jail sentences.

"This has led, they point out, to the 'revolving door' treatment that sends the alcoholic in and out of jail so fast it does him absolutely no good and costs taxpayers millions of dollars.

"Just how much the state's alcoholics—about three per cent of the population—do cost in terms of lives as well as dollars and cents is shown by these figures cited by the *Law Review* editors:

"Alcoholism was listed as a primary or secondary cause of an estimated 5,000 deaths in California in 1946. Another 554 persons were killed that year in automobile accidents involving intoxicated drivers. Each year more than 1,000 alcoholics are committed to California mental hospitals.

"In addition, alcoholism is recognized as a major cause of sex crimes and other felonies.

"San Francisco and Los Angeles ranked first and second among 13 of the largest cities in the nation in the number of arrests for drunkenness per 100,000 population in 1946.

"Sixty per cent of the 72,000 arrests made in San Francisco that year were for drunkenness, and the cost of handling these arrests is estimated at \$1,690,307, or about \$23 per arrest.

"And during the same year in Los Angeles there were 92,000 arrests for drunkenness, costing the city more than \$2.5 million or about \$27 per arrest.

"The problem is not confined to the state's two largest cities, the *Law Review* editors point out. Actually Fresno, Bakersfield, Sacramento and Stockton ranked ahead of San Francisco and Los Angeles during 1946-47 in rate of arrests for drunkenness per 100,000 population.

"These heavy arrest rates add up to a bill of between \$6 and \$10 million annually just for the cost of police handling of alcoholics in the state.

"And counting costs of accidents, sickness and wage losses, the total bill for alcoholics tops \$50 million. This is California's share of the annual national cost of \$778 million for 3,750,000 alcoholics.

"What do the *Law Review* editors think should be done about this?

"They propose, first of all, that the state repeal the section of the penal code which makes drunkenness a punishable offense.

"They recommend that the alcoholic be designated as a health problem instead and that he be subject to compulsory screening and treatment.

"And they ask that persons found drunk in public places be delivered immediately to screening centers by local police authorities.

"This screening program would be set up under control of a state commission operating on a state-wide basis.

"Screening centers established in California communities would use medical psychiatric and psychological services in this way:

"Patients—not 'offenders'—brought to the screen-

ing center would be given necessary medication by an attending physician and kept overnight.

"In the morning they would receive a thorough mental and physical examination, and social drinkers would be separated from the alcoholics. Clinic personnel would prepare case history records and recommend what should be done with patients in need of treatment.

"Then proceedings would be started to commit the alcoholics to the state commission's care or to a mental institution if their cases demand it.

"The commission's rehabilitation program—designed to eliminate the patient's drinking and help him adjust to his environment—would include medical care to improve his physical condition and psychological care to treat his underlying psychological problems.

"Contrast this, the Stanford editors say, with the 'revolving door' treatment now given the state's alcoholics.

"Drunks are picked up on the streets, jailed overnight and released the next morning—only to be arrested and jailed all over again within a few hours or days.

"In San Francisco, for example, an average of 119 drunks are arrested each day, and 97 per cent of these are released the next morning without further consideration.

"One observer interviewed 153 persons in the San Francisco jail and found they had been arrested an average of 50 times per person. In Los Angeles during 1947-48, 279 persons accounted for 6,435 arrests, and one alcoholic was arrested 37 times for drunkenness. Even when there are efforts to handle alcoholics as sick men, most measures are inadequate, the *Law Review* writers charge.

"Some chronic repeaters are sent to county jails or farms for short sentences, but this treatment is of no value in rehabilitating the alcoholic. Twenty-two California counties have established outdoor work project camps where alcoholics may be confined, but only San Francisco, Alameda and Los Angeles counties have set up rehabilitation centers where a few alcoholics may get treatment. These rehabilitation centers, as successful as they have been, are too few in number. Besides, the *Law* editors point out, neither they nor the 'revolving door' system take care of 'hidden alcoholics,' the estimated 90 per cent who have never been arrested for drunkenness but who are as much in need of treatment as the 10 per cent who have.

"The solution, the editors feel, must lie in a state-wide rehabilitation system, expensive to set up but still cheaper than what it costs now for police handling of alcoholics. The system they propose, by changing the emphasis from punishment to treatment and by offering attractive physical facilities, would encourage all alcoholics to come to screening centers, either voluntarily or through action by family members or friends, before they have a brush with the law."

Will sending the drunks to a hospital solve our problem? I would suggest that you dress up some night like an old drunk, a typical skid-

row bum, and get next to these men on skid row or the Bowery and listen to their conversation to learn what they are thinking and talking about. I overheard one fellow say, "Bob, come on, let's have another drink."

"Tom, I've had enough."

"Come along, Bob. They aren't going to send you to jail, Bob. Come on, have another drink."

"Tom, I don't want another drink, I don't want to go to jail."

"They aren't going to send you to jail, Bob, they're going to send you to a hospital. You know, Bob, we're sick; we're sick guys. They don't send sick guys to jail; they send sick guys to a hospital. Bob, you know the beds in a hospital are much better than the beds in jail. Come on, have another drink."

Personally, I don't know of anything that would promote drinking more than sending the drunks to a nice clean hospital. I don't think the establishing of alcoholic clinics is an answer to our problem. Judge Joseph T. Zottoli in his lectures before the Institute of Scientific Studies for the Prevention of Alcoholism made this very clear. It has been tried again and again. But it has never succeeded in solving the problem of alcoholism.

The idea that the alcoholic should be treated as a sick person has also been blasted by Mr. Edward J. McGoldrick, the director of the Bridge House, at 912 Bronx Park, South, in New York City. I visited the Bridge House and found that Mr. McGoldrick was formerly a lawyer. After he had stopped drinking alcoholic beverages, about nine years ago, he took over the Bureau of Alcoholic Therapy, for which Bridge House is the clinic, and on December 16, 1944, opened Bridge House, symbolizing the crossing over from "wet land to dry land."

He employs no physicians on the project. The theory that alcoholics are persons suffering from a disease is widely held in the medical profession and among many lay groups. Mr. McGoldrick's thesis is diametrically opposite.

As a former alcoholic, Mr. McGoldrick feels that despite the sincerity of those who advocate the "disease" doctrine, it opens up a Pandora's box for his fellow alcoholics and gives them a supposedly valid excuse for drinking.

They seize it as a crutch and say, "Don't blame me, Mom, I'm a sick guy." It makes the alcoholic's problem more confused. It intensifies an already existing problem, because it encourages a person to avoid making an honest appraisal of himself.

Thus he can always excuse his past errors by saying, "I'm a sick guy." And those incapable of facing up to a situation will continue to

drink. Mr. McGoldrick is seeking to double the facilities of Bridge House, where sixteen rooms of an old frame house provide quarters for twenty "residents." He made it plain that he was not trying to criticize approaches to the problem, either by the medical profession or by Alcoholics Anonymous.

"We don't waste time trying to learn the causes," he said. "There's no tapering-off process; it's cold turkey. Many persons drink for the same or similar reasons, but the difference of the degree of release a man experiences is what makes him continue to drink or to revert to his regular habits."

Mr. McGoldrick takes the position that the hope of the alcoholic is in his ability to think clearly, and to recognize that he brought on the deluge himself. He stressed the interplay between the conscious and the subconscious functions.

Frequently, in round-table discussions of this problem, I am asked the question: "How does he seem to be getting along?"

Apparently very well. Dr. George Schwartz, chairman of the public relations committee of the Bronx County Medical Society, endorses the work of Bridge House.

Dr. Schwartz's report indicates approximately 66 per cent effectiveness of non-alcoholism in an individual for at least one year. A resident's stay—they are never called patients—is three to four weeks.

Dr. Schwartz indicates in his report that in his opinion a mental approach is the keynote to success. All instructors, administrative heads, and permanent lay help are former alcoholics.

The estimated cost for each resident is \$86.46. The present institution's physical assets, however, severely limit the scope of this successful endeavor.

Dr. Schwartz requested that the society join with civic organizations that are sponsoring expansion of Bridge House facilities. The Bronx Board of Trade sent a letter to the Board of Estimate and five councilmen recommending favorable consideration.

There is usually a waiting list of at least twenty-five men, according to Mr. McGoldrick, who wish to be admitted to Bridge House. They are taken in regardless of their ability to pay. They come from hospitals, the courts, welfare agencies, and upon the recommendation of friends.

In the last five years only five men have been "asked to leave" because they violated the honor system; that is, they drank at the nearest bar, two blocks away. In addition to a program of occupational therapy—bedmaking, kitchen

and household chores, building maintenance—they receive daily lectures and consultations.

Men ranging in age from twenty to seventy-four are indoctrinated with a "mental diet" of seventeen "thought capsules," which they are required, not to memorize, but to absorb. Among these are:

1. I know I must abstain from alcohol, not merely for the sake of others, but first and foremost for my own self-esteem.

2. I must refuse to amuse others with my drinking escapades of the past. My drinking was pathetic, not funny.

3. An alcoholic is made, not born. Heredity, therefore, is not the cause of my drinking. Such an excuse is an age-old dodge to avoid the reality of seeing myself as I really am.

4. I do not need alcohol. Others can do without it, so can I. Any person of average intelligence who is sincere and honestly exerts an effort over a reasonable length of time can lead a life without alcohol.

5. I realize that it is necessary to abstain from alcohol, but my ultimate goal is to attain peace of mind in an active, industrious, and constructive life.

There is much more that could and should be written about the alcoholic's being a sick person, but space will not permit me to discuss this subject further in this article. Alcoholism is a self-inflicted sickness. Men may not be able to cure themselves of typhoid, smallpox, or yellow fever without the aid of a physician; but they can cure themselves of alcoholism with the aid of the Great Physician. All they have to do is to stop taking in the germs that cause the illness. If Mr. McGoldrick's thought capsules are thoroughly instilled in the mind, and the patient has sufficient will power and backbone, he can cure himself.

### *Drinking No Longer a Moral Issue*

Those who are interested in promoting alcoholic beverages are telling us that drinking is no longer a moral issue or a moral problem. Since beer, wine, and whisky have been legalized by the Government, everyone has a right to drink. We are therefore never to insinuate or to convey the impression to the students in our public schools that it is wrong to drink or that it is a moral issue. Such teaching is basically unsound, un-Scriptural, and contrary to sound religious teachings, they claim.

Perhaps that is why parents have lost control of their children. Morality has been cast to the winds, and children are following the example of their parents.

If representatives of the liquor traffic could see their product paraded before them as we saw their product paraded before us at the Norwalk State Hospital, I'm sure that many of those now

connected with the liquor industry would disassociate themselves from such a business. As Dr. William G. McConn, president of Marion College, said, in his Religion and Life lecture, "I can't understand how any man connected with that kind of business can have a clear conscience."

### *A Public Health Problem*

Another assertion of the professional liquor propagandist is that alcoholism is a public health problem. In other words, it is up to the public to take care of the alcoholic. This, of course, calls for the erection of clinics and the employment of trained personnel who will devote their time and effort to the rehabilitation of the alcoholic. Thus the industry is absolved of all blame. The responsibility is placed on the Department of Public Health.

We have no argument with the statement that alcoholism is a public health problem. But to take the position that our major responsibility, in connection with this problem, is to erect clinics for the rehabilitation of the alcoholic and at the same time ignore a program of prevention, is, to say the least, "missing the bus." Furthermore, the responsibility of financing the erection and operation of these clinics should be placed on those members of our society who are responsible to a great degree for creating the problem.

I hope that the pattern set for the District of Columbia by Congress with reference to the erection and operation of clinics for the rehabilitation of the alcoholic will be followed by every State in the Union. I have reference to the bill as finally passed, that placed an additional tax on the liquor interests in Washington to supply the funds for such clinics. We may expect vigorous opposition from representatives of the liquor interest when similar bills are introduced in State Legislatures.

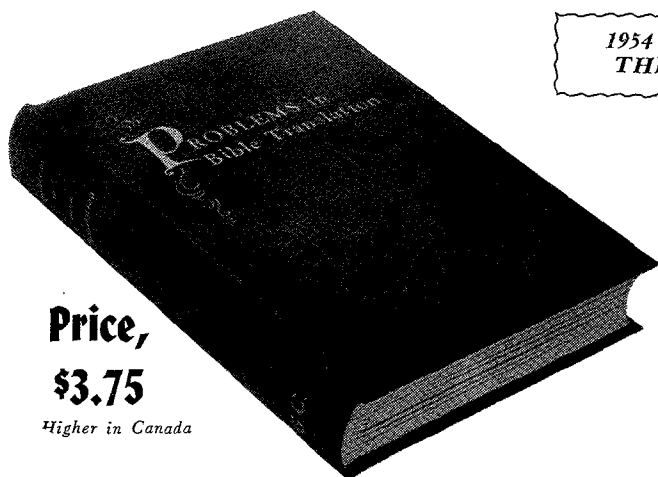
### *The Drinker's Responsibility*

"Let not the man who indulges in drink think that he will be able to cover his defilement by casting the blame upon the liquor dealer; for he will have to answer for his sin and for the degradation of his wife and children. 'They that forsake the Lord shall be consumed.'"—*Temperance*, p. 33.

### *The Liquor Dealer's Responsibility*

"Those who sell intoxicating liquor to their fellow men . . . receive the earnings of the drunkard, and give him no equivalent for his money. Instead of this, they give him that which maddens him, which makes him act the fool, and turns him into a demon of evil and cruelty. . . .

(Continued on page 46)



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The **LAST SECTION** discusses *difficult texts* in the light of various versions, considering particularly their meaning as they appear in the original languages. It illustrates the fact that certain fundamental principles of Bible study and Bible interpretation are needed in the solution of individual textual problems.

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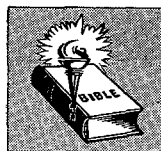
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# BIBLE INSTRUCTOR

## Bible Instructors at General Conference

**A**S WE take a retrospective view of our recent history-making General Conference we feel that as far as the Bible work of our denomination is concerned it points to progress in many directions. Speaking of the conference itself, we heard on every hand, "This is an unusually good conference, so practical, and yet spiritual." Since our return to Washington the mail continues to bring from those who attended the session cheering letters of confidence and renewed courage.

We were happy to greet a large number of Bible instructors from the home field and many from overseas. Our Ministerial Association register reveals that our Bible instructors demonstrated deep interest in the meetings of this conference. Many could be with us for just one week, and so chose the presession meetings.

We will now summarize a few impressions pertaining to the Bible work as it began an integral part of this great gathering. The scope of the Bible work has broadened out beyond our fondest hopes. The lone field worker of the past now sees an encouraging army of very capable younger workers participating in our rapidly growing Bible correspondence schools throughout the world, many carrying heavy responsibilities in its more technical office organization. Some of these schools are being headed up by experienced field Bible instructors who desire a little season of respite from the constant intensive application for which field evangelism calls. We question whether any other group in our midst are subjected to greater strain year after year than these women in conference evangelism.

One very outstanding improvement in the Bible work is the discovery of a far better approach for presenting the reformatory phases of our message—health and dress reform. Many Bible instructors now have a background of nursing education or dietetics, and being better trained in public speaking, they are becoming indispensable in city evangelistic campaigns. The use of the trained teacher types as instructors for our large public evangelism classes is paying off in souls saved. These workers are able

to bring scores of people to a decision for the message in less time than it took the Bible instructor of the past, dealing with individuals.

Today the Bible work claims the services of some who are skilled in music directing, and others are contributing their artistic ability to public evangelism. We list briefly some impressions of the need of new ideas, in addition to the needs that are already affecting our awakening Bible work:

More recognition of the Bible instructor as an indispensable ministerial assistant. Both men and women are greatly in demand.

More budget help and rent and auto allowances for capable Bible instructors.

Better educational means for broadening the worker. Advanced and refresher courses at the Theological Seminary, to include women Bible instructors.

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Specialized training in home nursing and dietetics, office organization, music, and art.

Attention to the training of better-equipped Bible instructors for overseas work. More all-round leadership courses affecting younger women.

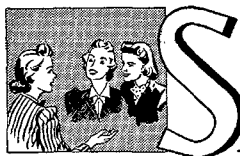
We have reached a new day in the Bible work, and the far-visioned, progressive worker is keeping pace with the profession's new strides. Indeed, the General Conference was an inspiring occasion! But you will want to study well the forthcoming book, *Thine Be the Glory*, which we are now preparing for the field. Our Bible instructors who were not privileged to attend the General Conference in San Francisco will find in this wonderful book the spirit as well as the detailed programs and plans of a most unusual conference.

L. C. K.

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CONTENTMENT lies not in the enjoyment of ease—a life of luxury—but comes only to him that labors and overcomes—to him that performs the task in hand and reaps the satisfaction of work well done.  
—OSCAR WILDE.





# SHEPHERDESS *Her Vital Partnership*

## What Matters Most

MRS. G. E. HUTCHES

*Wife of President, Michigan Conference*

**A** TRANSFER from pastoral work to a departmental place at conference headquarters brings to some persons impressions of many changes. A wife seems to find several aspects of her life quite different. At her new location her duties may not seem as well defined as when she and her husband planned the hours of each day together. Neither may her responsibilities seem as clear to her, surrounded as she is by several other ministers' wives, including the local pastor's wife.

Actually, however, as time passes she concludes that the changes were fewer than she had anticipated. Hardest to accept, perhaps, for anyone, are the distant appointments involving days and nights and weeks alone. If there are children, she has, of course, the enjoyment of their companionship during these times, but also the increase of responsibilities for their problems, care, and training. Often when she could go with her husband for a Sabbath, she realizes that her children's part in a thirteenth Sabbath program or their keeping up a perfect attendance record might matter more in the future than her pleasure for the present.

A woman learns from previous transfers that any change means adjustment, and the more readily made the better, not only for her own sake, but for the sake of her husband and his associates. She knows that circumstances can look dark or bright according to one's own thinking. In the process of making changes many little things can annoy and may stimulate self-pity. The discipline of one's self is imperative, although it is the most difficult of all tasks.

"If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions: I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching."—SHAKESPEARE, *Merchant of Venice*.

I have quoted these lines to bolster my own courage in listing a few of the considerate things

we strive to do, with the thought in mind that we will not weary in well-doing.

In the transition into new work an analysis of what matters most for harmonious living in a conference community and among the office family members is important to a wife, as well as what contributes most in helping her husband.

### *Suggestions*

1. Study and learn all you can about your husband's department. It helps toward sympathetic understanding. A wife's interest strengthens her husband's influence.

2. Collect and mark material for him.

3. Read the current denominational literature that he cannot get to, and check what you know will interest him.

4. When making notes on home telephone calls include the specific time of the calls. Incidentally, many have a natural gift of pleasant telephone response. For a few of us the "voice with a smile" needs cultivating.

5. Make telephone calls to the office brief and on business only.

6. Make office visits during office hours brief and in an emergency only.

7. Guard confidences. It is a compliment to a person to be entrusted with another's problems, and a type of disloyalty to regard the confidence lightly.

8. Cultivate good nature. Begin to cultivate good nature when under the pressure of irritations, whatever they might be. What is one person's trial is not another's. Since unscheduled interviews come after a man's appointments have been taken care of, a wife needs patience and generosity to make allowance for tardinesses at meals and delays or cancellations of personal engagements. Someone has defined good nature as "the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers."

9. Keep from inquisitiveness about other

workers' business, their families, or their appointments. "Familiarity breeds contempt."

10. Take time for relaxation and recreation. A man's home should be a place where he can relax and rest. His hours there are of necessity short, and need to be as undisturbed and peaceful as possible in view of the stress and strain of problems and the demands upon his resourcefulness and courage in leadership. A woman's talents and opportunities for outside activities should be subordinate to the art of creating a pleasing and cheerful home atmosphere. A woman who is alone much of the time needs to get away from the house frequently, to mingle with people, to attend a selected program, or to take an afternoon for browsing in a library. It clears the mental air of worries and imaginary hurts.

11. Be neighborly to those not of our faith. Too often we become so taken up with the interests of our conference circle that the fine little deeds of neighborliness to those not of our faith are neglected. We want to wait till we can do something just right. So while we are thinking of some larger thing to do—possibly that of giving each neighbor a copy of *Bible Readings*—the things that matter most to prepare them for such a gift are left undone. These neighbors may not know the department we represent in our organization, but they know us as the Adventist preacher's family, and no doubt wonder many times why we seem so unconcerned about them. One of them made this revealing statement not long ago: "You Adventists live to yourselves too much."

12. Try to generate enthusiasm and be adaptable. A person who views a new environment with apprehensive doubt and too frequently alludes to the way things were done in the past location is not readily accepted in a new community.

A few months ago I saw an almost impossible house situation actually transformed into a little model through a wife's imagination and spirit of adventure. No one was surprised to hear her say, "I know I'm going to love it here." Everyone enjoyed the lift it brought to hear her say it, and knew it was sincerely meant.

Much of the attractiveness and strength of character consists in the degree with which we adapt and adjust ourselves to the place where we have been called. Sooner or later circumstances that cannot be altered have a way of coming to everyone. Those who can accept them or make the best of them with a mastery of their personal attitudes are, indeed, well-adjusted people.

### *Ethics of the New Situation*

When the transition from pastoral work to the office has been made, a wife may feel as if she had let go of something very vital to her. She misses the phone calls from the elder's wife, the Dorcas leader, the family who joined the church the winter before, or the little lady taking studies. These were people she felt needed her. And as much as she enjoys remembering them, she realizes there are certain limitations to her continuing contacts. It now becomes her duty to direct them as diplomatically as possible to the new pastor and his family.

A wife's thinking on working relationships in general makes her aware of new and different boundary lines. Included among these lines that are sometimes as difficult to define as the equator are certain ethical boundaries, as instinctive to some as a sense of direction or an ear for pitch.

Although boundary lines may be either geographical or ethical, they are by-products of organization, and certain ethical ones must be maintained for harmonious working conditions among ministers and their families. To accept an invitation for a weekend with a layman's family of one's former pastorate may create a strain among workers. Correspondence with those who can't get used to their new pastor and his family may appeal to one's vanity, but causes a difficult situation. The ambitious wife, who may be limited in the extent to which she can direct and lead groups in the local church, will find no barrier to her ambitions for working with children, or making new contacts and new friends for the church and inviting them to special meetings.

Except for the lessening of a few direct obligations, an office man's wife sees in an analysis of her responsibilities to the local church very much the same program that she pursued as a pastor's wife. Although not a pastor's wife, she is the wife of a worker, a minister, and that always carries responsibilities and duties, even to the extent of small personal sacrifices. As the wife of an office man she expects to continue to be cooperative in filling in wherever needed, but hopes she will know when to decline an office in the church as well as when to accept. At conference headquarters the local church usually has a large membership, with many talented laymen. She has long been aware of the objective of all workers—to prepare the laity for places of leadership in the various departments of the church.

A wife's sympathetic attitude toward the local pastor and his family strengthens her husband's

work. A good report from the wife often gives an important cue. Her husband is dependent on good relationships with the pastors in putting across his own promotional program. In equal measure the pastor needs the help of the officer or departmental man and his family. Cooperation works only when it comes both ways. Each is dependent on the other.

Likewise the families of the office group need each other's support constantly. They may not always see alike, they may not always be the closest of associates, but the families do need

tolerance and willingness to follow a constructive course of building confidence for each other. It takes so little to weaken it.

In cases of problems on ethical lines, the spirit of kindness from the heart can be our compass to guide us. What matters most in the relationships among workers' families is this spirit of kindness that mutually forbears, forgives, and forgets. What gives a great personal satisfaction is our own knowledge that we have helped, by giving moral support or otherwise, to make another's program easier.

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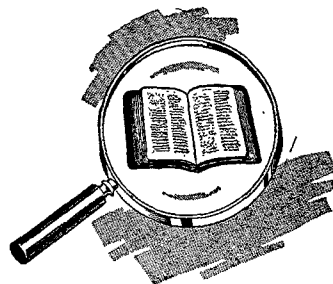


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# COUNSEL *From the Spirit of Prophecy*

## "The Pointed Testimony"

God's ministers must lift up the voice like a trumpet, and show the people their transgressions. The smooth sermons so often preached make no lasting impression. Men are not cut to the heart, because the plain, sharp truths of the word of God are not spoken to them. . . . Sin is allowed to go unrebuked. When will be heard once more in the church the voice of faithful rebuke, "Thou art the man"? If these words were not so rare, we should see more of the power of God.—*Gospel Workers*, pp. 149, 150.

Would that every minister might realize the sacredness of his office and the holiness of his work, and show the courage that Elijah showed! As divinely appointed messengers, ministers are in a position of awful responsibility. They are to "reprove, rebuke, exhort with all long-suffering."—*Prophets and Kings*, p. 142.

God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins.—*Testimonies*, vol. 3, p. 269.

He would teach His people that disobedience and sin are exceedingly offensive to Him, and are not to be lightly regarded. . . . But if the sins of the people are passed over by those in responsible positions, his frown will be upon them, and the people of God, as a body, will be held responsible for those sins.—*Ibid.*, p. 265.

If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty.—*Ibid.*, pp. 265, 266.

Those who work in the fear of God to rid the church of hindrances and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin and may prosper in purity, and that the name of God may be glorified, will ever meet with resisting influ-

ences from the unconsecrated.—*Ibid.*, pp. 270, 271.

### *The True Witness*

I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified.—*Early Writings*, p. 270.

Oh, for a religious awakening! The angels of God are going from church to church, doing their duty; and Christ is knocking at the door of your hearts for entrance. But the means that God has devised to awaken the church to a sense of their spiritual destitution have not been regarded. The voice of the True Witness has been heard in reproof, but has not been obeyed.—*Testimonies*, vol. 5, pp. 719, 720.

I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans. Wrongs must be reproved, sin must be called sin, and iniquity must be met promptly and decidedly, and put away from us as a people.—*Ibid.*, vol. 3, p. 260.

Ministers who are preaching present truth should not neglect the solemn message to the Laodiceans. . . . What disposition will these make of the message of the True Witness to the Laodiceans? There can be no deception here. This message must be borne to a lukewarm church by God's servants. It must arouse His people from their security and dangerous deception in regard to their real standing before God. This testimony, if received, will arouse to action and lead to self-abasement and confession of sins.—*Ibid.*, pp. 257-259.



# NEWS

*From Current Journals*

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

¶ The Senate voted unanimously to join the House in establishing a prayer and meditation room in the United States Capitol. The room will be situated below the Capitol dome, just off the main rotunda. It will be about equally distant from the floor of the House and the Senate. This is the first time in the 154-year history of the Capitol building that Congress has designated such a prayer room. The sponsors of the resolution, Representative Brooks Hays (D-Ark.) and Senator A. S. (Mike) Monroney (D-Okla.), emphasized that the room will be "a place of retreat for members who seek help from that Power outside themselves." "Our nation should get a lift from this evidence of renewed interest in religion, prayer, and meditation," they said. The resolution to create the prayer chamber made clear that the room will not be available for any formal worship services or assemblies.

¶ One hundred and nine American missionaries have been refused permission to enter India in the past two years, a high government official disclosed in Parliament. Deputy Home Minister Balwant Nagesh Datar said 789 U.S. missionaries had been approved for entry in the two-year period. A year ago Mr. Datar and the Home Minister, Kailash Nath Katju, announced it was government policy to limit evangelical work to natives. Foreign missionaries who were being admitted, they said, understood that their proper roles in India were in educational, medical, philanthropic, agricultural, and social uplift work. Christian religious leaders immediately protested the policy. Since then, additional comments by government officials have served only to confuse the issue of whether foreign missionaries are allowed to evangelize and proselytize.

¶ American religious bodies will have to build 100,000 new churches, worth about \$8,000,000,000, by 1975 to serve 28,000,000 more churchgoers, it was estimated in New York by Warren J. Taussig, a church-industry director for the National Association of Manufacturers. He based these figures on U.S. Census Bureau statistics indicating that the country's population will rise to nearly 200,000,000 by 1975. Writing in the June issue of *Christian Herald*, Mr. Taussig said that 75,000 more clergymen will be needed by that year.

¶ Pope Pius XII issued a grave warning against the dangers of "lay theology" in an address to cardinals and bishops whom he received at the close of the major ceremonies for the canonization of Pius X. Vatican sources called the speech one of the most important of the present Pope's pontificate. He stressed that the teaching of religion and morals

"pertains solely to the office and authority of the Church." "There never has been, there is not now, and there never will be in the Church a legitimate teaching authority of the laity withdrawn by God from the authority, guidance, and watchfulness of the sacred teaching authority."

¶ Personal and social prejudices against Roman Catholics are fast disappearing in America but are being replaced by determined opposition to the spread of Catholic ideology, Archbishop Richard J. Cushing of Boston said in Fall River, Massachusetts. "The persecutions of the past," he declared, "were political and religious, but they were not aimed at ideas so much as they were at people." But he warned that the struggles of the future would be more bitter and unrelenting because they would be inspired by hatred of Catholic ideas and ideals.

¶ Pope Pius XII, speaking in five languages, inaugurated Eurovision, a television hookup of eight European countries. An estimated 8,000,000 to 20,000,000 viewers in Great Britain, Belgium, Denmark, France, West Germany, Holland, Italy, and Switzerland watched the pontiff during a fifteen-minute appearance. They heard him urge television networks to be selective in their programs and to spurn "entertainment that caters to baser human instincts." Only if decency and good taste are respected, he said, will television "maintain its brilliant promises." At the close of his address, Pope Pius delivered his apostolic blessing. Vatican officials said that never before in church history had so many persons simultaneously seen a pope impart his benediction.

¶ Historians have had to backtrack on one of their criticisms of the Bible. Many had long maintained that the empires of King Solomon and the queen of Sheba were in different centuries and the Biblical account of her visit to Jerusalem could not have taken place. The latest American archeological expedition in southern Arabia has found that both empires existed at the same time. The findings were revealed at Jerusalem by Prof. W. F. Albright of Johns Hopkins University.—*Christian Life*.

¶ A new translation of the New Testament into language "familiar to all who write and speak in the United States" was issued in Milwaukee, Wisconsin, by the Bruce Publishing Co. It is the work of two outstanding Roman Catholic scholars, Father James A. Kleist, S.J., and Father Joseph L. Lilly, C.M., and was completed by them shortly before their deaths about two years ago. They undertook the work in 1943 immediately after Pope Pius XII had expressed a desire for translations of the Scriptures into "the languages of the peoples" made di-

rectly from the original Greek manuscripts. The pontiff pointed out at that time that the science of textual criticism had progressed so markedly, with "rules so firmly established and secure, that it has become a most valuable aid to the purer and more accurate editing of the sacred text and that any abuse can be easily discovered."

¶ The World Council resettled 1,881 refugees in the first three months of 1954. Of these, all but 297 went to countries other than the United States—the largest number to Canada, Brazil, Australia and Chile. With hopes of implementation of the United States' new Refugee Relief act in sight, 8,000 dossiers of persons seeking asylum in that country were on file in Church World Service offices in New York July 1. Several thousand dossiers have also been dispatched by Lutheran World Service to the National Lutheran Council's division of welfare. Between them, the World Council and Lutheran World Service resettled over 17,000 refugees during 1953, and it is hoped that this number can be doubled in 1954.—*The Christian Century*.

¶ IN BRIEF.—Membership in the Church of Jesus Christ of Latter-day Saints (Mormon) increased 57,309 during 1953, to reach a total of 1,246,362. . . . A resolution calling upon parents, pastors, and teachers to enlist in a crusade against crime comic books was approved in Cleveland, Ohio, by the board of directors of the National Sunday School Association. . . . Membership in the Presbyterian Church, U.S.A., increased by 55,408 to a record total of 2,581,580 in 1953. . . . Bible society representatives from all over the world gathered in London early in May for the British and Foreign Bible Society's 150th anniversary. They were greeted by the Queen Mother, who made a special trip to Bible House in honor of the celebration. . . . More than a million of the estimated world total of 7,000,000 leprosy cases are in India, and only about 15,000 cases are receiving medical care in the country's approximately 100 institutions, three fifths of which are mission colonies. . . . There are now 31,648,424 Roman Catholics in the United States, Alaska, and Hawaii, an increase of 1,223,409 in the last year, as reported in the Official Catholic Directory for 1954. . . . Attendance at Dr. Billy Graham's evangelistic meetings in London topped the 1,000,000 mark at the end of the tenth week of his three-month London crusade—the highest attendance record since Billy Sunday conducted a revival campaign in New York almost 50 years ago. . . . Distribution of Scriptures in the United States increased by 140 per cent over the past five years and reached an all-time high of 9,726,391 volumes during 1953, it was reported in New York at the 138th annual meeting of the American Bible Society. . . . Nearly 2,000,000 persons have become members of the Methodist Church since three branches of the church reunited in 1939. . . . Statistics issued in Berlin by the Evangelical Church in Germany disclosed that the number of theology students in the Soviet Zone has more than doubled since 1948. A total of 931 students are presently enrolled. . . . The National Council of Churches, leaders of con-

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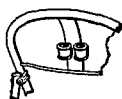
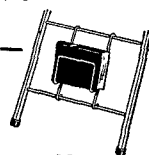
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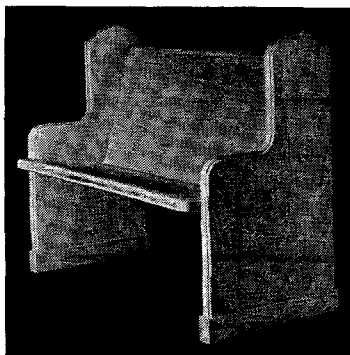
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servative Judaism, Catholic leaders, and various Protestant church organizations have expressed their enthusiastic approval of the Supreme Court decision outlawing racial segregation in the U.S. public schools. . . . A crowd of 120,000 persons jammed Wembley Stadium in London for the final rally of Billy Graham's three-month London crusade. The huge attendance broke all records for evangelistic meetings in the country and surpassed Dr. Graham's largest previous audience of 75,000 at the Dallas Cotton Bowl in Texas last year. Earlier the same day the American evangelist preached to about 70,000 at White City Stadium, London's second largest sports arena. . . . The Washington Federation of Churches sponsored 2,487 radio and TV programs during 1953. . . . Baptist church membership in the world has increased by more than 300 per cent in less than 50 years. . . . Coordination of the worldwide activities of the nation's three largest Presbyterian denominations was advocated by the Presbyterian Church in the U.S. (Southern) at its 94th General Assembly in Montreat, North Carolina. . . . Southern Baptist Convention membership will reach 8,000,000 this year, the denomination's statistician predicted in St. Louis. . . . Publication of a new translation of the Bible in the everyday spoken language of Greece has been started in weekly installments in Athens by the Athens publishing house, Dimitrakos. The original Greek text and the vernacular translation from Hebrew texts appear in parallel columns. . . . Christian lay leaders from more than a score of countries, addressing 145 delegates from 26 nations gathered at Noordwijk-aan-Zee near The Hague for a meeting of the International Council for Christian Leadership, testified that "a spiritual quickening is evident throughout the world." . . . Television programs broadcast during the children's hour" between 5 and 7 P.M., and all day weekends are "saturated with violence," witnesses testified at a hearing of the Senate Judiciary Subcommittee on Juvenile Delinquency, held in New York. . . . Nearly six million youngsters will be enrolled in vacation church schools in the United States and Canada

this summer, according to Miss Mary E. Venable, associate director of children's work in the Division of Christian Education of the National Council of Churches.

### Our Paramount Need

*(Continued from page 48)*

homeland and overseas, witness a consecration to the cause that will bring from above conviction as well as power to stir the hearts of all His ministers. Is not this our paramount need? May we all continue to be enriched by the blessings our recent General Conference brought to us is our prayer.—EDITORS.

**WE HAVE ALLIES** IN THE midst of life's discouragements and frustrations it will change despair into hope and defeat into victory if we have the sense to proceed step by step on the assumption that God and ourselves, the world and our brothers, are allies in a combination which evil forces may temporarily obstruct but which they cannot ultimately defeat. . . . Life for none of us is a solitary journey or a lone struggle. We go with God. We find friends on the way. Even our enemies can be made the unwitting and unwilling instruments for our good.—FRED PIERCE CORSON in *Pattern for Successful Living*.

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# For Your Library BOOKS...

***Springs of Living Water*, Carl J. Scherzer, Westminster Press, Philadelphia, 1951, 93 pages, \$1.50.**

A pastoral aid book by the chaplain of the Protestant Deaconess Hospital at Evansville, Indiana. It deals with the problems of illness and how they can be met and solved. The spiritual resources available to the sick and the way they can be obtained and applied are well analyzed out of a long experience. There are seven chapters: "Christian Virtues," "Apprehension," "In the Hospital," "Anxiety," "Pain," "Loneliness," "Thanksgiving." The thesis is that every spiritual need is supplied in the Bible.

CARLYLE B. HAYNES.

***6,000 Windows for Sermons*, by Elon Foster, Baker Book House, Grand Rapids, Michigan, 1953, 791 pages, \$5.95.**

This is a companion volume to *6,000 Sermon Illustrations* by the same compiler. The publishers say that "the strong demand for the first volume . . . made a second one entirely logical." As far as we know these two volumes constitute the largest anthology of useful quotations and sermon illustrations available anywhere today.

Though many preachers prefer to get their illustrations from their own reading and from personal experience, the very size of this volume ensures a good amount of material that will be truly "different" when it comes to sermon illustrations. Included are materials from the pens and mouths of such

time-tested preachers as Moody, Talmage, Clarke, Newton, Spurgeon, Beecher, Luther, Brooks, and others. The illustrations are arranged alphabetically according to topics, with a full index at the back of the book.

The publishers inform us that a large number of Adventist preachers have already availed themselves of this volume. We felt that others would appreciate having their attention drawn to it, hence this review.

B. G.

***Seven Steeples*, Margaret K. Henricksen, Houghton Mifflin Company, Boston (The Riverside Press, Cambridge, Mass.), 1953, 238 pages, \$3.00.**

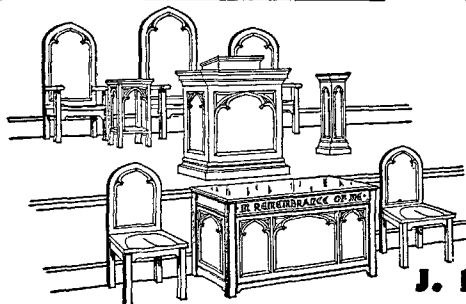
Upon the death of her husband the author at the age of 42 found her way into the Methodist ministry in the State of Maine. She reveals a depth of consecration and a devotion to duty that are inspiring. The reader feels that she has consciously avoided mention of special problems and situations that must have confronted the woman minister.

Mrs. Henricksen gradually increased her responsibilities until she was ministering to seven churches regularly. She preaches at six churches every Sunday. She has earned the friendship of the independent, stoic down-easter and has revealed to us the wit and the wisdom of her beloved parishioners.

The Adventist reader cannot help being impressed with the vast difference in outlook and objective between the minister of a nominal church of today and the Adventist minister, who has a commission to warn the world of impending judgment. On the one hand is the desire to make the local community a better place in which to live and the church member more comfortable in that community, and on the other hand an impelling urgency to accomplish a task before time shall end.

M. E. LOEWEN.

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## Alcoholism

(Continued from page 34)

"But angels of God have witnessed every step in the downward path, and have traced every consequence that resulted from a man's placing the bottle to his neighbor's lips. The liquor dealer is written in the records among those whose hands are full of blood. He is condemned for keeping on hand the poisonous draft by which his neighbor is tempted to ruin, and by which homes are filled with wretchedness and degradation. The Lord holds the liquor dealer responsible for every penny that comes to his till out of the earnings of the poor drunkard, who has lost all moral power, who has sunk his manhood in drink."—*Ibid.*, pp. 39, 40.

### The Church's Responsibility


"The liquor traffic is a terrible scourge to our land, and is sustained and legalized by those who profess to be Christians. In thus doing, the churches make themselves responsible for all the results of this death-dealing traffic. The liquor traffic has its root in hell itself, and it leads to perdition. These are solemn considerations."—*Ibid.*, p. 43.

In the next article of this series we will discuss the subtle teaching that is now being propagated by the alcoholic beverage interests that beer, wine, and whisky are foods and should be found in every food store and supermarket in the country.

THE greatest and perhaps the only perfect gift we can give the world is the gift of ourselves at our best.—*Safety News*.



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THE heart is always hungry. No man lives happily alone. The wisest and the best is wiser and better for the friends he has.—*ROSSELL D. HITCHCOCK*.

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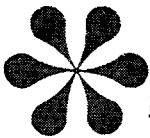
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# PPOINTERS TO PROGRESS

**HEART APPEAL** A CHANCE remark by one of our visiting missionaries from the South Pacific points up a very vital principle in evangelism. He was relating some of the experiences one meets when working among primitive peoples, where the light of the gospel is just beginning to shed its rays and cannibalism still prevails.

"How do you get these primitive people to break from their gross habits?" we asked him. "How, for instance, do you teach them to stop eating human flesh?" His reply was significant. He said, "One of the things about our ministry for these people is that we never have to say a thing about it. We never have to draw up a set of rules on such matters. The Spirit of God becomes their teacher and awakens in their hearts a loathing for these things they once loved. In fact, we find that the people begin to discuss these things among themselves, and at times we have seen them actually refusing to permit some who have been indulging in these degrading heathen practices to come into the place of worship. We have been surprised when men have posted themselves at the doorway of the newly erected meetinghouse to ask those who came if they have been eating human flesh or taking part in the swine feasts. If so, they were told they could not enter. Of course, we urged them to let these folk come to the services, because they too must hear the gospel. But that illustrates the point. The Spirit of God becomes their teacher, and we do not have to say much about these things. When the heart is touched, the mind becomes enlightened, and a barrier is built up against every low and degrading habit."

A mighty principle is stated in these few sentences. The most vile and loathsome sins can be overcome when the heart is responsive to the Spirit of God. The Holy Spirit is able to teach men in a few minutes more than they can learn from all the great ones of earth.

Isaiah was told to "speak ye to the heart of Jerusalem" (Isa. 40:2, margin). When we touch people's hearts we can mold their lives, and habits that have held them in subjection for a lifetime are broken. It is not human reasoning but the power of the indwelling Spirit. When the apostles preached, men were "pricked in their hearts." If we would be more efficient in

presenting the truth, then let us aim at people's hearts rather than their heads. Therein lies the power of all truly successful ministry. The gospel "is the power [*dunamis*, or dynamite] to everyone that believeth." R. A. A.

## OUR PARAMOUNT NEED

OUR most outstanding General Conference session is now

in the past. The workers of the Advent cause have returned to their fields of labor. Already the inspiring plans of the great conference are being tried out; we are a busy people, and very progressive, they tell us. The months, and then the next few years, will be slipping away before we realize it. We will continue to make history until Jesus comes, and strangely, no doubt, each quadrennium (if the plan continues) will mark continued advancement—we shall be reporting in terms of "the best yet" or "the most to date." We would not see it otherwise. But do we not also sense an overwhelming, pressing need for personal spirituality? Does this cause have all there is of us, or are there some reservations? Surely in this solemn hour our interests dare not be divided!

Pressing as our daily programs will become, urgent as the duties will be, tense as the situations we must face in our relationships with the world are bound to grow, our real need is God! Statistics are realistic, but even these facts are not always the complete or true story of a conquering movement. Our phenomenal gains merely add to our responsibilities, and our smugness may prove to be our ruin. On our knees let us admit that without divine power we are undone—even we of the Advent message. We know that the cause will triumph, and Jesus will not always tarry, but will we as workers triumph personally?

These are not new reflections for any of us, but all heaven is waiting for the time when the leaders of the work of God will unitedly humble their hearts, leaning heavily upon divine aid. We have sensed that this experience has begun among us, and to God be the glory! At General Conference we tasted well of the power of the Spirit of God. He is already working mightily in many fields where doors are thrown wide open to the gospel. May we now, in the

(Continued on page 44)