

THE MINISTRY

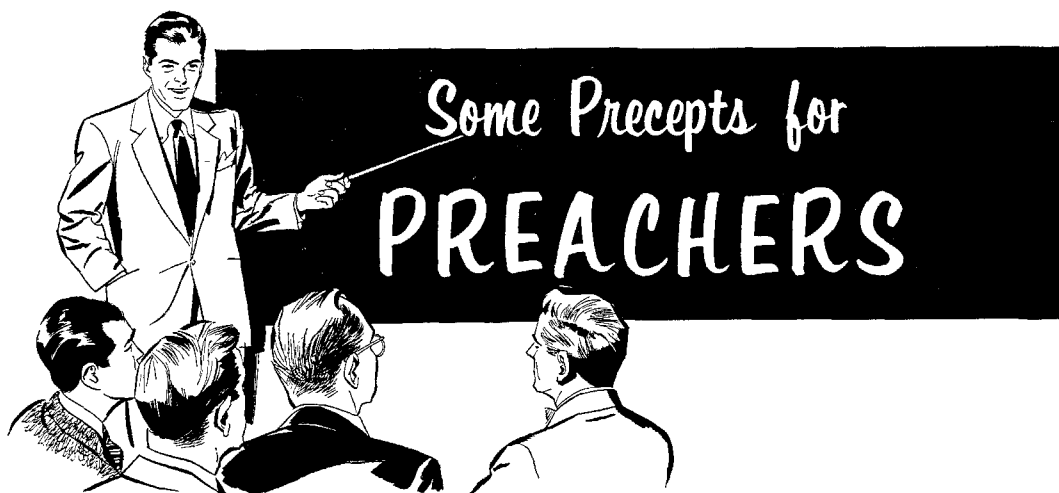
FOR WORLD EVANGELISM

VOLUME XXIX

MARCH, 1956

NUMBER 3





1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.

2. Remember Peniel, and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.

3. Be loyal to your text. Be aware of the context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.

4. There is always water if you bore deep enough.

5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and, seeing, love.

6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.

7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.

8. In preaching—no demand without the gift, no diagnosis without the cure. One word about sin; ten for the Saviour.

9. Irrelevance is sometimes an infirmity; usually it is a sin.

10. Emotion arises out of the truth. Emotionalism is poured onto it.

11. Listen before you speak. See before you say.

12. Aim at being independent of the concordance, but do not disdain it until you are.

13. Love simple speech as much as you hate shallow thinking.

14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.

15. Never talk down to your audience; they are not there.

16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

17. By your consonants people will know what you say; by your vowels where you come from.

18. Be audible, but don't shout. Clearness carries farther than clamor.

19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.

20. Be not like the brook; pause sometimes.

21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

22. A preacher's damnation. "He spoke of great things and made them small; of holy things and made them common; of Christ and made Him of no account."—W. R. MALTBY in *The British Weekly* (London).

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
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MARCH, 1956

In This Issue

WITH Fordyce Detamore's most practical lead article on page 4, "Making Time for Evangelism," and the Continuous Evangelism Panel Discussion on page 13, this issue brings a real emphasis on evangelism. You will find the discussions stimulating and perhaps expressing some things you would like to say "from the floor" if it were possible. Fordyce Detamore has filled his article not with wishful ideals, but with down-to-earth suggestions from his long experience.

Speaking of wishes, those of you who have looked forward to a trip to Bible lands may find your hopes materializing as you read details of next year's guided tour on page 8.

If you are too busy with the preparation of evangelistic sermons to think of trips to Europe, you will appreciate especially Elder Read's article on page 27, "The Historical Christ," which will give you a wealth of quotable material.

And Shepherdess, you are not forgotten. Any seeming neglect in this issue will be more than offset by next month's MINISTRY. Be watching for it!

Cover—Winter Park, Florida, Church



THE Kress Memorial SDA church of Winter Park, Florida, was organized in March of 1941. Glenn A. Coon had a vision of what might be accomplished under God. He suggested to his church, the Orlando Central church, that they pioneer the work in the adjoining city.

Eighty-one missionary-minded people responded to the pastor's invitation to become charter members.

Because of world conditions affecting the building industry, construction was delayed and rented quarters were used until 1953.

The church is named for our beloved pioneers, Drs. Daniel and Laurretta Kress, and the first service was held in this lovely new building on their sixty-ninth wedding anniversary, July 11, 1953.

The Educational and Welfare Building was used for the first time on Sabbath, November 20, 1954.

Pastors have included Glenn Coon, George Vandeman, Sr., Fenton Froom, Dwight Herbert, and Walter Rea. Actual construction of the church took place under the leadership of Elder Rea. The present membership is four hundred, and already we feel a need for enlarged quarters.

A. D. BURCH, *Pastor.*

Making Time for Evangelism

FORDYCE DETAMORE

Evangelist, Texas Conference

[Months ago we asked Fordyce Detamore to write out some of the suggestions included in his talks at workers' meetings on how a minister can condense and organize his program so that he can have time for evangelism. In complying with our request he says, "I have unburdened my heart on these thoughts, but the trouble is to condense so much into the space of an article." We feel he has made a truly significant contribution.—EDITORS.]



FOR what purpose are ministers ordained? To preach the Word and *not* to wait on tables. But there is a lot of table waiting expected today. How can he reduce this to a minimum so that he will find time to fulfill the primary task to which he was called?

There are two primary kinds of preaching: (a) edifying the saints, (b) warning the lost and leading souls to surrender. In our present emphasis the saints are being pretty well edified.

But how many of our ordained ministers are giving their time to the preaching of the last warning message to a doomed world? The ship is sinking, but are we manning the lifeboats? Or are we busy polishing the brass, scrubbing the deck, oiling machinery, building additions on the superstructure, or remodeling the whistle for louder sound? In a crisis only one thing matters, and that is to fill the lifeboats and save the perishing.

It is a tragedy that in the Advent Movement there is so little actual preaching to the lost world. These are days of large incomes and days of seeming peace, yet so little is being done to hasten the last entreaty of mercy to a world in despair. How, oh, how can we ever face God in the judgment when we have so neglected our opportunities?

It is not enough to say that we are "carrying the program" or that we are "middle-of-the-road men who keep a well-balanced program running in our churches." It is not enough that we be go-getters and that we break all records in promotion, soliciting, building. We must be witnesses to the saving gospel of our soon-coming Lord.

"But I just don't have time for evangelism in my crowded program," says many a young pastor. "What with pitching camp, and camp meeting [for the edifying of the saints largely today!], and junior camp, workers' meetings, committee meetings, board meetings, congresses, vacations, church and school building programs, attending the poor and the sick, conducting weddings and funerals, assisting at institutes, answering the telephone, caring for the mail, pastoring the flock, attending Sabbath school councils and young peoples' councils in the local churches, caring for church and church school business, studying for pastoral sermons as well as feeding one's own hungry, hurried soul, doing Ingathering and pushing all the other campaigns, getting out church bulletins, visiting other churches in the district—there just isn't any time left for evangelism!"

These are not rare words. These are utterances of desperate ministers all over the land. This is not an exaggerated picture of the seemingly frustrated. It is the factual picture of the pastor and district leader originally ordained to "preach the Word."

We just must *do* something about it. We *can* do a lot of condensing, rearranging or reorganizing and streamlining certain parts of our load, so that we can find time to give the message of grace to those perishing around us.

A Few Suggestions

Let me share with you a few concrete suggestions. These cannot be arranged in any ascending order of importance.

1. *Promotion campaigns.*—Do not neglect these, but *do* condense them. "Whatever thy hand findeth to do, do it with thy might." Get it over with, and then get back to the public meetings. Campaigns are important. But unfortunately they are taking far too much time. If they are condensed and organized well, they can be dispatched quickly. But too often these drag out indefinitely, till a large percentage of the year is spent in waiting on promotional tables.

Let your home missionary secretary

build and arrange the goal devices for the church campaigns. He will be glad to do it. And instead of the pastor's being out getting tape, paints, electric switches, plywood, string, and thumbtacks, he will be out warning the world of the approaching end.

You know, we are in a strange situation today. More and more our ministers' lives are being geared to "waiting on tables" while we encourage our lay members to do the preaching of the Word—just the reverse of the arrangement in the book of Acts! Our laity should help preach the Word. But should we not harness our lay power to aid in the routine work of table waiting, so our preachers can do some soul winning too?

2. *Church and school building programs.*—Herein lies a snare that is apt to hold a minister for months and keep him from soul winning. And while a big and elaborate church is being built, time is running out and eternity is crowding down upon us.

The Spirit of prophecy warns against our building elaborate and costly buildings, either for church worship or in connection with our sanitariums, colleges, academies, and other institutions. If this counsel were honored today, our ministers would not need to be spending so much time in raising money and supervising building. We would have more time for preaching the Word, for which we were ordained. And remember, my fellow minister, these magnificent buildings we are so proud of will soon be fuel for the fires of destruction in the last days. In too many places our fancy masonry cries out across the land, "Our Lord delayeth His coming!" Should not the churches we erect and the institutions we vote to expand, in the very simplicity of their construction, proclaim, "The Lord is coming soon"?

Wherever possible, capable laymen should head up the building committee, so that ministers will be freed for preaching, and visiting the interested ones.

3. *Funerals.*—I do not know how to reduce these, but I'll tell you one experience.

We had driven ourselves (against our personal wishes and in spite of a crowded church program in a city of a million and a membership of more than four hundred) to begin a series of meetings. The devil kept telling us that we ought to know better than to shoulder such an unnecessary,

extra load—evangelism—when we were already overcrowded with work.

And as though in proof of his point, we had six funerals the week before the opening, and I thought to myself, "Yes, Satan, you *are* right. With people dying like this I simply won't have time to hold meetings. You've had a lot more experience in evangelism than I have. *But get out of the way!* We are going ahead with meetings in spite of everything." And instead of six funerals a week, for the duration of the fourteen-week campaign not *one* member died. But sixty-four souls were born again! From that day (1936) to this I have never let Satan hinder my holding evangelistic meetings.

Our members will live longer spiritually if we keep up a perpetual evangelistic endeavor, and this experience about convinced me that they will last longer physically. Constant pastoral evangelism solves almost every other church problem!

4. *Weddings.*—Urge all to be on time for the rehearsal. Start practicing at once, and then be gone. When our church members realize you don't have plenty of time, that you are busily engaged in throwing out the life line, they will not expect so much of your time.

5. *Interviews and counsel periods.*—Even this can be geared to a crowded evangelistic program. Have a set time (perhaps Wednesday afternoon and up to prayer meeting time, or Sunday forenoon) when you will be at the church study and available for counsel. On other days insist that people see you after the evangelistic meeting at night. (This will help to increase your attendance, and after an evangelistic sermon perhaps personal problems will have a tendency to sink into their proper perspective.) In these after-meeting interviews, when it is late, people do not stay so long.

Don't encourage people to come to your home to see you, because then *they* do the deciding as to when it is time to leave. Better go to *their* homes or see them at the church study or at the hall at night, and then *you* determine the termination point.

6. *Telephone calls.*—Occasionally tell in church that you like telephone calls when people come to the point quickly and then hang up. Let them know that you desire to conserve time, not for selfish reasons, but so you can visit, and help their friends and relatives to find this glorious message.

With the marathon telephonists simply

interject several brief questions on the point they are discussing until you get the conversation back on your own lips, and then bring it to a quick, pleasant (never cross!) climax: "Thank you so much for calling!"

For the perpetual telephone and visiting "annoyer" there is a pleasant cure. Assign this individual an important and difficult task, and every time he contacts you for a needless and time-consuming interview, just turn the tables and press him as to why he has not yet accomplished his task. Soon he will avoid you until the task is accomplished. Get a man to work, and he won't spend so much time talking. (I feel guilty today for not being out visiting. I'm spending too much time talking!)

Let your wife answer the telephone. She can weed out a lot of needless interruptions. But for your wife's sake, in tactful announcements at the church let your members know *she* is busy too. Not just with homework, but with a heavy load in evangelism: cutting stencils, transcribing dictation, sending out circular letters, et cetera. Some of our people have the erroneous idea that the minister's poor wife is the neglected soul at home, sorrowing out her heart in loneliness. Let them know that she is a busy mother and wife and a hard-working partner in all your evangelistic endeavors.

7. *Entertaining*.—Needless entertaining casts a heavy load on a minister's wife. She can be of far more value working by your side in soul winning than she can feeding well-fed saints physical food. (Are not the people whom the minister "must" entertain those who are already the best fed in the congregation?)

Not only is entertaining time consuming for you and your wife, but it is also expensive. Few pastors can really afford it. And if you invite people out, they'll surely ask you back, and that will take *double* the time. You can make four to six real evangelistic visits in the time it takes to eat and overeat as a guest at a member's home!

Jesus says if you want to feed someone, feed the poor. That will really be appreciated. Besides, they won't ask you back. So that will help to economize on your time.

Be careful also lest in socializing with a few chosen leaders or intimate friends in the church, you actually weaken your influence in the hearts of the church as a whole.

Be a friend to all but with none be too intimate. It saves time—time that can be utilized for evangelism and visitation.

8. *Church repairs*.—"Oh, Pastor ———, I'm so glad I caught you. I was just by the church and the downspout is broken and rain is pouring into the basement."

That is definitely *not* the pastor's responsibility—waiting on tables and downspouts. Educate your members to call the *deacons* for all such emergencies. If they fail to get action there, let them call the elder. In public announcements let the responsibility of deacons, deaconesses, and elders be known, and tell your members that they must turn to these leaders in matters involving all *physical* appointments around the church and church school buildings. When they know your program is crowded with visiting their interested friends and relatives, and leading the lost to Christ, they will *want* to help wait on tables.

9. *Board meetings, committee meetings, and church councils*.—The best time to assemble these groups is after your evening meeting at the hall. It will do the hearts of all good to be in attendance, and a lot of things they had planned to say, they won't say after their hearts have been stirred. And they won't talk so long because it is getting late! A large part of what is said on board and committee meetings would be better unsaid anyway. The Lord counsels us that our ministers spend too much time in committee meetings. That was true when it was first written, and it is just as true today.

We need fewer committee meetings and more evangelistic meetings, fewer board meetings and more cottage meetings. The sooner that revolution takes place, the sooner the work will be done.

Visiting

10. *Pastoral versus evangelistic visiting*.—Don't neglect the flock. But don't pamper them either. The incoming pastor should visit every church member's home. This can easily be accomplished in two months' time. Say you set aside four days a week for visiting. You can easily make fifty visits in four days. (Even seventy visits can be made in a crowded week.) In eight weeks that would be four hundred homes, and you still

It has been said of Samson, "Such was his strength that he forgot his weakness."
—Charles B. Templeton.

have three days a week for other church work and your day of relaxation.

Make three lists for future visiting:

a. Shut-ins. These unfortunate members should be visited once a month. They are always home, and you can easily visit as many as fifteen to twenty in a day.

b. Discouraged and slipping. Perhaps one fourth or one fifth of your membership will fall into this class. Make a careful list and call on them regularly, till you have built them up.

c. New interests, colporteur interests, backsliders, Bible school interests, and relatives of members. Gather these names and addresses from members during your initial pastoral calls. Do not visit these until you have completed the above calls. When meetings begin, this group of names can be visited during the first days or weeks of the campaign. This list is the most valuable group of prospective names you can gather.

Send them a circular letter with a handbill inviting them to the meetings. Foster these names carefully, and your meetings are sure to see some harvest.

A caution. When you plan a full day of visiting, don't let trivial things throw you off the track. Give yourself an assignment of thirty-five to seventy visits to be made that week, and hold yourself to it.

Don't stop in the midst of a busy and important day of visiting to go and settle some petty quarrel between two members. Maybe if you let them stew awhile, they will appreciate your aid more. Almost everything can wait for a day without worsening (they say there is no such word, but there should be).

Group your visiting. Don't mix all kinds of problems in a day of visiting. One day visit the shut-ins. Another day visit those who are being considered for disfellowshipping. Another day visit the needy. Other days visit backsliders and interests of all types. You will enjoy your visiting more that way, do better work, and get it done quicker.

11. *Petty distractions.*—After you have divided up the regular church work among church leaders and members, there will still remain many annoying, time-consuming details. To care for miscellaneous problems and responsibilities, ask the nominat-

ing committee to choose other church assistants:

a. Reception secretary. She is to look after all special affairs such as showers, welcomes, farewells, wreaths, et cetera, and is charged with the responsibility of seeing that rich and poor are treated alike.

b. Social committee. A live church should have live socials. But they must be held on a high plane, carefully planned, and efficiently executed. The minister should not become involved in such details, important though they be. Let the nominating committee choose reliable social leaders who will efficiently shoulder this responsibility. The pastor's wife might well be a member of this group.

c. Business clerk. Finally there are the odds and ends of all varieties that press upon the life of the preacher, consuming his time and keeping him from his God-assigned work.

"So glad I caught you in. Are you busy? I was wondering if you could find a member who is a carpenter and send him over to my place. I'm sure some of our members need the work." . . . "I called to see if we have any dentists—" Then follows a lengthy portrayal of the toothache of the preceding night, which is minor compared with the pastor's fast-developing headache. . . . "Could you come and take some things over to the Dorcas? I was touched by your appeal Sabbath and have these things ready. As I have no car I thought you could stop by for them." . . . "Am writing to see if you could make reservations for us at a suitable motel, as we will be passing through there May 28, going West." (They took the northern route and forgot to cancel the reservations you so gladly made for them.) . . . "Say, could you tell me Mrs. ———'s telephone number? I could have looked it up but knew you'd have it on the tip of your tongue." (Good she doesn't know what I actually *do* have on the tip of my tongue!)

So our nominating committee chose a business clerk with a telephone, and what a blessing she was. We announced that *all* such calls should go directly to her. She prepared a mimeographed list of doctors, carpenters, nurses, room renters, and baby sitters. She cared for all routine business affairs, and thus left the pastor free from more table waiting, so he could preach the Word.

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To be thrown upon one's own resources is to be cast into the very lap of fortune.—
Franklin.

A Guided Tour to Europe and the Bible Lands in 1957

E. D. DICK

President, SDA Theological Seminary



STUDY tours to various parts of the world, including the Bible lands, are organized by commercial travel agencies, academic travel organizations, and church organizations. Seventh-day Adventists have found it difficult to join any of these tours, because their program makes Sabbath observance practically impossible. Furthermore, the worldly atmosphere—smoking, drinking, and questionable amusements—connected with such tours are deterrents to those who might wish to participate.

It will therefore be good news for many of our workers who have longed to make a tour to the Bible lands to know that the Seventh-day Adventist Theological Seminary, at Washington, D.C., will conduct a guided study tour through Europe and the Bible lands from June to August, 1957.

Itinerary

The tour will cover the following points of interest. After a brief, intensive orientation course of four to five days in Washington, the group will leave New York by boat in the first week of June. Several days will be spent in London and Paris. After a visit to Calvin's Geneva, a coach will take the group through the Swiss Alps to Milan, then to Florence, Assisi, and Rome. Several days will be spent in Rome. An excursion to Pompeii at the foot of Mount Vesuvius will be made, and then a plane will fly the group to Egypt for two exciting weeks in the land of Joseph and the Pharaohs. An excursion to Mount Sinai will be one of the most unforgettable experiences of the trip.

From Egypt a plane will take the group to Beirut, Lebanon, and from there excursions will be made to Tyre and Sidon, to the cedars of Lebanon, and to Damascus, where Paul was converted. A bus ride through the desert will then lead to Baghdad, the city of the *Arabian Nights*. From Baghdad, trips will be made to Babylon and Nineveh, where the fulfillments of prophecies are to be studied, and to Ur of the Chaldees, where Abraham grew up. Thence by taxi or plane the group will

proceed to the Holy Land, the culmination of this exciting tour. The members can swim in the Dead Sea, the lowest spot on earth; conduct a Sabbath school on the Mount of Olives; walk through the subterranean water conduit that King Hezekiah constructed beneath Jerusalem; visit Abraham's tomb, at Hebron, and Bethlehem, where Christ was born; walk the streets of Nazareth and the shores of the beautiful Lake of Galilee; and pass through many other cities and villages of Bible fame.

A plane from Lydda will then bring the group to Athens, Greece, where its members will once more follow the footsteps of the great apostle Paul. After a visit to Corinth the group will disperse. Some of its members may sail back to New York by Greek liner, whereas others may make their return trip through Europe by train or plane according to their own desires, plans, and financial resources.

The over-all cost of the tour, from the departure at New York to the arrival back in New York approximately eleven weeks later, is only \$1,650. By utilizing the services of our mission organizations in the various lands through which we travel for the arrangement of accommodations and means of transportation, the Seminary is able to offer this tour for a price hundreds of dollars below any similar tour offered by other organizations.

S. H. Horn to Lead Tour

The entire tour will be led by S. H. Horn, professor of archeology and history of antiquity at the Seminary, who through training and previous travel experience is well acquainted with the history, topography, and archeology of the lands to be visited. He will hold lectures two or three times every week throughout the tour. This will make it a study tour in the true sense of the word. Duly registered regular Seminary students can earn six quarter hours of scholastic credit, and if it is desired, two additional quarter hours of credit by completing a special assigned project.

The tour is designed especially for Bible

(Continued on page 45)

The Department Secretary's Relation to the Pastor

STEPHEN PAULLY

Home Missionary and Sabbath School Secretary, West Virginia Conference



EVEN though the world is in a state of confusion and misunderstanding, and human relations are greatly strained, we find a united group of workers in the Seventh-day Adventist Church. We cheerfully help one another in every department of the work and press together for a better understanding of mutual problems. Those not of our faith point to our wonderful brotherhood and unity as a miracle.

Paul speaks of this unity. "Labourers together" (1 Cor. 3:9), "workers together" (2 Cor. 6:1). We have one aim, one purpose in life, we are workers together to save and to be saved.

Are we to conclude from this that our relations one with the other cannot be improved? No. Human relations among us should continue to improve until probation closes.

In this connection an important question for study is, How may a conference department secretary maintain good relations with the local church pastor? We shall endeavor to answer this by listing ten commandments for department secretaries.

COMMANDMENT I. *Thou shalt cooperate with the pastor in every possible way.* Do we talk of how we wish the pastor would cooperate with us? Perhaps we should concentrate the emphasis on how we may cooperate with him. Not only should we help him in our conference-sponsored programs, but we should be willing to go the second mile and help him in his church program. For instance, we may help him in his building program or in his evangelistic program. We may give him relief by taking some of his prayer meetings or other services. Going out of our way a bit to help a pastor is sure to result in good fellowship and improved human relations.

COMMANDMENT II. *Thou shalt be charitable with the pastor at all times.* Manifest confidence in him. Believe that he is doing his best. Perhaps sometimes a pastor is considered a slacker if in the midst of a nerve-straining experience he overlooks

some detail and is slow in a campaign. Mr. Department Secretary, have you ever been a pastor? Do you know what it means to have from ten to thirty pastoral problems all clamoring for immediate attention? Do you know what it means to crowd the members through one campaign so that you can quickly lead them through another? If you do, then you won't find it difficult to be charitable toward the pastor. We must be sympathetic, tender, patient, tolerant, understanding at all times. Try to see his viewpoint. Be bighearted. Don't jump to conclusions. Avoid suspicion. Our human nature is so frail and liable to misconception, that we must be careful in the estimate we place upon another.

Don't be bossy and self-assertive. Never scold, complain, ridicule, belittle, embarrass, or threaten him. Avoid using pressure. Don't put him on the spot. Don't give vent to your ill feelings. Avoid being too sensitive. If you manifest any of these traits, a pastor may lose confidence in you and strained relations result.

Don't look for faults in a pastor. If you are looking for faults in him, he will certainly find them in you. If you think you see ways in which you may improve the pastor's methods, he doubtless sees even more ways in which he can improve yours. Hold to an armistice—if you do not criticize the pastor, it is likely he will not criticize you. Once criticism starts, it is difficult to stop. If you act in a perfectly normal and human manner in dealing with the pastor, the chances are much better that he will treat you the same way.

Talk over what you expect of him. Discover together how to supplement each other's work. In counsel there is understanding. Pray together, for prayer changes attitudes.

COMMANDMENT III. *Thou shalt not give the pastor the idea that you know it all or that you are above him.* Be humble. He knows something, too. Be teachable. You can learn many things from the pastor. Ask him questions. He'll like you for it.

Avoid making a pastor feel inferior. Don't be guilty of a superhuman air. Great men are humble men. If you are tempted to

look down on a brother, you must put your foot right down on self and look up to God.

COMMANDMENT IV. *Thou shalt always allow the pastor to be the big man in his district.* Do not steal the hearts of his members like an Absalom—"Oh, that I were pastor of this church, how I would improve this situation." Don't take sides with any of the members against him. Don't allow anyone to tear down the pastor to you; uphold him in the face of opposition. When someone talks him down, you talk him up. Refuse to be a party to any alien spirit or misguided effort that will weaken the pastor's work.

Resist all separating wedges. Refrain from making the most casual remark to any church member regarding his inability. Always speak highly of the pastor to his congregation. Build their confidence in his leadership. Say nothing that will weaken his influence before them. Don't identify yourself with a clique, especially if you are a former pastor. The people's attachment to him is far more important than their love for you.

When his members come to you for counsel on personal matters, refer them kindly to the pastor, for he will have to deal with them ultimately. You might give a brief word of admonition, have a word of prayer, and then direct them to the pastor for detailed counsel.

COMMANDMENT V. *Thou shalt show a personal interest in the pastor and his family problems.* Be a pastor to him. When he confides in you, do not betray his confidence. Be loyal. Pray with him and his family for wisdom and victory. Take time to fellowship with them. Never pass by their house without stopping if you can possibly help it.

COMMANDMENT VI. *Thou shalt never criticize a pastor to a fellow minister.* Don't peddle abroad his weaknesses, failures, and oddities. This not only weakens his influence, but it weakens yours, too. None of us are perfect—if we were, we'd be where Enoch is.

If it becomes necessary to point out some weakness in a worker, do it with kindness. It is much better to do it privately than in a bulletin. When weaknesses are pointed out with love and tact, the worker will be strengthened and the work will advance.

Be careful not to carry tales to the conference president. Do not fit into the role of "accuser of the brethren." Avoid building up yourself before the president at the expense of some worker.

Don't depreciate one man before another. Always stay on the positive side. Avoid building one man up by tearing another down. Be careful of comparisons. We must recognize that not all pastors have the same abilities and talents. Don't pit one against another. Be careful not to foster strong competition.

COMMANDMENT VII. *Thou shalt represent Christ in your deportment, word, and dress.* Don't jest and joke with the pastors to the extent that they will evaluate you as a fool. Do not give them the occasion to criticize you for your lightness and insincerity. Be dignified, yet friendly. Be serious. Your earnestness will command their respect.

COMMANDMENT VIII. *Thou shalt be fair at all times.* Don't make a man in a large district look small because a man in a district with a limited area reaches his goal first. Recognize a man's accomplishments for what they really are. Avoid playing favorites.

IMPORTANT NOTICE TO U.S. MINISTERS

We would remind all ordained and licensed ministers employed in the United States, whether you are American citizens or not, that if you are interested in the provisions of Social Security, you must make your 1955 application not later than April 15, 1956.

Ministers serving abroad or on travel appointments and who are U.S. citizens are automatically granted two months extension of time by the U.S. Treasury Department. For this latter group your income tax returns and your Social Security application forms will be valid until June 15, 1956. But this extension of time carries a penalty of 6 per cent interest.

Any who may need further information, see your conference treasurer, or if abroad, contact nearest U.S. immigration officer.

COMMANDMENT IX. *Thou shalt be prompt in all of your appointments.* If you know that you will be late, or must break an appointment, by all means inform the pastor in time, so that he may make other arrangements. Such a program will build up the pastor's confidence in you and give him the assurance that he can depend on you.

COMMANDMENT X. *Thou shalt be unselfish.* Take time to encourage a pastor with sincere praise and honest words of commendation. If you appreciate the work he is doing, tell him so. It will lighten his burdens. Speak of his virtues, abilities, good judgment, and other strong points. Avoid jealousy. Be big enough to work for and delight in his success. His success is yours.

We are the "thinker-uppers." We dig out ideas, devise methods, lay plans, and then pass them on to him. Perhaps he will get credit for some of our ideas, but he will always like us better for it. After all, our goal is the finishing of the work and not credit. How much would any of us be able to accomplish without the help of the faithful, devoted pastor? He is a valuable leader, and we may make him more valuable. Unselfishly give him all the credit you can, even though some of it rightfully belongs to you.

Many years ago pipe organs had to be pumped by hand. The boy who did the pumping was never seen, but his work was hard and very necessary. In one particular church the organ boy took great pride in his job. At the close of a certain Sunday morning service, when the music had gone particularly well, the boy stepped over to the organist and said, "We did pretty well today, didn't we?"

"We—we—what do you mean by 'we'? If you want to say that I did well, that's all right, but don't put yourself in it!"

Well, the boy felt a bit hurt, but he didn't sulk. He had a sense of humor, and the next Sunday morning at the very moment when the organist reached the climax in his music, the blower boy just sat down and quit. The organist called to him frantically, "More air! More air!" But the boy just sat back and said, "Go ahead yourself; you're doing it today."

Brethren, let us be careful not to make our pastors feel that way. We must always remember that we are workers together with the pastor. Let us be unselfish men,

big enough to share the credit with him. If he gets credit that is rightfully ours, we'll come in for our share in due time.

Keeping the foregoing commandments the best we can will most certainly develop a more satisfactory relationship with, and foster a stronger spirit of good will toward, our good friend and brother, the pastor.



Prelude to Pentecost

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1).

THE supreme challenge of the gospel ministry is embodied in this narrative of spiritual achievement. Few men among us can read without quickening heartbeat the interesting postscript recorded in Acts 2:41: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Although it is true that the rush for numbers is not to be encouraged as a proper motivation, it is equally true that the addition of large numbers of properly instructed, thoroughly converted souls to the faith is something very desirable. Those who condemn the larger vision are at variance with the often-stated philosophy of our Lord Himself. Such phrases as "compel them to come," "to every creature," and "the earth was lightened" are plainly designed to inspire world conquest.

"The Acts of the Apostles" is to be rewritten in our day. The stage has long been set, the harvest must be ripe. Divine inspiration assures us of a staggering response to the loud cry. Why, then, this hesitancy to cry aloud? Why this shortage of faith-filled proclaimers?

The key to Pentecost is not bigger budgets. Although few men would advocate the frugal approach to the spiritual conquest of the world of today, it is nevertheless true that reliance on the material has limited the success of many a campaign.

The pentecostal experience will not necessarily seek what is commonly called fruitful territory. Eternity alone will reveal how little or much the quality of the territory affects the soul yield in a given campaign. We will probably discover the truthfulness of Deuteronomy 2:25: "This day will I begin to put the dread of thee and the fear of thee upon the *nations that are under the whole heaven*, who shall hear report of thee." Men whose hearts fail them for fear of certain territories maintain a relaxed grip on the mighty arm of God.

The path to Pentecost will remain untrod by the man who says of himself, "I'm just a pastor, and I'll just stand by the stuff until the conference evangelist comes to my district." Is it not true that it takes a lifetime for one to discover his true potential in the plan of God? Repeated failure is not a clear indicator of one's calling or lack of it. But failure is certainly a call to deeper consecration.

In *Testimonies to Ministers*, page 207, we find the formula for the splitting of the spiritual atom that will project us into the golden age of evangelism:

"They expect success, and think that they must have the same order of success as did the apostles on the day of Pentecost. This success *they will have* when they go through the experience of humble, self-denying sacrifice as did the apostles. When they present as earnest supplications from broken, contrite, believing hearts as did the apostles, then the *same proportion* of success will attend their labors." (Italics supplied.)

The minister who will "crack" the soul barrier is probably reading these words at this moment. May I take the liberty to address that man for us all?

"DEAR BROTHER:

"You have our fervent prayers. Go forward in faith, nothing wavering. We are jealous for you—not of you. Your breaking through to Pentecost will shake us from our lethargy. You, by God's grace, will abolish forever the age-old dodge, 'There's a lion in the way.'

"You will convince us, brother, that ours is the chief sin—the sin of unbelief. Do us a favor if you will. Close your ears to our petty doubts and reservations. For though we little realize it, these are the very causes of our leanness.

"By your deed, brother, you will teach us a faith insatiable, a soul hunger that will make us, with you, the spiritual liberators of the world.

"Sincerely,

"THE ADVENTIST MINISTRY."

E. E. C.

News and Announcements

Graham to Conduct New York Crusade in 1957

Evangelist Billy Graham has accepted an invitation from the Protestant Council of the City of New York to conduct a six-to-eight-week evangelistic campaign there in the late spring or summer of 1957.

Mr. Graham told the committee his team would move into New York no later than next May 1 to begin its year-long preparation for the crusade. This will include, he said, organization of "house prayers" in large apartment buildings, the gathering and training of a choir of at least 4,000 voices, and the intensive training of 2,000 to 3,000 crusade "counselors." Local church councils and congregations will participate in the preparatory work, Mr. Graham said.

The crusade itself, he said, will feature daily mass rallies at some central point, with subsidiary day and night meetings in all five boroughs of the city and in some suburban areas. These will include gatherings in parks, shops, factories, and other places.

Committee officials said the main crusade site has not been selected, but they are considering Madison Square Garden, Randall's Island Stadium, the new Coliseum, which will be completed soon, and the major-league ball parks.

The evangelist said he will create a special team of speakers, including six or seven clergymen from various parts of the world with at least one or two from Africa, in order to reach the "diversity of national groups living in New York as in a miniature United Nations. "They will speak where I cannot," he said.

(Continued on page 46)

1956 YEARBOOK AVAILABLE NOW

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E VANGELISM *Winning Men for God*

Continuous Evangelism Panel Discussion

[During the year 1955 emphasis was given through the columns of THE MINISTRY to the advantages of the short, intensive evangelistic campaign. Contributions from others on what might be called long-term evangelism were promised for later issues. We are pleased to present a short panel discussion of the question by some who are well qualified to speak on this important theme.]—R.A.A.]

Keep Preaching

H. M. S. RICHARDS
Speaker, The Voice of Prophecy

I BELIEVE with all my heart in spearhead campaigns. They should be continually going on, reaping where the seed has been sown through the years in our local churches and by other workers preceding us. However, I also believe that especially in great cities and districts a system of continuous evangelism should be going on. In a large city a man who has a good church, where he can hold Sunday night meetings and other special series, ought to be on the radio every week, or every day, year in and year out, continually feeding into that church or hall.

A great campaign with tremendous expense, then several years of financial panting and exhaustion, and then another great campaign, is not the real answer to the needs of our great cities. I believe we should have powerful preachers in those great cities, on the air every day, and on television once a week, with a good hall or center to which the people can be invited. This continuous work, this continuous pounding, will bring a constant stream of converts to the message. And in stating this I am speaking from experience.

Not long ago I heard the report of a Methodist minister at his conference. He was not a great preacher, but he always had a hundred or more new believers each year. Many who were much better preachers than he, had far fewer converts. They asked him the secret. He said, "I keep preaching. I never stop. My church is alight every Sunday night, even right through the hot summer."

Someone said, "Yes, but sometimes isn't your church almost empty in the summer?" He said, "Certainly it is. Sometimes only fifteen or twenty people are present. But they know there will always be a service in my church. And taking it year in and year out I get more converts than if I had one big meeting and then shut up the rest of the year."

He is right!

Our work in London is having an impact because it continues all the time. Men are changed, but the work goes on. Men of different talents, different appearance, come in and make their contribution. Why should not this plan be more widely copied, even in small places? Why cannot the man in a district with several churches assure the people that once a year they will have a short effort in each church? The church could always know and know a long time ahead when their effort will come. Why cannot the man from a neighboring district come in and do the preaching, with the local pastor upholding his hands in prayer and by joining him in visitation? Then he can go to the other district and do the preaching. Thus a new voice, a new man, comes in. This is an old custom. It worked long ago, and it will work today. Are we too busy doing things that do not need to be done? This is a work that definitely needs to be done and done continuously.

Here is something that may never get into print. [But we are printing it!—EDITORS.] But if we could have a sabbatical year, just one year in which no councils, no congresses, nothing like that would be held, with no Fall Council, no Spring Council—just let the General Conference Committee run things for a year while we all preach and work for God, and quit running around for a year—wouldn't that be

great? Why, we would have more souls than we have ever had before. We would save a million dollars and we would win thousands of souls. It would be a wonderful thing to have such a year, a seventh year of release from these things.

Perhaps that is suggesting too much, but someday something like that will happen. And when it does it will be the beginning of an evangelism that will lighten the world with the glory of the Lord.

Continuous Evangelism

W. W. ARMSTRONG

President, British Union Conference

TOO often it has been said of us as a people—and not without some justification—that we are here today and gone tomorrow, and that little permanency is manifested in our evangelistic work. Such taunts from an opposing world do have their effects. Prejudice is deepened that is very hard to break, and when the fervor of the evangelistic campaign has abated, many of those interested fall away when they are introduced to a church that may have little life or warmth.

In our endeavor to cover the world with the light of our message some administrators have felt inspired to enter as many cities as possible, hold short campaigns, and then move on. The consequences of such a policy have been disastrous, and our pastoral problems and responsibilities greatly increased.

I have a deep conviction that whenever we enter a town of any size we should plan to stay there and build for a permanent work.

"In every city that is entered a solid foundation is to be laid for permanent work."—*Testimonies*, vol. 7, p. 38.

New Gallery, London

Contrary to the general belief, and as demonstrated in Great Britain these last few years, it is possible for an evangelist to remain in one place for several years and maintain his audience. Where such a program has been followed a fair-sized church has been established, with every prospect of stability and permanence. I readily admit that such a program calls for a more spiritual and educated ministry. The plan of flitting from place to place does not build into the characters of our evangelists the qualities necessary to convert and to hold the people.

In the New Gallery, London, we have an evangelistic center that is witnessing continu-

ously to the truths of the Advent message. It is definitely known by the public to be a Seventh-day Adventist center, and its influence has penetrated not only into the heart and suburbs of London, but into the more distant counties of Great Britain. Here in this evangelistic center the cross of Christ and His great work of atonement are presented to the public together with our specific doctrinal and prophetic truths. I cannot adequately express the good that has already been done in thus removing the blinding prejudice that has so long existed regarding us on this fundamental point. People from all ranks of life, both social and professional, come to our services, and as they discover for the first time that we fully believe in the Deity, and the redemptive work of the Lord, they become our friends.

Scores of thousands of people pass the New Gallery Centre daily on busy Regent Street, and hundreds step inside the great vestibule to pick up a leaflet, a tract, or to look at the pictures graphically depicting the various phases of our message—the publishing work, the health work, et cetera. Many find their way a little farther inside, to inspect and enjoy the facilities offered in our attractive and well-equipped reading room. Hundreds of people have made this building their spiritual home.

Not only is regular evangelistic work carried on, but the health work is being promoted strongly, and an increasing number are attending the class being conducted each week.

Activities for the youth have been started, but this work is still in its infancy. This most important phase of the work must receive greater attention in the near future.

All through the British Union continuous and progressive evangelism is being planned. All of our churches have been organized for a great Voice of Prophecy drive, preparatory to the many public campaigns that are planned as a follow-up. Then in the new year [1956], when the severity of the winter has passed, the church will warm up again to a well-organized tract campaign. Attractive literature is ready and can be procured by the churches free, as the members subscribe to our excellent periodical known as *The Bible and Our Times*.

When this phase of evangelism is over, and the members have had a brief respite, they will be ready to take part in the great Ingathering campaign for missions. I believe no field in the world is better organized in this connection, as witnessed by the breath-taking results obtained in this country. This same organization is being

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A More Permanent Evangelism

PHILLIP KNOX

Evangelist, Southern California Conference

DURING eleven years of holding meetings every Sunday in the Los Angeles Biltmore Theater I met a great many of the world's wealthy people, who through the decade made several visits to Los Angeles and made it a point to attend the meetings whenever possible. Scores of those whose interest was first awakened at the Biltmore Theater have, on returning home, made contact with the Adventist Church, and quite a number have eventually joined the movement.

Every summer while visiting six or eight of our camp meetings in Eastern States I enjoy the thrill of meeting some of these influential people, who are now enthusiastic Seventh-day Adventists. There is every reason to believe that during the twenty-five years that I have been doing evangelistic work in the Los Angeles area there have been several hundred thousand out-

of-State people who have attended the meetings and were favorably impressed, if not fully enlightened, by the truth they heard. Only in eternity will the far-reaching results of continuous evangelism in large tourist centers be fully known.

Although we all know that short efforts in average-sized cities do a great amount of good, there is no doubt in my mind that centrally established, continuous evangelistic work should be carried on in many of the large, world-famous tourist centers.

The messenger of the Lord says that Jesus chose Capernaum to be the center of His evangelism because it was a tourist center through which crowds continually passed. These moving multitudes carried His message to other centers, thus laying the foundation for the evangelism of the apostolic church.

I believe that the more permanent and continuous type of evangelism, while doing much to build up the local work and prevent apostasy, is playing an even more important part in helping, in a larger sense, to cause the earth to

Evangelistic Book Review

***Crucified and Risen*, Marjorie Lewis Lloyd, Review and Herald, 1949, 125 pages, \$1.75.**

In every evangelistic campaign contacts are made with the several branches of our Pentecostal friends or those who have become interested in their teachings and particularly in their practice. Evangelists are looking for ways of presenting truth that will appeal to these groups. Bible instructors and laymen also frequently meet this problem.

We believe that *Crucified and Risen* is an answer to this need. Its approach is friendly, practical, yet definitely doctrinal in a unique and interesting way. Its easy style is one that will not let the interest lag.

This book was written as an outgrowth of several years of contact with people of this group and close observation of its services. It deals particularly with two problems that must be answered by those who come in contact with Pentecostalism.

First is the matter of the supernatural, the miraculous. What should be the Christian's attitude toward miracles? Are all miracles from God? What shall be the final authority—the supernatural, or the Word of God? And does it really make any difference about minor matters of theology if we have found a church where there is friendliness, zeal, activity, sincerity, and the miraculous with it all? Do "little things" like the Sabbath and the state of the dead matter when you have found all that?

Second, the teaching and the activity of these groups is definitely centered about the cross of

Christ, which is as it should be. But the cross has been painted over as something it is not. One of their ministers, in conversation with the author of this book, stated that if she really understood the "fuller work of Calvary," she would not consider the Sabbath important. *Crucified and Risen*, then, is an attempt to show what the "fuller work of Calvary" really is, to show what Calvary is all about.

The cross, here, is held up as the greatest argument there is that the law of God could not be changed—a fact that the Spirit of prophecy stresses over and over. The author, an experienced Bible instructor, in her graphic style unmasks the master plot of the enemy, who seeks to use the cross and the resurrection as weapons against the government of God.

You will find a high point of interest in the chapter, "Enemies, Incorporated," where Paul in imagination is brought to life and taken through an interesting series of events, including contact with a ham sandwich and ending with a sermon addressed to "Ye men of America."

We believe our workers will find *Crucified and Risen* a valuable asset in the field for which it was written—a field in which we have very little literature, and in which there is an increasing and urgent need.

B. G.

Please turn to pages 31-34 for book reviews on the 1956 MINISTERIAL BOOK CLUB. You will also want to use the handy order form on page 32.

be lighted with the glory of the threefold message.

At the close of an inspiring service in the Biltmore one Sunday, the manager of a large department store came up to express his appreciation of the program. As he gripped my hand he remarked earnestly, "After observing your year-in-and-year-out evangelistic work here I have come to recognize it as the advertising department of your church, where you let the world know of all the good things you folks have to offer and what your denomination is doing about it in the world today."

What he said was echoed by others. Our evangelistic program is really a publicity venture. And continuous publicity is what brings results. Continuous evangelism is also necessary in the large centers of earth because the populace is continually changing. In the city of New York, for instance, it is claimed that 41 per cent of the residents change their postal addresses every year. We certainly need the evangelistic center being established there. And we should pray that soon we will have many more established evangelistic centers in well-located and strategic places.

Evangelism in the Cities

B. L. HASSENPLUG
Southern Union Evangelist

WE ARE living in a fast age. Everything has been sped up to the fullest degree. Even in our evangelism there is a tendency to be in too great a rush. We expect the people to decide right now to be baptized. And if they do not manifest too much interest, we are prone to let them go, and look for more eager folks. I believe in short campaigns and in revivals. I have held many, and feel that they have their proper place. We need more specialists in this field. We must never forget that there are many souls on the very verge of the kingdom, waiting only to be gathered in. And they can be gathered in by the short campaign. Yet I think all of us realize that many prospective converts have been lost because we have been too eager to pull in the net. Many times we need to prolong our efforts a little.

We teach a very unpopular truth. It cannot be presented in just a few weeks. There is need for the short campaigns to glean a quick harvest, but on the whole we are to build for time and for eternity. It is very difficult to go into a community and build solidly in a few short weeks. We should aim to make a lasting impres-

sion on any city or community where we hold meetings. And this cannot well be done by just a few evening meetings. The apostle Paul remained in Ephesus for two years holding meetings daily.

I have found that where I have been able to continue at least a year in continuous evangelism, the results have been worth it. Perhaps I did not baptize as many new believers as I did when I held several short campaigns in the same length of time, but the contribution to the community and the upbuilding of its society seemed much greater. People began to know who Seventh-day Adventists are and to respect them as a permanent part of the local community. Our work is so little known in most places that the truth cannot have its full effect. Therefore, we cannot reap the full harvest if we come in for just a short campaign and then depart.

In this day when everything is done in such a hurry we need to "be still, and know that I am God." We need to take time to be holy. It still takes children as long to be born as before, and just as long to grow up. And can we expect people living in sin to be born again and grow up into maturity in Christ in a few short weeks?

Growth in grace is a slow, continuous process. Sometimes meetings have been closed and a good audience dispersed after hundreds and thousands of dollars have been spent to get them together, when a few more weeks or months of meetings would have brought many of them to a decision for Christ.

Plan for Permanence

Let us think of a tourist city like Miami, Florida. How can such a large city with its continually shifting population ever be reached? After working there for a year I feel that the answer lies in an evangelistic center where continuous efforts can be held year after year. A short campaign would only tend to discourage, but with a year-round, continuous program of evangelism a steady harvest can be reaped. In addition, our message would be carried all over the country as these people return to their homes. The local city too would begin to feel the effect of the real gospel as it transforms the lives of its citizens. Up to now we have hardly been reaching the multitudes at all. The need is for strong teams that can go into these centers for a longer period of time and really contribute to the well-being of the community, thus bringing our message to the forefront and placing our saving truth within reach of all.

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Evangelism in the Twin Cities of India

D. A. McADAMS

*Associate Secretary, General Conference
Publishing Department*

SOMETHING new is happening to public evangelism in Southern Asia. In Kottarakara, Lucknow, Madurai, Nuzvid, and other places large, successful evangelistic meetings are being conducted. O. O. Mattison, president of the division, and his staff of workers are placing strong emphasis on proclaiming the message publicly. The fields are white, ready to harvest, and our workers are pressing in to meet the need.

On my recent trip to the Southern Asia Division it was my privilege to visit the twin cities of India, Hyderabad and Secunderabad. Only recently has the Adventist message found entrance into this area. Hyderabad is the capital of what was, until its recent merger with India, a separate Moslem state, and is a living reminder of the fabulous Mogul Empire. Today this is a modern city with broad avenues, stately palaces and public buildings. With a population of well over a million people, and with a culture that is noted for its inclusion of picturesque mosques and Hindu temples, Hyderabad has stood in the midst of India as a constant reminder to Christianity of the challenge of its multitudes of non-Christians, and particularly to the final message that is being carried to all the world by Seventh-day Adventists.

In 1950 C. S. Cooper conducted an evangelistic campaign in the adjoining city of Secundera-

bad and succeeded, under the blessing of God, in establishing a "beachhead" for the remnant church. Afterward Pastor Isaiah and Brother Stalnecker, working amid considerable prejudice, further strengthened the work by adding to the Adventist believers in the area. Then in 1954 Dan Harris with his family responded to the call of the South India Union Mission and moved to Hyderabad in order that a more definite program might be carried on in this hitherto neglected field.

Building upon the foundations previously laid, Elder Harris, an experienced evangelist just finishing his second term of full-time public evangelism in India, conducted a strong campaign in the city of Secunderabad in the spring of 1955, during which time a large number of people of many religions heard the message for the first time. In spite of the program of opposition carried on by certain religious leaders against the Adventist message, twenty-two persons, representing medical, educational, and other professions, accepted the saving faith of the gospel and were baptized. This small but significant advance has wielded a strong influence in establishing our work in this field. A few months ago an excellent property was purchased right in the center of Secunderabad. Thus, provision has been made for the erection of a house of worship in the most desirable section of the city. This will enable the message to be spread abroad from this important center. Already a church school has been established, and it has an enrollment of more than a hundred students.

One woman first came in contact with our message through a book that was sold to the



Evangelistic auditorium in Hyderabad, India, being used by the Harris-Ashlock evangelistic team.

library in which she was working. Soon after the purchase of the book, someone, seeing that she was especially interested in it, told her to destroy it at once, as it was a dangerous Adventist book! Thereupon she followed their instructions, but nevertheless retained a desire to know more about the peculiar teachings of Adventists. On a subsequent occasion this same woman was visiting relatives in the city of Nagpur, in central India, where Evangelist Harris was then holding lectures. She was determined to attend the meetings being held in a large tent, but again she permitted herself to be influenced to stay away from Seventh-day Adventists. Thus for the second time contact with our message was frustrated.

Then when the same evangelist came to Secunderabad last year this woman was determined to let nothing prevent her from hearing the message from beginning to end. So fearful was she that the rumors about Adventists might be true that, at first, she would not permit her daughter to attend the meetings with her. She must first find out for herself whether they were really harmful. During this time the evangelist, seeing the interest that was growing, suggested that he visit her home; but she was still wary and fearful and always found a reason why it would not be convenient to receive a visitor from the evangelistic group. Finally, however, after hearing the message completely, and amid opposition from her own family, as well as from many friends, she took her stand. Today she is a happy member of the Adventist Church, zealously witnessing for her faith at every opportunity. What about her daughter? She was later permitted to attend the meetings, and she too was baptized and is now attending Spicer Memorial College, preparing for service in the Lord's vineyard. How wonderfully the Lord leads!

Among the group baptized were three lady physicians. One of these came to the meetings because of her interest in the subject of death. Soon, however, she became interested in the other aspects of our message as well. Today she is not only bringing healing to the bodies of the sick, but also ministering in a spiritual way to those who come to her nursing home. The Lord has thus raised up a medical missionary in this important area. Moreover, the signboard in front of her clinic is a constant witness to all who pass by that there in the middle of India is another follower of the Master who is remembering to honor the day that was given to man to be kept holy, for in bold letters her sign informs all who pass by of the daily clinic hours and that the office is closed on Saturdays, but

that the doctor is available for emergency cases at all times. Thus the evangelized become evangelists to pass on the light of truth to others along the way.

Recently an enlarged program was begun in the city of Hyderabad. The evangelistic group was fortunate in procuring the use of a very ideal plot of ground near one of the busiest intersections in the center of the city. The imposing tabernacle seen in the photograph has been erected. The evangelists are shown in the doorway. Associated with Pastor Harris is T. M. Ashlock, who as the pastor of the church is also an enthusiastic member of the evangelistic team. The vernacular interests are being cared for by O. B. Jonathan and R. J. Moses. This evangelistic team is an example of industry and initiative. From the first night the pavilion has been filled to capacity at almost every meeting. A large interest has been awakened through the public preaching of the message.

Recently, when the Sabbath question was presented, a large number indicated their decision to obey the Lord and honor the Saviour by observing the day He set apart as a memorial of creation. Many are preparing for baptism and admittance into the fellowship of the church. One aspect of the evangelistic campaign that has proved to be especially helpful is the Bible study classes. These classes have succeeded in attracting nearly a hundred people to the weekly sessions. This method is doing much to weld the group into a fellowship, for during the classes Christians, Moslems, and Hindus are studying together the mysteries of the Word of God. We cannot overstress the importance of this teaching method, for the informal environment of a class inspires confidence and leads to discussion on vital points of the message.

More and more our evangelists are proving the great benefit of the public Bible class. And this is in harmony with the clearest counsel of the messenger of the Lord. In *Testimonies*, volume 6, pages 68 and 69 we read:

"Whenever practicable, every important discourse should be followed by a Bible study. Here the points that have been presented can be applied, questions can be asked, and right ideas inculcated. More time should be devoted to patiently educating the people, giving them opportunity to express themselves. It is instruction that men need, line upon line, and precept upon precept.

"Special meetings also should be held for those who are becoming interested in the truths presented and who need instruction. To these meetings the people should be invited, and all, both believers and unbelievers, should have an opportunity to ask questions on points not fully understood. Give all an

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The Nature of Man

D. T. HAWLEY

Pastor, Nebraska Conference

BEFORE we consider the nature of man alone, let us first take note of the make-up of nature in general. Here we find three basic ingredients, which we might term matter, life, and mind, and each of which is, for the most part, a mystery to man. Depending upon how these ingredients are combined, we find that the things of nature can be classified in one of three recognized areas—the mineral, vegetable, or animal kingdom. In the simplest of the three, the mineral kingdom, we find matter existing in isolation, such as in a common stone. The vegetable kingdom is found to be more complex because it is made up of two of the basic ingredients, namely, matter and life. Here a good example would be a tree. Finally in the animal kingdom we find matter and life united in such a way as to produce a subtle by-product—the mind—making this kingdom the most complex of all. The most outstanding example would, of course, be man.

In other words, man is a triune being. Paul makes this plain in 1 Thessalonians 5:23: "And the very God of peace sanctify you *wholly*; and I pray God your whole spirit [*pneuma*] and soul [*psychē*] and body [*soma*] be preserved blameless." "The *entire being, body, soul, and spirit*, must be brought into subjection to God."—*Messages to Young People*, p. 68. (Italics supplied.) Here we have the three basic ingredients of nature incorporated in man: matter (body), life (spirit), and mind (soul). Let us now consider each part of man separately and in more detail.

1. *Body*. According to Genesis 2:7, God began work on His masterpiece of creation by taking the dust, or elements, of the earth, and forming a body. It is beyond our comprehension to know how such a thing could be accomplished, but we do know that the human body is nothing more than "dust" arranged in an inexplicable manner, for it can be reduced to the simple elements. This body that God formed was a beautiful creation, perfect in form and

appearance. But it was not alive. Man was a *soul* (meaning creature), but he was not yet a *living soul*. When God placed the "breath of life" into this body, then it began to function as a part of the living creature, man. Since the death of man is a reversal of the creation of man, we find that at death the body becomes dust once again (Ps. 104:29), and remains in this state until the resurrection morning.

2. *Spirit*. The spirit is that which God breathed into man's nostrils, which caused him to become a *living creature* (Gen. 2:7). This "breath of life" is often called "spirit" (James 2:26, margin). Notice that the Greek word translated "spirit" in 1 Thessalonians 5:23 is *pneuma*, which means air. However, we must not consider this as simply the air we breathe, for if such were the case we could bring the dead back to life merely by pumping air into the nostrils and lungs. No, the spirit is not just air, but the animating agency in man, or we might say the spark of life. There is little we really understand about it.

This "breath of life" or animating agency is found in all living creatures, both animal and man (Gen. 7:15, 21, 22), and in this respect man has no pre-eminence over the beasts (Eccl. 3:19).

There is one more point that should be considered. Only the believers in pagan religions, and a tiny minority of Christians, would consider this "breath of life" or "spirit" as having been a thinking entity before such time as it was placed in the body of Adam. We must be consistent, then, and recognize the fact that neither is it a thinking entity when it is separated from the body at the time of death. It came from God in the beginning, and in the same form it returns to God when man dies (Eccl. 12:7). Once again we should remember that the death of man is a reversal of the creation of man: God simply takes away this animating agency until the resurrection morn-

ing (Ps. 104:29). The resurrection is in a sense a renewal of creation (Eze. 37:1-4).

3. *Soul*. It would be well, first of all, to mention that the word "soul" in the Scriptures may assume more than one meaning. For instance, in the creation of Adam it is said that as the result of the union of the breath of life and dust he became a "living soul," or *nephesh chayyah*. But notice that this same Hebrew expression is translated "living creature" in Genesis 1:21, 24. In other words, the Biblical term "soul" can sometimes mean simply "being" as is the case in 1 Peter 3:20 and Acts 2:41. However, it is equally evident in studying other texts that the term "soul" is more often applied to a particular part of the triune creature man, and it is this application that we are especially interested in.

This part of man is perhaps the most difficult to comprehend, but it is also the most important, for it is the moral or accountable part of man. It is that part of man which sins (Eze. 18:4). "The soul must purpose the sinful act, before passion can dominate over reason."—*Ibid.*, p. 67. (Italics supplied.) It is true that often the body plays a part in a sinful act (Matt. 5:27), but it does so only as it is animated by the heart (verse 28). What part of man is defined as the "heart" in the Word of God? In Proverbs 23:7 we read, "For as he thinketh in his heart, so is he." It is knowledge that makes us accountable (James 4:17 and 1 Sam. 3:13). And where do we think or have knowledge? It is in the mind. When Paul spoke of the soul in 1 Thessalonians 5:23 he used the word *psychē*, and one will recognize this Greek word as being the origin of our modern term "psychology," which is a study of the mind.

It is difficult to give a definition for something we know very little about, so perhaps the best we can do is to say that the soul is the deep seat of man's consciousness, the mind, or the part of man that thinks and makes it possible for him to accept or reject the Saviour. When we accept the Lord, or become converted, we change our thinking (Rom. 12:2 and Phil. 2:5). The soul governs the affections and controls the man. The five senses are avenues to the soul, and it is for this reason that so much importance is attached in the Bible to seeing, hearing, et cetera.

Since the soul is the sinful part of lost mankind, when Jesus came to offer a vicarious sacrifice for man His soul was the part of Him that was made an "offering for sin" (Isa. 53:10). On the cross of Calvary He "poured out his soul unto death" that you and I might live.

It was with the mind that man had sinned. So the penalty for sin must be paid in the realm of the mind. It was not the crucifixion that killed the Saviour; it was the weight of sin with which He had identified Himself.

"The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*The Desire of Ages*, p. 753.

But does not man have some kind of pre-eminence over the beasts? Yes, but in organization rather than in the matter of basic ingredients. Perhaps this can be illustrated by noting what happens when we have a uniting of electric current with various mechanical gadgets. When this current is introduced into a lamp, light results; in a stove the same current generates heat; turn it into a motor and you get power; in a bell it produces sound. In other words, the nature of the gadget determines the nature of the by-product. Likewise, what happens when life and matter are united seems to depend entirely upon the organized state of the matter involved. The kind of nervous system the creature possesses determines the caliber of its mind. A horse has exactly the same "breath of life" (spirit) as man; its body is made of the same "dust"; and it can even think. But it cannot understand the plan of salvation. Man has tremendous pre-eminence over the beast, inasmuch as in the creation God organized man alone in such a way that he can accept the sacrifice of Christ, be converted, and have eternal life.

"The jewel of the mind, [is] that which elevates man above the beasts."—*Testimonies*, vol. 8, p. 127. (Italics supplied.)

Now, what about the soul in death? Did the soul of Adam exist before God created him? No, God used only two ingredients, the breath of life and the dust (Gen. 2:7), and man had a soul and began to think only as a result of the union of these two ingredients. Since the death of man is merely a reversal of the creation of man, it is obvious then that when God "takest away their breath," and they "return to their dust" (Ps. 104:29), the soul ceases to exist. God makes this very plain in Psalms 146:4, where He explains death: "His

breath [spirit] goeth forth, he returneth to his earth [body]; in that very day his thoughts [soul] perish." Just as the body is dead without the spirit, so the soul cannot exist without the body. For this reason when Jesus wants to reward the righteous soul, He resurrects the body for the soul to tabernacle in.

"The flesh, in which the soul tabernacles, belongs to God."—*Messages to Young People*, p. 69. (Italics supplied.)

There is one more thing to consider, and this is the most vital of all to understand. The Greek and Hebrew words from which "soul" and "spirit" are translated are found in the Bible *seventeen hundred times*, but in spite of today's popular theories, *not once* are they ever referred to as "deathless," "undying," or "immortal." The term "immortal" is used but once in the New Testament, in the English version, and then is applied to God (1 Tim. 1:17). Paul settles the matter in 1 Timothy 6:15, 16 when he states that God "only hath immortality."

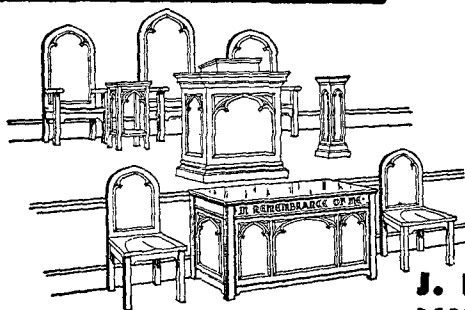
There was no conscious entity existing before man was created, nor is there any conscious entity existing after a man dies. The "spirit" or animating agency, goes back to God who gave it, and thereupon the soul ceases to exist until such time as the "spirit" and body are united again. God states this so plainly that all who wish to know the truth can understand: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146: 4). He further emphasizes: "The living know

that they shall die: but *the dead know not any thing*, neither have they any more a reward; for the memory of them is forgotten. Also their *love*, and their *hatred*, and their *envy*, is now *perished*. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is *no work, nor device, nor knowledge, nor wisdom*, in the grave, whither thou goest" (Eccl. 9:5, 6, 10; see also Job 14:12, 21; Ps. 115:17; Ps. 6:5; and Isa. 38:10, 11).

One of the most dangerous untruths being presented today, and one that has gained much popularity, is the heathen teaching that men do not really die, but after death go right on living and thinking. One of the nation's most eminent ministers recently wrote for a widely read journal an article entitled "There Is No Death." This is merely a reiteration of the first lie ever told on earth. Way back in the Garden of Eden the father of lies appeared to Eve and told her "Ye shall not surely die," and she believed him even though the Lord had plainly said, "Thou shalt surely die" (Gen. 3:4 and 2:17). Her decision to believe the devil instead of God resulted in a flood of sin that still engulfs mankind.

The same danger still exists today for those who insist on accepting the mere theories of men that originate in the mind of the evil one, instead of a plain "Thus saith the Lord." The ugly head of Spiritualism is reared once again, although now in a more subtle disguise, and those who already believe that the dead are not really dead, will be easily deluded and

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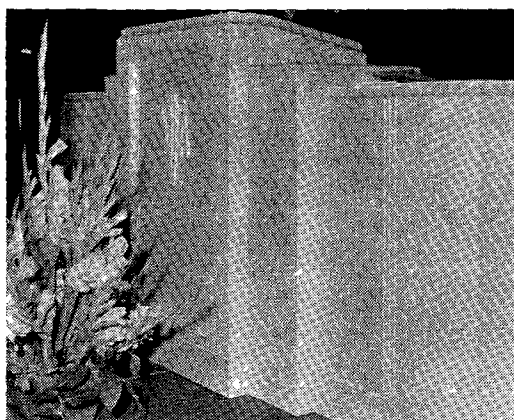
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swept into the ranks of the enemy. Our only safety is in clinging to the truth as it is in the Word of God.

The first death (Heb. 9:27), which we all face, is temporary in nature (John 5:28), and for this reason Jesus called this first death a "sleep" (John 11:11-14). No one goes to heaven or hell immediately after death, but rather all are reserved "unto the day of judgment" (2 Peter 2:9), which is what we would expect of a just God. All remain unconscious in the grave (Job 17:13) until after they have been judged, when the voice of Jesus calls them forth. Death is swallowed up in victory for those who love the Lord, because they are brought forth with new immortal bodies (1 Cor. 15:51-54). The wicked, on the other hand, are brought out of the grave with their same corrupt bodies, and are cast into hell-fire, where after being punished for their sins they are utterly destroyed, both body and soul. This is the second death (2 Peter 3:7; Matt. 10:28; Rev. 20:9, 14).

Since Jesus burst the portals of the tomb on that glorious resurrection morning, death has been a defeated enemy, and those that love and serve Him need not fear even though they may "walk through the valley of the shadow of death." Praise be to God who giveth us "eternal life through Jesus Christ our Lord."

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True Worshipers

W. A. FAGAL

Director and Speaker, Faith for Today

BUT the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23).

I have always liked the picture of God in this text. While it is not incorrect to think of God as seated upon a throne and reigning over the universe, it is more encouraging to contemplate John's picture of Him taking a special interest in men and seeking for "true worshippers." Jesus, in the parable of the lost sheep, gave us this picture of God also as He symbolized Him as a Shepherd seeking the one who was lost.

What kind of men is God seeking "to worship him"? Probably if we were to ask a score of people this question, we might well receive a score of different answers. Some would say that God looks for good men, others holy men, or men of strong character, overcomers, men who no longer have tempers, men who lead perfect lives. But is this the type of man that God has called in times past? Not especially.

As one looks through the Sacred Record, he finds a variety of types of men who have been called to various positions of trust in God's work. Amos says of himself, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel" (Amos 7:14, 15). There was nothing unusual about this man that might indicate that he would be called to prophesy to Israel.

Jesus invited Nathanael to be one of His disciples. As Nathanael approached Him, Jesus said, "Behold an Israelite indeed, in whom is no guile!" Nathanael immediately asked in surprise, "Whence knowest thou me?" "Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." (John 1:47, 48). Nathanael was a good man, one in whom was no guile, but we fail to see anything outstanding about him in the description given. He was simply sitting under a fig tree, apparently pursuing a very ordinary type of existence, when Jesus called him.

In Old Testament times a man named Samson was called to serve God. He, however, was unusual in that he was selected before ever he was born. God said of him that he was to be a Nazarite from his birth. Before being selected

this man had no opportunity to show good or bad characteristics. As we call the roll of those whom God has selected to be worshipers and special servants of His, we find it difficult to recognize any special pattern being followed. Men of high and low station alike were called. Some were proud and some humble. Some were placid men and some were tempestuous. Some were dependable and some erratic. Some were men who always believed. Some doubted. They were not all forceful, dynamic, fearless, intellectual, kindly, or thoughtful. How might we then describe a "true worshiper," one whom the Father is seeking to worship Him? What makes up a perfect Christian?

Differences in the make-up of men are apparent from the earliest days of life. When we were born, we each came into this world with a powerful set of impulses. We didn't manufacture these. We came equipped with them. They make us individuals different from all others. We might call these impulses instincts. At least they are "natural impulses prior to experience or instruction." What we do with them decides the type of person we are. All religion concerns itself with giving instruction on how to handle these powerful inner forces.

Dealing With Life's Problems

In the main, it is agreed that there are three major methods for coping with these inner drives. The first of these, and a very popular one, is "let your instincts go." Those who give this counsel state that these instincts are God-given and demand expression. I recall at one time hearing a young woman defend a serious moral lapse with just such an argument. Such reasoning places the blame for any wrong act upon the God who gave the impulses. Samson, the man whom God called before his birth, is an example of one who followed this line of reasoning. Despite the fact that God had a great work outlined for this man in delivering Israel from the yoke of the Philistines, he quite overlooked the necessity of making himself an instrument through whom God might work. Illustrative of his outlook was his method of choosing a life companion. As he looked upon a beautiful maiden he said to his parents, "Get her for me." No thought was given as to whether she would fit into God's plan for his life. No consideration was given as to whether she would contribute to his ultimate goal. He was a believer in responding to the impulses and feelings that arose within his soul without thought for the future. Everyone knows the sorry end of Samson's life.

Today we hear a great deal expressed about the need of shaking off the restraints of "puritan religion" and living "in accord with our natures." Although this is presented as a new outlook, it is really not new. Many years ago Nietzsche preached this doctrine: "Get rid of your pious priests and their weak-livered gospel of mercy. Purge out of your souls this disease, this devil of Christianity. Progress depends on the strong men and the strong peoples." Christian attributes of mercy were to be discarded in favor of a "strength" that caused men to give full vent to their hates and passions. Nazism gave to the world full portrayal of the outworking of this doctrine, and stories of mass executions shocked the world. Karl Marx preached, "Assert yourself, be strong, follow self-interest or class-interest, and life will balance itself." And a number of nations have given to the world a portrayal of the inhuman results of following this doctrine of seeking whatever would please the self no matter what the cost. The world has thus seen in the examples of nations where letting oneself go will ultimately lead.

Not long ago a school of thought became popular which taught that repressions are bad for human nature, that instincts were made to be obeyed. Parents were instructed that curbing their children could be dangerous. If children had an urge to break up the furniture, let them break it up because to stop them would be to frustrate them and thus do irreparable harm to the development of their little characters. All this was given the high-sounding name "the psychology of behaviorism." This particular teaching has been losing ground in popularity recently—perhaps because the price of furniture has gone up!

The apostle Paul made clear the results of simply letting one's instincts run riot. He said, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, . . . idolatry, . . . hatred, . . . wrath, strife, . . . envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21). Letting "the flesh" do as it pleases is apparently not productive of much good. And so we reject the first method for handling our impulses.

Let us consider the second suggestion made: "Do away with your instincts completely." Buddhism and Hinduism teach the necessity of eliminating all desire. You must want nothing. Buddha taught that in an utterly passionless existence the individual finds peace of mind and contentment. The monastic life, within the framework of Christianity, is similar. Crucifying all desire, wanting nothing, living as

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monks and religious hermits, going through a ceaseless round of formulas, some feel that they are drawing close to Christ.

However, Jesus never taught that killing all desire was the way to get close to Him. Do you recall what Jesus said when He sat down to celebrate the Passover feast with His disciples? "And He said unto them, With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). Or, as the marginal reference expresses it, "I have heartily desired to eat this passover with you." There is no passivity or indifference expressed here. He had a hearty desire, an earnest longing, to eat this Passover feast with them before He suffered. At another time He wept over Jerusalem, stating His oft-felt longing to gather the children of this city together and lead them on to better things. At still another time He prayed, "Father, I will that they also, whom thou hast given me, be with me where I am" (John 17:24). These experiences cannot but convince us that Christ knew the strongest of desires—but they were all unselfish, high desires.

Since Christ Himself knew longing, want, desire, there surely can be nothing wrong with it. As a matter of fact, instead of desire being dead in Christians, it probably should be stronger than it is in others. But, as were Christ's, our desires should be the high, ennobling, unselfish type that actually lift us up and make us better men and women. Paul, in writing to the Corinthian brethren, discussed their godly sorrow that led them to repentance, and referred to the virtues that this godly sorrow brought them. Included in the list was "vehement desire" (2 Cor. 7:11). So doing away completely with instincts is not the answer.

The Christian Solution

The third counsel that is given to us is, "Direct your instincts along right lines." Those who give this counsel say, "Harness your inner impulses and put them to work." To my way of thinking, this is the Christian solution to the problem of handling ourselves. As the apostle Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). This is what God wants to help us do!

To be a true worshiper of the Lord Jesus you cannot just let yourself go. Neither is it desirable for you to rid yourself of all instincts or desires. Rather, conversion is a process which sanctifies and hallows that which we already are. When we step out to serve the Lord, He

does not so change us that we all become identical robots. Rather, the great truth which dawns upon every sincere suppliant is that the Lord takes us just as He finds us and then hallows and sanctifies what we are, using us to His honor and glory. The urges are still there, making us all different, but they are controlled by Him and used for good.

Take a look at some of the men whom He called to be true worshipers, and you cannot help but be encouraged. What would your reaction have been to the calling of Matthew if you had been with Christ as He was selecting His disciples? Had I been there, I would surely have counseled the Master against selecting a man of this sort. He was a tax collector for Rome, and likely to be a cheat and a gambler. I would have said, "Lord, we cannot stand to have a man of that caliber in our ranks. We would never know when we could trust him. We have enough trouble without bringing into our ranks a man of this nature." But the Lord called him anyway, and I can but admit today how wonderfully His selection worked out. The name of Matthew is known everywhere, for his was the privilege of writing the Gospel which is listed first among all the stories of Christ that are told in the New Testament.

If I had had the opportunity to give the Master some good counsel regarding James and John, I would certainly have done so. "Master," I would have stated, "everyone refers to them as sons of thunder. They can't hold their tongues. They have violent tempers. They are men of exceptionally strong feelings. Furthermore, they are politically-minded, ambitious men. They are always seeking for the highest place everywhere. What a situation they would introduce into the flock of God! Certainly we have no place for such men." But they too were called, and today I have to admit that great changes took place in their lives. John, the man with strong feelings, now is known as the disciple of love. James's strong character was harnessed for the Lord and he became one of the strongest leaders of the new Christian church.

I wonder if I might have warned the Lord against the fearful mistake that He was about to make, had I been on the road to Damascus when the voice spoke from heaven calling Saul of Tarsus. "Lord," I might have said, "here surely is a man of temper, a born fighter. As a matter of fact, at this very time he is on his way to Damascus with papers giving him the privilege of killing all the Christians that he finds serving You in Damascus. This man

will bring dissension into the ranks. Besides, Lord, he is an intellectual who talks over everyone's head. What kind of preacher would he ever make?" But once again I have to admit that the Lord knew better than I would have known, how these men would turn out. Saul of Tarsus was a fighter and at the end of his life he said, "I have fought a good fight." His fighting impulses were enlisted in God's cause for the growth and protection of the church. And he was an intellectual all right. Even Peter found it hard to understand him. But to Paul was given the privilege of writing more of the inspired New Testament canon than any other single individual.

And then, how I would have tried to save the Lord from the mistake of calling Peter. Peter, the man who spoke first and thought afterward—a rough man who associated with unpolished and uncultured fishermen, a swash-buckling type of individual who always boasted and bragged of his own attainments. But once again I would be forced to recognize how this man, with fearless abandon, used the very same outspoken impulses he had always had to fearlessly preach that which was on his heart. And so it is that when God calls men to serve Him, He does not demand that they all fit into the same groove or that they all be alike. He does not even make them all alike. He takes them just where He finds them, helps them harness their instincts and impulses, and uses them to His glory.

The Lord is seeking you, as one of His true worshipers, and no matter what kind of person you are, God can use you in His work. The church is made up like a human body. Paul uses this symbol, telling us that just as human beings have arms, legs, mouths, etc., just so the church needs some to be its legs, to do its running; some to be its arms, to do its manual work; and some to be its mouthpieces. Difficulty arises when too many of us want to be mouthpieces, and we slow down the work of the Lord! Also, at times, we make it difficult for the Lord to use us. He has plans for us and a place for us in His work, but we fail to understand and fit into His plans. Do you remember the rich young ruler? The record says that as Jesus looked at him and thought of what he could do, He "loved him." The Master had plans for his life and could see that He could harness the impulses and attitudes of this young man to His glory. But as He gave him some of the preliminary instructions for service, the young man went away sorrowful, for he was not willing to make even these initial sacrifices to serve the Lord.

Today, God is seeking true worshipers. He needs and wants you, just as you are. May we ask Him to harness us and to use us in His work.

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come."

The Historical Christ

W. E. READ

Field Secretary, General Conference

SOME months ago I read a book, the author of which set out with the express purpose of proving not only that Jesus did not rise from the dead, but that in fact He never existed. He maintained that the idea of Christ grew out of myth and legend. Reading through such a treatise leads one to appreciate the wonderful evidences we have in the Scriptures of truth concerning Jesus our blessed Lord, of His life and teachings, of His death, of His resurrection and also His ascension, and further, of the wonderful promise that He will come again in glory to gather His people.

It leads one also to feel sorry for men who grope in darkness, in doubt, and in uncertainty. Such, the Scriptures declare, have "no hope" and are "without God in the world" (Eph. 2: 12). What a dismal outlook and what darkness tarnishes every hope and aspiration! What gloomy forebodings and what little, if any, comfort, when one lies upon a sickbed facing the valley of the shadow of death. Thank God for the bright hope of a blessed eternity with Jesus in the eternal kingdom. Thank God for the sureties of the Christian faith. Luke writes with assurance "of those things which are most surely believed among us." The apostle Paul wrote to the church, "I am persuaded." John, the beloved apostle, over and over again reminded the believers that "we know." What a difference between the Christian, one who knows, and the agnostic, one who does not know! Again we say, thank God for the certainties of the Christian faith.

The Roman Testimonies

That Jesus was born as a babe in Bethlehem, that He lived and taught, that He wrought miracles and went about doing good, that He was crucified and died, that He rose from the dead and ascended to heaven, is attested not only by the Scriptures but by other records, some of them written by men who lived quite near to the days when Jesus lived.

One of the very earliest references we have to Christ and His followers is found in a letter

of Pliny's to Trajan, written about A.D. 112:

"Having never been present at any trials of the Christians, I am unacquainted with the method and limits to be observed either in examining or punishing them. . . . In the meanwhile, the method I have observed towards those who have been denounced to me as Christians is this: I interrogated them whether they were Christians. . . . They affirmed, however, the whole of their guilt, or their error, was, that they were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god."—PLINY, *Letters* x. 96 (Loeb ed., vol. 2, pp. 401, 403).

Then there is the testimony of Suetonius, Roman biographer and historian, a contemporary of Trajan (d. A.D. 117). He wrote:

"Punishment was inflicted on the Christians, a class of men given to a new and mischievous superstition."—*The Lives of the Caesars* vi. 16, in Loeb ed., vol. 2, p. iii.

Notice also the testimony of Tacitus, a conscientious and accurate writer:

"Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christ, the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the procurator Pontius Pilatus."—*The Annals* xv. 44, in the Loeb ed., vol. 4, p. 283.

Further witness is borne in the Acts of Pilate, not now extant. They are referred to, however, by several ancient writers. Note the following:

"The *Acta Pilati*, professedly Pilate's official report to the emperor concerning the trial and crucifixion of Christ, played a great rôle in early times; Justin Martyr appealed to them (thrice); so did Tertullian (about 180) and Eusebius (about 280). This record was destroyed, probably by Maximian (311). The extant *Acta Pilati* form a portion of the Gospel of Nicodemus, belonging to the 4th-5th cents., and were written for Jews by Jewish Christians."—*A New Standard Bible Dictionary*, art. "Pilate."

Celsus, Platonist philosopher, and one of the bitterest opponents of Christianity, wrote a book, about A.D. 175, entitled *A True Discourse*. This is not now extant, but it is quoted in part in Origen's reply entitled *Origen Against Celsus*.

Celsus quotes a Jew, who remarks: "We visited with punishment the man who deluded you."—*Origen Against Celsus*, ii. 4, in *The Ante-Nicene Fathers*, vol. 4, p. 431.

Celsus says: "What is the nature of the ichor

in the body of the crucified Jesus?"—*Ibid.* ii. 36, in *ANF*, vol. 4, p. 445.

Celsus asserts: "He [Jesus] was punished by the Jews for his crimes."—*Ibid.* ii. 5, in *ANF*, vol. 4, p. 431.

Celsus scoffingly alludes to the agony of Christ, and quotes Him as saying, "'O Father, if it be possible, let this cup pass from Me.'"—*Ibid.* ii. 24, in *ANF*, vol. 4, p. 441.

Lucian, the agnostic of Samosata, born about A.D. 120, in *The Passing of Peregrinus* mentions "the man who was crucified in Palestine because he introduced this new cult [Christianity] into the world."—Sec. 11, in Loeb ed., vol. 5, p. 13.

Referring to the Christians, he remarks:

"The poor wretches have convinced themselves, first and foremost, that they are going to be immortal and live for all time, in consequence of which they despise death and even willingly give themselves into custody, most of them. Furthermore, their first lawgiver persuaded them that they are all brothers of one another after they have transgressed once for all by denying the Greek gods and by worshipping that crucified sophist himself and living under his laws."—*Ibid.*, sec. 13, in Loeb ed., vol. 5, p. 15.

The Jewish Testimonies

From the Jewish Talmud we quote:

"On the eve of the Passover Yeshu was hanged. . . . Since nothing was brought forward in his favour he was hanged on the eve of the Passover!"—*Sanhedrin* 43a, Soncino ed., p. 281.

From Josephus, the Jewish historian, we read:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."—*Antiquities* xviii. 3. 3.

From Joseph Klausner, a modern Jewish writer, we note:

"Fragmentary though the information is, we can confidently conclude from it that Jesus did indeed exist, that he had an exceptionally remarkable personality, and that he lived and died in Judaea during the Roman occupation."—*Jesus of Nazareth*, p. 70.

"Those who would utterly deny not simply the form which Jesus now assumes in the world or that which he assumes according to the Gospels, but even his very existence and the great positive, or negative, importance of his personality—such men simply deny all historic reality."—*Ibid.*

Early Christian Testimonies

From Justin Martyr (A.D. 110-165):

"Now there is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Jesus Christ was born, as you can ascertain also from the registers of the taxing made under Cyrenius, your first procurator in Judaea."—*First Apology*, chap. 34, in *The Ante-Nicene Fathers*, vol. 1, p. 174.

"And after He was crucified they cast lots upon His vesture, and they that crucified Him parted it among them. And that these things did happen, you can ascertain from the Acts of Pontius Pilate."—*Ibid.*, chap. 35, in *ANF*, vol. 1, pp. 174, 175.

From Tertullian (A.D. c. 160-c. 240):

"Tiberias accordingly, in whose days the Christian name made its entry into the world, having himself received intelligence from Palestine of events which had clearly shown the truth of Christ's divinity, brought the matter before the senate, with his own decision in favour of Christ. The senate, because it had not given the approval itself, rejected his proposal. Caesar held to his opinion, threatening wrath against all accusers of the Christians. Consult your histories; you will there find that Nero was the first who assailed with the imperial sword the Christian sect."—*Apology*, chap. 5, in *ANF*, vol. 3, pp. 21, 22.

"And yet, nailed upon the cross, He exhibited many notable signs, by which His death was distinguished from all others. At His own free-will, He with a word dismissed from Him His

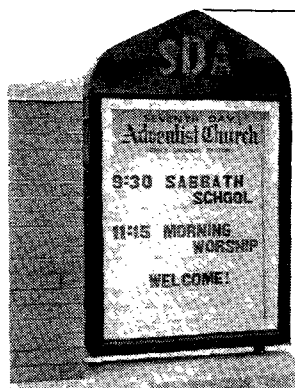
spirit, anticipating the executioner's work. In the same hour, too, the light of day was withdrawn, when the sun at the very time was in his meridian blaze. Those who were not aware that this had been predicted about Christ, no doubt thought it an eclipse. *You yourselves have the account of the world-portent still in your archives.*"—*Ibid.*, chap. 21, in *ANF*, vol. 3, p. 35.

From Eusebius (A.D. c. 260-c. 340):

"And when the wonderful resurrection and ascension of our Saviour were already noised abroad, in accordance with an ancient custom which prevailed among the rulers of the provinces, of reporting to the emperor the novel occurrences which took place in them, in order that nothing might escape him, Pontius Pilate informed Tiberius of the reports which were noised abroad through all Palestine concerning the resurrection of our Saviour Jesus from the dead. He gave an account also of other wonders which he had learned of him, and how, after his death, having risen from the dead, he was now believed by many to be a God."—*Church History* ii-2.1, 2, in *The Nicene and Post-Nicene Fathers*, 2d series, vol. 1, p. 105.

From Origen (A.D. c. 185-c. 254):

"I would like to say to Celsus, who represents the Jew as accepting somehow John as a Baptist, who baptized Jesus, that the existence of John the Baptist, baptizing for the remission of sins, is related by one who lived no great length of time after John and Jesus. For in the 18th book of his *Antiquities of the Jews*, Josephus bears witness to John as having been a Baptist, and as promising purification to those who underwent the rite. Now this writer, although not believing in Jesus as the Christ, in seeking after the cause of the fall of Jerusalem and the destruction of the temple, whereas he ought to have said that the conspiracy against Jesus was the cause of these calamities befalling the people, since they put to death



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Christ, who was a prophet, says nevertheless—being, although against his will, not far from the truth—that these disasters happened to the Jews as a punishment for the death of James the Just, who was a brother of Jesus (called Christ),—the Jews having put him to death, although he was a man most distinguished for his justice.”—*Origen Against Celsus* i. 47, in *ANF*, vol. 4, p. 416.

Other Testimonies

Napoleon Bonaparte, whose name some years ago made Europe tremble, spoke of Jesus while in captivity at St. Helena.

“When conversing, as was his habit, about the great men of the ancient world, and comparing himself with them, he turned, it is said, to Count Montholon with the enquiry, ‘Can you tell me who Jesus Christ was?’ The question was declined, and Napoleon proceeded, ‘Well, then, I will tell you. Alexander, Caesar, Charlemagne, and I myself have founded great empires; but upon what did these creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature; and I tell you, all these were men, and I am a man: none else is like Him; Jesus Christ is more than man. . . . All who sincerely believe in Him, experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man’s creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame. . . . This it is which proves to me quite convincingly the Divinity of Jesus Christ.’”—H. P. Liddon, *The Divinity of Our Lord and Saviour Jesus Christ*, p. 150.

Rousseau, a sentimental deist, presented the following arguments:

“If the life and the death of Socrates are those

of a sage, the life and the death of Jesus are those of a God. Shall we say that the history of the Gospel has been invented at will? My friend, it is not thus that one invents; and the deeds of Socrates, which no one doubts, are less attested than those of Jesus Christ.”—Translated from *Emile*, book 4, in *Oeuvres Complètes de J. J. Rousseau* [Paris: Furne, 1835], vol. 2, p. 597.

It is said of Keim, a German historian and liberal theologian, that “while minimizing the miraculous element in Christianity, . . . he considered Jesus not only the greatest upon earth, but the Son ‘in whom the Father reveals Himself.’”—H. ZIEGLER, “Keim, Karl Theodor,” *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 6, p. 306.

Ferdinand Christian Baur, a critic of rather extreme views, acknowledges:

“In the faith of the disciples the resurrection of Jesus came to be regarded as a solid and unquestionable fact. It was in this faith that Christianity acquired a firm basis for its historical development.”—*The Church History of the First Three Centuries*, vol. 1, p. 42.

These extra-Biblical witnesses confirm what the Word of God declares. Luke expresses it quite forcefully in his introductory words to the book of Acts:

“The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God” (Acts 1:1-3).

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Forever Triumphant, F. J. Huegel

The author, Dr. F. J. Huegel, whose ministerial, missionary, and teaching experience has brought him in close touch with many struggling Christians, here advances some challenging thoughts on the secret of victory in the Christian life. "The Christian does not struggle toward a possible victory. No! He proceeds from a victory already achieved." Again, the reader will discover the strength of the following statement as he remembers that the author served as a chaplain in World War I:

"The Christian who in the evil day when the enemy attacks does not know how to stand in the strength of the Calvary victory and appropriate its full meaning and apply its glorious power, will surely find the enemy too much for him."

Dr. Huegel's favorite expression is "full-orbed victory." Referring to Revelation 12 and the victory of Michael and His angels against Satan and his forces, the author states how such a victory is accomplished—by the blood of the Lamb, by the word of their testimony, "and they loved not their lives unto the death." Recognizing the fact that the Christian, too, must stand foursquare on Calvary's consummated verities, he is assured of "full-orbed, perennial victory."

The reader senses the author's close-up acquaintance with those present-day obstacles Christians must meet.

"There is a trinity of evil—the world, the flesh, and the Devil. But the greatest of these is the Devil. . . . Victory is not for him [the Christian]. He does not have the weapons that are needed. If he does not move from Christ's victory already consummated, he will be an easy prey for the wicked one. Perhaps not along the more flagrant lines of carnal lusts, but the enemy has a more subtle strategy for Christians. With them he works along the line of the good."

In a most stirring chapter on overcoming the powers of darkness the author states: "Uncrucified flesh is gunpowder into which he [Satan] will sooner or later throw a match, and a terrible conflagration may result." This chapter deals with realities in overcoming. The conflict is vivid. The victory comes from Calvary. It is effective everywhere and always.

Forever Triumphant has more than the hackneyed platitudes on victorious Christian living; it is also more than a compendium of gem thoughts dynamically stated, a gift most unique

with the writer. We can recommend it to every minister and worker as a fascinating devotional study. It gives a new meaning to familiar Scripture, and we will take a second look at the author's satisfying application. We learn anew what it means to become invulnerable against the enemy, what the author had in mind when he stated, "We must learn to stand on resurrection ground, reckoning dead the old-creation life over which Satan has power, and living the new creation over which Satan has no power whatever. This is the fundamental law of victorious living." We learn how to liberate others—and as workers that is our mission.

In the chapter "Victory the Equivalent of Obedience" are some remarkable statements such as: "Grace is not divorced from works, for it issues in a life of obedience." Here is direction that Seventh-day Adventist ministers can appreciate. Also, we were impressed with the strong emphasis that baptism is an experience in victory rather than a sacrament alone.

Another feature of this spiritual book is its unusually fitting illustrations. One of these, the experience of General Wainwright as he suffered in the Manchurian concentration camp after the fall of Bataan, aptly illustrates the authority of the believer against enemy orders. This story in itself is a selling point for the book. The following chapters in *Forever Triumphant* suggest a series of prayer meeting themes of rare excellence.

"Victory—God's Standard," "Victory Is Already Ours," "The Saviour Speaks to the Overcomer," "The Enemy," "The Secret," "Overcoming the Powers of Darkness," "The Authority of the Believer," "Victory the Equivalent of Obedience," "From Victory Consummated—Not to a Possible Victory," "In the Evil Day—Victory," "The Answer of Death," "In the Hour of Defeat," "Beyond Victory," "Victory Means Right Relations."

We enthusiastically recommend this work to our workers everywhere.

L. C. K.

A Guide to the Religions of America, edited by Leo Rosten

The minister who reads this comprehensive yet lucid volume will find himself considerably more intelligent about the religious attitudes of those to whom he addresses his evangelistic messages.

Consisting chiefly of nineteen articles from the popular *Look* magazine series on American religions, the book reveals in the words of representative leaders of each group the faith of the Methodist, Jehovah's Witness, Congregationalist, Jew, Seventh-day Adventist, Catholic, and even the nonchurchgoer and outright agnostic.

The value of these chapters is enhanced by their question-and-answer format. On one page opening, for example, these questions are proposed and answered: Do Presbyterians believe in the resurrection? Do Presbyterians employ symbolism in worship? Can Presbyterians alter their confession of faith? Do Presbyterians believe in predestination? Do Presbyterians permit divorced persons to remarry? Does the Presbyterian Church forbid birth control?

As valuable as these statements of belief and practice may be, however, many ministers will consider them exceeded in value by the second section of the book. "Facts and figures on Religion in the United States."

Here are comparative statements of many denominational positions on specific points of faith and doctrine. There is statistical information on church membership and the clergy. There are also numerous reports of opinion polls that will tell the reader what percentage of Americans believe in life after death, or how many can name the four Gospels, or what church attendance is likely to be in the future.

The book closes with a chapter giving important sociological data on religion.

If a minister cannot find it possible to keep all this information between his ears, he will at least be grateful to have it between the covers of this book as reference material of unusual significance.

And beyond its value as a reference book, the work will yield even to the casual reader a vital new insight into the thinking and backgrounds of other people, an insight that could scarcely be attained in a lifetime of personal contact.

HOWARD B. WEEKS.

The Psychology of Pastoral Care, Paul E. Johnson

The author writes about the relationships of the pastor in terms of dynamic, interpersonal psychology. He points out the minister's need to be a thorough student of personality, and his responsibility to understand and to use the best techniques in counseling and group leadership. He argues strongly that the pastor of today must have a better preparation for his vocation and must practice it more competently.

In his book Dr. Johnson discusses pastoral relationships, responsive counseling, confession, marriage counseling, family problems, and ministry to the sick and the dying. One chapter deals with the pastor himself and makes specific

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suggestions as to his education and training. The last chapter is in one sense a summary of the author's philosophy of religion.

In his personal history appearing in *Who's Who*, Dr. Johnson has listed no pastorate, but indicates he has been teaching the philosophy and psychology of religion for many years. He has been a professor of the psychology of religion at Boston University since 1941. He is a member of the Institute of Pastoral Care, a member of the Commission on Religion and Health of the National Council of Churches of Christ in America, and chairman of the Committee on Institutional Ministry of the Massachusetts Council of Churches.

The reader is referred to the extended review that appears on page 38 of this issue.

C. E. WITTSCHIEBE.

The Life of David, Alexander Maclaren

Here is a great book about one of the world's greatest poets. The author skillfully reveals how the life of David—a many-colored career—is reflected in his psalms. His was a life of great contrasts, and in all his experiences he gathered "some fresh fitness for his great work of giving voice and form to all the phases of devout feeling."

The book leads us first through his "Early Days," when his shepherd life deeply influenced his character and left its profound imprint on so many of his psalms. He was very much like his own harp of many chords "through which the breath of God murmured, drawing forth wailing and rejoicing, the clear ring of triumphant trust, the low plaint of penitence, the blended harmonies of all devout emotions."

David's life of "Exile" produced some of his greatest psalms.

"His harp is his solace in his wanderings; and while plaintive notes are flung from its strings, as is needful for the deepest harmonies of praise here, every wailing tone melts into clear ringing notes of glad affiance in the 'God of his mercy.' . . . Even in the midst of peril the poet's nature appears, which regards all life as materials for song, and the devout spirit appears, which regards all trial as occasions for praise. He had calmed his own spirit, as he had done Saul's, by his song, and by prayer had swung himself clear above fightings and fears."

At times there are subtly touched chords of sadness, which appear for a moment but are soon drowned in the waves of his triumphant music of faith.

After the severe period of "Exile," when the discipline and schooling were over, the "King" held his harp closer to his heart and produced a "continuous tide of unmingled praise, such

magnificence of imagery, such passion of love to the delivering God, such joyous energy of conquering trust. It throbs throughout with the life blood of devotion."

His psalms rise to new heights when he sings of the kingdom of the coming Messiah. Many echoes of this new message ring through the later psalms of the king of Israel. "His own dominion, his conquests, and his office gradually became to himself a solemn prophecy of a mysterious descendant who should be really and fully all that he was in shadow and in part."

In the section of the book that the author has called "The Tears of the Penitent" we trace the wretched story of David's sin.

"This saint of nearly fifty years of age, bound to God by ties which he rapturously felt and acknowledged, whose words have been the very breath of devotion for every devout heart, forgets his longings after righteousness, flings away the joys of Divine communion, darkens his soul, ends his prosperity, brings down upon his head for all his remaining years a cataract of calamities, and makes his name and his religion a target for the barbed sarcasms of each succeeding generation of scoffers."

And yet this story teaches us, "as no other page in the history of God's church does, how the alchemy of Divine love can extract sweet perfumes of penitence and praise out of the filth of sin; and therefore, though we turn with loathing from David's sin, we have to bless God for the record of it, and for the lessons of hope that come from David's pardon."

However, as he saw his sins repeated in his sons, and he began to reap the horrible harvest, David entered into the period of "Chastisement." During this period and also in the "Songs of the Fugitive" his harp produced one repeated note of *submission*. Indeed, his harp was silent for some time, but finally, when he fled from Absalom, on the road to Mahanaim, with no roof but the stars and no walls but the arms of God, he sang again his sweet songs of trust and triumph.

Perhaps no other poet has touched life at so many points. Has any poet ever been tempered and polished by such swift alternation of heat and cold, by such heavy blows and the friction of such rapid revolutions? Like our Lord he was tempted, it seems, in all points "like as we are," so that his words might be fitted for the solace and strength of the whole world. Poets "learn in suffering what they teach in song."

The author of this inspiring devotional biography believed that "these quick transitions of fortune, and this wide experience, are the many-coloured threads from which the rich web of his psalms is woven."



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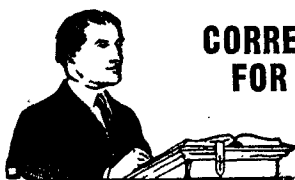
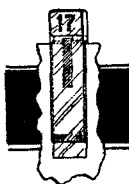
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ADLAI ALBERT ESTEB.

Trophies From Cannibal Isles, Andrew G. Stewart.

One of the most colorful mission fields in all the world comprises the many groups of islands in the South Pacific. The history of Christian missions among the cannibal tribes of these areas is a thrilling story covering more than a century. The work of many mission societies is touched upon, each of which has played its part in bringing the light of the gospel to these erstwhile dark areas.

Andrew G. Stewart, one of our own missionaries, has given us in *Trophies From Cannibal Isles* an interesting and challenging picture of the power of God in bringing heathen tribes from the cruel customs of their forefathers to the place where, as true Christian leaders, they now stand forth as ambassadors for Christ.

To read these pages is to discover the purpose and philosophy of Christian missions, as well as to catch the inspiration of the author, who draws from his rich background of personal experience among savage peoples and stormy seas. The book is filled with interesting narratives and makes very real the background of the mission program that has characterized the Advent Movement in all the world. This volume is a valuable inclusion among the selections of the 1956 Ministerial Book Club and gives real balance to the whole set. No English-reading worker can afford to be without these valuable helps in his ministry.

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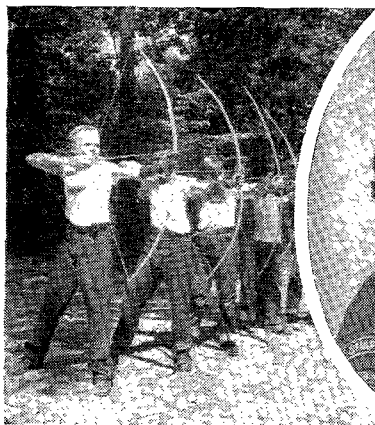
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PASTOR *Shepherding the Flock*

Making the Testimonies Live

W. B. HILL

President, Illinois Conference

HOW can the local pastor or district leader guide the members of his churches into a wider knowledge and better understanding of the writings of God's messenger, Ellen G. White? This question is important because an unfaltering faith in the Spirit of prophecy counsels has brought great strength to the Seventh-day Adventist Church. Those who are skeptical or unbelieving are being robbed of a great blessing.

One of the distinguishing marks of God's last church is the manifestation of the testimony of Jesus, called "the spirit of prophecy" (Rev. 12:17; 19:10; 22:9). This gift appeared in the apostolic church soon after the Spirit was poured out at Pentecost. Peter, John, Paul, Agabus, and others spoke forth the counsels of the Lord to the church. As a result, the church as a whole was brought into closer bonds of fellowship by the messages, whether delivered by voice or pen (1 Cor. 12:7, 25; Eph. 4:12, 13).

Paul declared that the gift of prophecy would be manifest in the church even until the time of our Lord's return: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:4-8).

It has always been God's purpose to have a blameless church, and one that will understand what the future holds for those who determine to stand fast.

Our congregations need to be prepared for the trials that will confront them in the near future. And are not events transpiring daily on the political and church scene of contemporary life that should convince us that the stage is almost set for Satan's final work of deception, when he is to appear as an angel of light, even imper-

sonating Christ Himself? It is not enough for pastor and members to know of the existence of such volumes as *The Ministry of Healing* and *The Great Controversy*. We must be made vigilant and alert by carefully reading these wonderful counsels.

Peter's words concerning the importance of the sure word of prophecy are not simply a comforting assurance, but a startling exhortation (2 Peter 1:18, 19). If the church is to take heed, then she must know the content of God's message. As true shepherds we are to be guides in the study of God's special messages for this generation. More important, we ourselves must be advancing beyond a theoretical understanding and must be experiencing a practical application of the messages in our own lives. Are we, fellow workers, heeding *all* the instruction the Lord has given us? Are church members able to see that beautiful, yet fused consistency of the teachings of the church in our own daily practice?

As we turn to the practical aspects of this question let us see how a pastor can bring about a closer relationship between members of his congregation and the published counsels of the Lord to His church.

First of all, we recognize that Satan's warfare is directed against the remnant of God's church from without, because they keep the commandments of God. And even from within the church will arise enemies who oppose the clear truth. But more particularly will the opposition from within be directed against the special counsels of the Lord through the Spirit of prophecy. In this warfare from within there will be those who seek to create unbelief and doubt concerning the *application* of these inspired messages, and a large number of careless and indifferent believers who *neglect* the clear counsel of God through these prophetic messages.

The Positive Approach

Now what shall the pastor teach the members of his congregation about the Spirit of proph-

ecy? First of all, let him approach the subject from the positive viewpoint and show the believers that from the very beginning the gift of prophecy was used of God to guide the believers to Christ as Lord and Saviour and to protect and guard the church from error. Time and time again the leaders of the Advent church were prevented from taking extreme positions. Fanaticism was exposed and renounced, and false doctrines clearly analyzed and rejected. Let us make it clear that in the counsels themselves there is not one breath of fanaticism—only well-balanced words of wisdom.

The guidance of the Testimonies has saved this church from false philosophy and poisonous doctrines—for example, the insidious danger that threatened us a little more than fifty years ago when a well-known physician advocated pantheistic views (see A. G. Daniells, *The Abiding Gift of Prophecy*, pp. 330-342). Then inspired messages came to guide into right principles of church organization and activities, clearly outlining the work of the publishing, educational, and medical institutions, and the promotion of far-reaching objectives—and always with the glory of God in view.

With assurance, but without spiritual pride, our ministers may stand before their congregations and admonish our people, as Moses instructed ancient Israel, to remember all the way the Lord has led in the past. A series of Sabbath sermons acquainting the members of the church with the experiences of the early Advent believers could prove inspirational as well as instructive. (For sources of information see *The Fruitage of Spiritual Gifts*, by L. H. Christian; *The Testimony of Jesus*, by F. M. Wilcox; *The Spirit of Prophecy in the Advent Movement*, by W. A. Spicer; *Life Sketches*, by Ellen G. White, *Testimonies for the Church*, vol. 1, pp. 1-105.)

Such discourses are long overdue in some places. These messages will stir our people when our pastors clearly show the relationship between the work of Ellen G. White and the activities of the church. Keep in mind the statement, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

The excellent volume, *Ellen G. White, Messenger to the Remnant*, prepared by Arthur L. White, is filled with carefully documented information aimed at establishing confidence through a better understanding of the operation of the prophetic gift. Any worker who does not have a copy may secure one by sending 50 cents to Ellen G. White Publications, General Conference, Takoma Park, Washington 12, D.C.

Church Study Groups

Parents especially will be benefited by a church study group using *The Adventist Home* and *Child Guidance* as texts. *The Adventist Home* is a compilation published first in 1952. *Child Guidance* was issued in 1954. Temperance leaders of the church may also organize a class for the study of the book *Temperance* (1949), a compilation of Ellen G. White's writings. The church pastor will think of similar groups for study, using such volumes as *The Story of Our Health Message*, by D. E. Robinson, *Christian Service, Messages to Young People*, *The Ministry of Healing*, and *Counsels on Sabbath School Work*.

Such volumes as these are not just ornaments. They are tools. A review of a particular book, explaining its significance and place, could even form a part of the eleven o'clock sermon on odd occasions. Many believers are not sufficiently informed concerning Sabbath observance, Christian stewardship, principles of health, and the pattern for Christian education. These are all dealt with in the writings of the Spirit of prophecy. Newly baptized believers should be urged to secure and study the nine volumes of the *Testimonies*, or the three volumes, *Testimony Treasures*.

A special series of prayer meeting studies may be conducted by the pastor using *Outline Studies From the Testimonies*, by Clifton L. Taylor. This Christian Home Library book now appears in its fifth edition and revised. "Meet Mrs. White and Her Books" is the intriguing title of the first section, with six studies on her life and call to the prophetic office. The next six studies, on "The Spirit of Prophecy," include "The Ministry of the Prophets," "The Holy Scriptures—God's Message to Me," "The Spirit of Prophecy and Its Relationship to the Bible," "Infallibility and Inspiration," "How Shall I Study and Use the Spirit of Prophecy?" "My Personal Attitude Toward the Spirit of Prophecy." Would not these twelve topics make an excellent basis for a three-month series? The whole book is devoted to leading our people into a study of the volumes we call the Spirit of prophecy.

Many of our people need spiritual help. Why not suggest that they form discussion groups, meeting weekly, at which time the minister or a local elder with balanced judgment can guide them into an understanding of the great prophetic scenes soon to transpire before the return of Jesus.

Some of our people need instruction in how to conduct family worship, using such books as

The Great Controversy, The Desire of Ages, Steps to Christ, The Sanctified Life, Thoughts From the Mount of Blessing, and Christ's Object Lessons. Shall we not, brethren, as ministers of the gospel, take a fresh hold of this situation and devise a plan that can be taken to the church board for approval, and inaugurate this program in the study life of the church? There is plenty of room for individuality in promotion plans.

We should encourage our people not only to purchase these volumes but to use them in meeting their everyday problems. Such channels as have been suggested, wisely conducted and controlled, greatly stimulate our dear people to become better acquainted with the third angel's message and prepare them for the test of the judgment and translation to heaven. We have tried these procedures, and know from experience that our members eagerly respond.

The following excerpt from an editorial that appeared in the *Review and Herald* of March 2, 1950, should challenge every preacher's heart:

"Are the claims of Mrs. E. G. White to her call as the Lord's messenger to be accredited as the fulfillment of this prediction? They must be accepted in this manner or be rejected altogether. Either Mrs. White was, as she claimed, a messenger of the Lord, and as the Lord's messenger received divine revelations in visions and dreams, or she stands convicted as a base impostor. Her work must either be accepted for what it purports to be or be rejected altogether. No halfway position can be taken. The inspiration of her ministry is either from above or from beneath. It bears the credentials of Heaven or

the stamp of Satan. Regarding this, she herself said: 'God is either teaching His church, reproofing their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The *Testimonies* are of the Spirit of God, or of the devil.'"

To believe the *Testimonies* halfway is to believe insufficiently. To believe the *Testimonies* all the way is to experience saving faith and be brought closer to the Lord. We want our people to believe that the *Testimonies* are wrought by the Spirit of God, not by the enemy. But before belief, there must come knowledge. Our people should possess and read these books. Do we not as preachers have a responsibility to bring about a saving relationship between the members in our churches and these counsels of the Lord?

"The Psychology of Pastoral Care"

C. E. WITTSCHIEBE

Associate Professor of Pastoral Care
SDA Theological Seminary

THREE quotations summarize, in essence, the message of a new and very helpful book, *The Psychology of Pastoral Care*, reviewed more briefly on page 32 of this issue. The author, Paul E. Johnson, states his objectives clearly at the outset and develops them in a direct and single-minded style.

"It is too easy," he says, "to go through the motions of the pastoral office with decorum while the actual needs of persons may not be met or even understood. . . . It is the aim of my study to view the pastor and his working relationships from the standpoint of dynamic, interpersonal psychology. This theory of interpersonal relations is set forth in the opening chapters as a hypothesis to be tried out through the following chapters in the actual situations to which the pastor will relate himself."—Page 7.

"To be a good pastor was never so difficult, for new conditions demand new knowledge and skill. He must learn better the arts of pastoral ministry, prepare more thoroughly for this vocation, and practice it more competently. Even as physicians today must know far more and practice more expertly to meet health needs, so will physicians of the soul need all the arts of science and religion that bear upon spiritual health."—Page 24.

"Pastoral psychology is interested in the potential needs and values of persons in social relations, the creative possibilities of religious experience, and the methods by which pastoral services can be effective in working for these enlarging values. It seeks to understand personality and enrich interpersonal relations by investigating the dynamics of human motivation and the resources of religious growth. The

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pastor will be a thorough student of personality, knowing the characteristic emotional conflicts and anxieties, aware of nervous symptoms and cause, able to employ techniques of counseling and group leadership with scientific accuracy and practical effectiveness."—Pages 26, 27.

In describing the counseling process he advocates what he calls the "responsive" method in preference to the directive or nondirective. As partial support for his argument he makes the point that the latter method is actually somewhat directive in practice. He feels that it is not a case of neither-nor, but that the best type—responsive—contains the desirable elements of both.

This is one of the most important sections of the book. In the past, in an attempt to avoid being *too directive* in counseling, as most ministers (speaking of Protestants generally) are tempted to be, many have swung over to the other extreme of accepting Rogers' nondirective method almost exclusively. This has weakened the pastor's role in proclaiming revelation, in announcing judgment, and in exercising authority. Johnson's responsive type of counseling probably comes nearest to what Seventh-day Adventists would consider a balanced and wholesome method.

The section on confession may be somewhat disturbing to some readers. Although the author evidently shares the general Protestant view of confession, his terminology in a few places may seem to have a Roman Catholic flavor. The reader will want to suspend judgment at several points until he reads the last two paragraphs of the chapter. Here we will be better able to decide whether Johnson and we speak the same language.

In this connection a reading of the counsel in the writings of the Spirit of prophecy makes it evident that a promiscuous type of confession to fellow human beings is not considered proper or wise. However, it does not seem reasonable that we should assume that no person under any circumstances should be permitted to open his heart to a minister, a man who represents for him the reconciling love of God. Physicians, themselves only men of like passions, who deal largely with the body, often hear "confessions" in their medical ministry. Should not the doctor of souls—the minister—sometimes expect to hear stories hidden from others, which help him to understand and to act intelligently and tactfully as God's agent in bringing healing to diseased minds and sick hearts? This surely is implied in the moving description of the pastor's work found on page 184 of *Gospel Workers*:

"There is need of shepherds who, under the direc-

tion of the Chief Shepherd, will seek for the lost and straying. This means the bearing of physical discomfort and the sacrifice of ease. It means a tender solicitude for the erring, a divine compassion and forbearance. *It means an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery.*" (Italics supplied.)

One should keep in mind, also, when reading in this field, that some terms in the vocabulary of pastoral psychology have different meaning from those in common use. In this category are such words as confession, anxiety, guilt, acceptance, and rejection. One can judge an author fairly only if one knows what he is actually saying in the context of the particular vocabulary of his field.

After the section on confession is a good chapter on marriage counseling. Though it is, of necessity, only a sort of general introduction, it provides an excellent point of departure into a wider study of this area of pastoral care.

Because of the limits of a volume of this kind, only one chapter is given to the pastoral care of the family. In this setting the author contrasts a "nourishing" religion with a "punitive" or "magical" kind. Seventh-day Adventists will differ with him in the application he makes of the adjective "punitive." Dr. Johnson would doubtless consider some elements of Seventh-day Adventist doctrines and beliefs as emotionally unhealthy. Definite criticism of Dr. Johnson's treatment has already been made by Dr. Wayne Oates, professor of psychology of religion and pastoral care of the Southern Baptist Theological Seminary in *Religious Factors in Mental Illness* (New York: Association, 1955, pp. 69-71).

The chapter on the pastoral care of the family also includes a short section on pastoral care for "those who walk alone"—those who have not married and those who have lost mates by death or divorce. Ministry to these persons has been rather neglected, and much more needs to be understood and put into practice. This is true also of the problems of the aging in the church population—a rapidly increasing group that is receiving more and more study by civic officials, sociologists, doctors, and ministers. In the last part of the chapter on the family Dr. Johnson urges attention to our "senior citizens."

Seventh-day Adventists will particularly appreciate the title chosen for chapter seven: "The Ministry of Healing." Here the author deals with the crisis of illness, with bedside ministry, with the care of nervous and disturbed persons, with the psychosomatic approach, and with the

(Continued on page 44)

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N

From Current Journals

NEWS....

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

¶ The United States Immigration and Naturalization Service has agreed not to block the naturalization of conscientious objectors who have scruples against working in defense plants. The National Service Board for Religious Objectors disclosed in Washington that it had received a letter from John V. Lindsay, executive assistant to Attorney General Herbert Brownell, Jr., advising them that administrative action to this end has been ordered by the Department of Justice.

"A petitioner for naturalization who expresses willingness to perform work of national importance under civilian direction will not be interrogated further regarding the type of such work he is willing to perform."

¶ The preacher stood on crutches to deliver his sermon. The song leader led the singing while sitting in a wheel chair. In the congregation of 34 persons was a blind man with a Seeing Eye dog at his feet. Several other worshipers held crutches in their arms, and there were braces on their legs. Two able-bodied ushers carried a man to his seat before the services began. A small girl's hands twitched constantly, and her head moved back and forth involuntarily.

It was the first worship service of the Crusaders Chapel in Fort Worth, Texas. The group's motto is "Conducted by the handicapped for the handicapped." Carl A. Clark, of Southwestern Baptist Theological Seminary, who delivered the sermon, said it was the first such service on record. But there was almost no mention of anyone's being handicapped and no atmosphere of depression or pity. If you closed your eyes, it sounded much like hundreds of other services held throughout the city. The chapel is the idea of Ronald Ballard, a 23-year-old, 6-foot 4-inch former University of Houston basketball player. He has been paralyzed from the neck down since he was injured in an automobile accident three years ago. The chapel is nondenominational, although the project is being sponsored by Sagamore Hill Baptist church and the Tarrant Baptist Association.

¶ A five-year-old boy told Dominican nuns in West Haven, Connecticut, that he hoped his gift of 50 cents would "take care of the labor" in building a new half-million-dollar Our Lady of Grace Monastery in North Guilford. Tommy had heard of the nuns' manual labor in building the former monastery, but said: "That's man's work."

¶ Protestant churches "are too soft, too feminine, too sedate, and too self-satisfied," Wilbur LaRoe, Jr., former moderator of the Presbyterian Church in the U.S.A., told a meeting of 1,000 Presbyterian

men from Southern California. "The Protestant churches need more red blood," he said. He called upon them to display a more aggressive attitude in the fight against divorce, gambling, crooked politics, and racial bigotry.

¶ Americans are treating religion as a "miracle drug," Dr. Will Herberg, Jewish writer and philosopher, told a Roman Catholic audience in Washington, D.C. "God is a great utility which you plug in," Dr. Herberg said in the annual Gaston lecture series at Georgetown University.

Speaking on the topic "The American Religious Renaissance," he criticized what he called the tendency of Dr. Norman Vincent Peale and Dr. Daniel A. Poling, well-known Protestant clergymen, to use the expression "I believe." "They never seem to disturb the context by saying what they believe in," Dr. Herberg said. He observed that although Americans are nominally religious, the extent of their knowledge of religion is questionable. "In 1900, fewer than 35 per cent of our people were on the religious census books, whereas today 62 per cent are members of churches," he said. "Yet a recent poll showed that 63 per cent of the American people are unable to name the first four books of the New Testament."

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"The Psychology of Pastoral Care"

(Continued from page 39)

Christian resources for healing. This is followed by an excellent chapter on the pastoral care of the dying and of the bereaved.

Even though the reader may not agree entirely with the author, some of the most challenging and provocative writing in the book is Dr. Johnson's discussion of "the pastor himself" and the "ultimate concerns" with which he is dealing. Enlarging on comments made in earlier chapters, he recommends therapy for the pastor's own personality, intensive work in the psychology of personality, and clinical pastoral training. Although neither inclination nor time would permit Seventh-day Adventists to accept all of his suggestions, there is nonetheless much in them that should ultimately be made available to the ministers in the field.

Since the final pages of the book will turn the reader's attention definitely to the subject of clinical pastoral training, perhaps a few comments on that subject may be in order. Since about three thousand ministers in the country at large have now had such training, its value can easily be checked from their reports. The vast majority are highly pleased with the experience obtained. The amount of benefit gained, however, depends in great degree on the instructor's personality and character and on his conception of the role of the pastor.

In the past, Seventh-day Adventists have been encouraged not to go to secular institutions for advanced study without maturity of experience and a strong grounding in the message. If this was good advice then—even though it has not always been followed—it is doubly so in connection with clinical pastoral training. All seminarians and ministers find disturbing factors in the training program, but these do not arise out of major differences in theology or science. The Seventh-day Adventist, however, with his belief in creation, his fundamental attitude toward Scripture, his acceptance of the guidance of an active Spirit of prophecy in modern times, finds it more difficult to adjust to the supervisor, to the program, and to his fellow trainees. It is the opinion of this reviewer that only *some* Seventh-day Adventists, chosen with care at both ends of the line, should enter clinical training outside a denominational institution. These can act as a bridge over which the benefits of the program may be carried to our people without exposing seminarians or ministers in the field to the pitfalls and hazards likely to confront the uninitiated.

Finally, an incidental but important value in reading this book will be the better understanding gained of what is being taught today in many seminaries in the field of pastoral psychology and care. The counsel to work with and for the ministers of other denominations (*Evangelism*, pp. 143, 562) can be carried out more effectively if one knows how these men interpret the ministerial call and how they seek to respond to it.

This is a book that no minister or teacher in our ranks can well afford to pass by.

[Our readers will be interested to know that the Theological Seminary is now offering courses in pastoral care and counseling, including opportunities for clinical pastoral training. For pastors unable to take advantage of this, help can be obtained by way of orientation in such meetings as the Pastoral Counseling Institute, described in the February issue of *THE MINISTRY*, pages 17 and 18.]

Evangelism in India

(Continued from page 18)

opportunity to speak of their perplexities, for they will have them. In all the sermons and in all the Bible studies, let the people see that on every point a plain 'Thus saith the Lord' is given for the faith and doctrines which we advocate.

"This was the method of Christ's teaching. As He spoke to the people, they would question as to His meaning. To those who were humbly seeking for light, He was always ready to explain His words. But Christ did not encourage criticism or caviling, nor should we. When men try to provoke a discussion of controverted points of doctrine, tell them that the meeting was not appointed for that purpose.

"When you do answer a question, be sure to have the hearers see and acknowledge that it is answered. . . . In such meetings those who understand the message can ask questions which will bring out light on points of truth."

This method of evangelism applies with equal force among peoples of all nationalities and religious backgrounds. It was the method of the Master Teacher, and therefore can be counted on to bring lasting results. It cannot be improved upon.

Property is soon to be purchased in Hyderabad for mission quarters and the erection of a new church. There is need for more laborers, for it is our conviction that the loud cry is about to be given in the great countries of Southern Asia. Evangelism is the watchword of our workers in this area, and with us they are praying the Lord of the harvest to send laborers to reap the result of long and prayerful sowing in this field.

Making Time for Evangelism

(Continued from page 7)

About Personal Matters

12. *The weekly schedule.*—You will enjoy life more, get more done, and live longer, I believe, if you will divide up your week: certain types of things to be cared for on certain days.

For example, one forenoon will be reserved for answering mail, writing radio talks, writing articles like this, preparing advertising for future meetings—in other words, desk work.

All routine chores may be allowed to collect until Friday afternoon: getting a haircut, going to the market with or for your wife, going to the bank, mailing parcels, looking at the new-model cars that came out earlier in the week.

(I believe many ministers would have far more time for visiting if they would get a low-priced second car for the wife. Some of our ministers are spending a lot of time taking the children to school, picking them up, and taking them to piano lessons. A second car really helps, provided it is cheap, good, and efficient.)

Another half day will be spent at the church study for interviews and counseling.

Every day the minister will need at least two hours in the morning to get his own soul ready to face the world another day. And when a new sermon is about to be born, a half day extra will surely be required.

In a long series a minister will be preaching three to five nights a week and will be visiting three or five days a week. In a short campaign he will be preaching every night for three weeks, and during that intensive period he will have to let many things ride until later. But he *will* find time for his meetings and visiting when he gives them first claim on his time, as God has already indicated he should. I believe as we pledge ourselves to this task God will open up ways to give us time. Other matters will fall into their proper perspective.

13. *Time to relax.*—In a crowded, intensive program of work, promotion, preaching, soliciting, visiting, et cetera, a minister will most surely break if he does not *force* himself to take time off to do nothing—nothing except what he feels like doing: gardening, boating, swimming,

hiking, et cetera. But do include your wife and children in your hobby. They have a right to some of your time too. And how much closer it ties a family to know that they can have one day a week together, to spend as they most enjoy.

Not only will your nerves be less tense but you will get more done the rest of the week. You will save your children to you and to the truth, and you will lengthen your days and keep acquainted with your best partner in evangelism—your wife. The heavier your load and the more crowded your schedule, the more imperative it is that you take a day a week off regularly. In the short campaigns you may have to wait for relaxation until the campaign is over.

Finally, I appeal to you to let nothing, absolutely *nothing*, keep you, as a minister, from preaching the Word, not merely for the edification of the saints but especially to warn a doomed and dying world of a soon-coming Saviour before it is too late.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence" (Isa. 62:6).

A Guided Tour to Europe and the Bible Lands in 1957

(Continued from page 8)

teachers in colleges and academies, pastors, evangelists, editors, and departmental leaders in denominational service. As far as openings are available, applications by Seventh-day Adventist church members will be considered. Every member of the tour must make his own financial arrangements or arrange for financial support, and if employed, obtain leave of absence from his employing organization.

All those definitely interested in this guided tour should make application early, for reservations must be made at least a year in advance. Detailed information including a tentative schedule will be forwarded to those interested. Write for application blank to—

SDA Theological Seminary
Bible Lands Tour
6830 Laurel Street NW.
Washington 12, D.C.

Graham Crusade

(Continued from page 12)

Mr. Graham has appeared only once before in New York City. That was last March when 22,000 people jammed Madison Square Garden and another 10,000 gathered in the streets outside to hear him.

"We approach this crusade with a sensation of the tremendous weight of responsibility, of humility and of dependence on God," he said, "as we realize how much there is to be done in this great city. But we know that if anything is to be accomplished, it has to be done by God Himself. We are only His channels."

Dr. John Sutherland Bonnell, of Fifth Avenue Presbyterian church, who presided at the meeting, said he believed the campaign "will surpass any religious crusade ever held before."

The city's hotels will be packed by "people from all over the country and from all over the world," he predicted.

Continuous Evangelism

(Continued from page 14)

applied to all our evangelistic projects in the yearly calendar.

The literature work is carried on throughout the year as special magazines and books are produced and circulated. All the literature carries an invitation to the reader to enroll in the Voice of Prophecy Bible School. The follow-up work from the many names received as the result helps to keep our ministers and selected helpers more than busy during the whole year. The work of the Voice of Prophecy is really the greatest example of continuous evangelism we have ever had. Yes, every month, every week, every day, is evangelism time.

"If wisdom and sanctified judgment and skillful generalship are manifested by us in building up the interests of our Redeemer's kingdom, we shall do all in our power to assure the people of the stability of our work."

Let us build permanence and establish centers where a continuous witness can be borne for the message of a crucified, ministering, and soon-returning Saviour.



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Evangelism in the Cities

(Continued from page 16)

"The work that should long ago have been in active operation to win souls to Christ has not been done. The inhabitants of the ungodly cities so soon to be visited by calamities have been cruelly neglected. The time is near when large cities will be swept away, and all should be warned of these coming judgments. But who is giving to the accomplishment of this work the wholehearted service that God requires? . . .

"At the present time there is not a thousandth part being done in working the cities, that should be done, and that would be done if men and women would do their whole duty."—*Evangelism*, p. 29.

Sobering thoughts these, and a real challenge. Brethren, let us face our task and plan for permanence.



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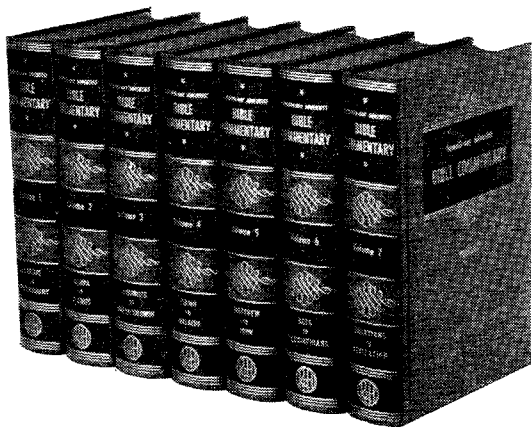
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INVESTIGATE BEFORE YOU CASTIGATE

EVERY autumn scores of hunters fall prey to their fellows who have mistaken them for game. But the accidental dead are just as dead as though they had been intentionally murdered.

The church today has foes without and within—fifth columnists who work to undermine the foundations of our faith and destroy confidence in the leaders of this movement; troublesome offshoots who work as accomplices with the archenemy of righteousness, as well as those more obvious enemies of truth. Wolves must be shorn of their sheep's clothing; gospel weapons must be used in pursuit of these enemies. But—wait a minute, brother, before you take aim!

Are you sure you will not hit a fellow-in-the-field? And are you using the sword of the Spirit (not, by mistake, the fiery darts of the enemy)? Motion in the bush does not always indicate a target for your weapon. It might be a brother-in-arms!

It requires some effort and no little restraint to track down a rumor before issuing a blast. The natural course is toward immediate action when we hear that such-a-one is an "extremist," a "fanatic," and the "evidence" is recited at length. However, the reputation of Christian workers should be sacredly guarded, lest we wound a fellow warrior, and disgrace come upon us as a people. Let us faithfully investigate before we castigate.

In Government circles good men despise to hear such terms as *traitor*, *sympathizer* hurled injudiciously at loyal citizens merely because someone is not in agreement with a political leader. Traitors should, of course, be exposed and punished, but without causing the innocent to suffer.

Could it be that in our zeal to expose the false we are wounding the true? Could it be that if we knew the motives, the inner struggles in the heart of a fellow worker, we should see a different picture? Have we aimed our darts at the wrong enemy? It may be that some of our brother's convictions ought to be our convictions, and that some of the faults we think we see are only battle scars.

Let us learn the long-suffering of Jesus! Just ahead lies the final conflict. To win we shall need every soldier. We cannot afford to lose one. Let no man, then, smite his brother. Save your weapon for the enemy!

"And hast thou been a soldier made?
The captain's orders know.
Pierce not thy fellow with thy blade;
The sword is for the foe."

R. A. A.

THE GIFT OF EVANGELISM

MAY God deliver us from the attitude of the taxi driver who inquired of the minister, "Where is your church, sir?" Replied the prelate, "I pastor no particular church. You see, I am an evangelist." They rode in silence, a silence broken at last by the cabbie's rejoinder, "Don't get discouraged, Reverend, your luck will change."

In conversation recently one minister was heard to say to another, "Oh, he's only an evangelist." These words, spoken concerning a third minister, inspire a further question. Is there any higher form of service than the work of the evangelist? And second, is it possible that evangelism has become to a small minority a steppingstone to "higher" responsibility?

Brethren, is not the gift of evangelism within itself an exalted calling? To what greater heights can a man aspire than to become a winner of souls?

From its inception this movement has given its first attention to the science of evangelism. Since the church has been entrusted with God's last message for earth's last hour, the emphasis has been on the delivering of that message. It is therefore a proper conclusion that the continual growth of the church will be greatly influenced by this emphasis.

E. E. C.

A LION(?) IN THE WAY

AN EVANGELISTIC campaign was recently conducted in an African community where the homes in the residential sections are not numbered. Such a situation can ordinarily play havoc with one's visiting program. It was therefore with some interest that the evangelist followed the local pastors in search of the interested.

How would they find them? Arriving at the general area indicated on the card, a painstaking door-to-door inquiry would begin. Having satisfactorily answered such questions as "Where does he work?" and "Why do you seek him?" the evangelist is at last directed to the home of the interested party. Despite this complicated routine a successful, systematic program of visitation was carried out.

One cannot observe these African workers searching for souls under conditions most difficult without pondering the case of the worker in more enlightened lands, where houses are numbered and streets are easily located, who will not visit the people.

In a land where wild animals are plentiful, the African evangelist refuses to acknowledge that "there is a lion in the way."

E. E. C.