

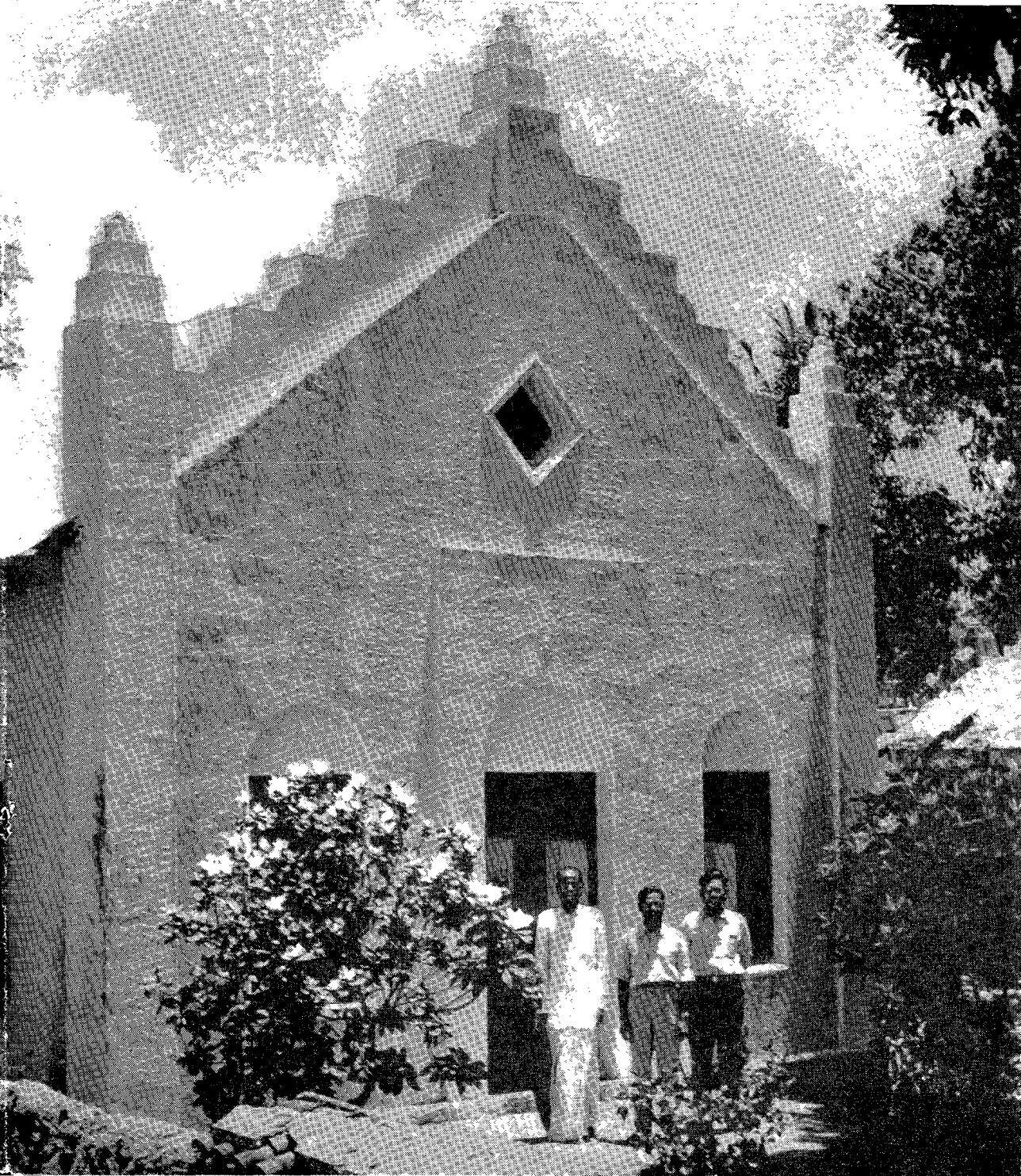
# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIX

MAY, 1956

NUMBER 5



# *My Task*

"Father, where shall I work today?"  
And my love flowed warm and free.  
Then He pointed me out a tiny spot  
And said, "Tend that for Me."

I answered quickly, "Oh, no, not that!  
Why, no one would ever see  
No matter how well my work was done—  
Not that little place for me!"

And the word He spoke, it was not stern,  
He answered me tenderly,  
"Ah, little one, search that heart of thine.  
Art thou working for them or Me?  
Nazareth was a little place,  
And so was Galilee."

—*Author Unknown*



# THE MINISTRY

FOR WORLD EVANGELISM

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## AT A GLANCE

<b>FEATURES</b> .....	4
Adequate Leadership—Why Seventh-day Adventists Conduct a Medical Program—Why Camp Meetings? —Laymen Look at Camp Meeting	
<b>EDITORIAL</b> .....	15
Is Public Evangelism Outmoded?	
<b>NEWS AND ANNOUNCEMENTS</b> .....	16
<b>PULPIT</b> .....	17
The Name of God—Humor in the Pulpit	
<b>BIBLE INSTRUCTOR</b> .....	22
Religious Groups in Our Evangelism	
<b>COUNSEL</b> .....	26
Christ's Place in the Godhead	
<b>PASTOR</b> .....	30
Revivals Without Regrets	
<b>EVANGELISM</b> .....	32
Where Is the Spirit of Elijah?—Evangelism in Berlin—The Immutable Moral Law	
<b>RESEARCH</b> .....	34
A Bouquet for Mr. Jones—Buddhism	
<b>SHEPHERDESS</b> .....	38
Mothering the Multitudes, Part II	
<b>FORUM</b> .....	41
The Year of the Sabbath	
<b>BOOKS</b> .....	42
<b>NEWS</b> .....	43
<b>POINTERS</b> .....	48

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MAY, 1956

## In This Issue

WE CALL your attention to the challenging lead article on page 4, by Louis K. Dickson. Every Adventist leader will want to read it. Also we commend for your careful reading the feature article by F. D. Nichol on page 6. We are glad to make available this remarkably clear presentation of the purpose of our medical work.

With camp meeting season approaching, we present two feature articles we believe will be helpful to all who have a part in the camp meeting plans.

And we begin in this issue a series of articles by Louise C. Kleuser on "Religious Groups in Our Evangelism." This series is written to tie in with the study of "A Guide to the Religions of America," one of the current Ministerial Book Club selections.

### Cover—Kollegal, South India, Church



THE beginning of our work in the Kannada section of South India dates back to 1927, when Pastor A. E. Rawson (now Voice of Prophecy and radio secretary for the Southern Asia Division) was called to open up the work in Mysore State. He first conducted evangelistic meetings in Bangalore, and there organized his first church in a rented building. While working in Bangalore, Pastor Rawson was visited by a delegation of Hindus from Kollegal requesting him to come and teach them the gospel. This request came in the year 1934 and the call was answered immediately. In Kollegal Pastor Rawson found many Hindus thirsting for a knowledge of Christ, and in the month of June, the same year, twenty-one souls direct from Hinduism were buried in baptism. Those enthusiastic converts were soon engaged in building with their own hands the church that still stands in Kollegal as a testimony to the power of the truth to change darkness into light.

Kollegal is the taluk headquarters (county seat) of an area containing 89 villages and a population of 11,928 orthodox Hindus. With only the writer as a worker to represent the truth in this dark place, what a challenge faces the Kollegal church to give the third angel's message. Many of the surrounding villages are sending us calls to open up day schools and dispensaries, but we do not have sufficient workers. At present, plans are under way to conduct two village efforts. The fifty-two members of the Kollegal church face a tremendous task, but we firmly believe that this is but the first fruits of a greater harvest in the near future.

A. D. JONATHAN, *Pastor.*

# Adequate Leadership

LOUIS K. DICKSON

*Vice-President, General Conference*



ONE of the greatest dangers the church faces today is its seeming growing inability to find adequate leadership for the hour to which we have come. Leadership acceptable to God at this moment calls for something more than ability merely to keep the wheels of our great organization moving. It is not enough just to maintain the status quo of our church program and to count the heights of achievement to be simply the piling up of ever-mounting records, to which men point as signs of progress.

To be sure, the steady momentum of a triumphant, advancing, expanding movement such as is represented by Adventism will show many material gains and great growth of means and men. But, along with these, there is great danger that her heavenly records of apathy and complacency, of waning faith and piety, will just as surely mount higher and still higher.

Adequate leadership now demands a clear vision of the spiritual state of the church and sufficient courage, faith, and spiritual power to change the course that it is taking. It will take the faith of Jesus and the courage of the martyrs to now stand up as leaders and, under God, to "sound an alarm in my holy mountain." But this must be done, can be done, and will be done, and leaders will be found who will be willing to sacrifice all their personal ambitions, if need be, to attain it.

Acceptable leadership today calls for more than taking only those positions before our fellows that will ensure the approving smiles of those who we feel can enhance our promotion or secure our reelection or our reappointment. God calls now for men of stamina, men who cannot be bought or sold, men of conviction and heroic spirit, like John Knox, by whose grave it could be said, "Here lies one who never feared the face of man."

It takes only a casual survey of the level of our spiritual attainments to arrive at a

clear understanding of the fact that something must be done and done quickly about our seemingly diminishing number of leaders of outstanding spiritual power.

What if our establishments mount to the skies? What if our numbers reach to the tens of millions? What if our treasury and its budget should scale billions of dollars a year? What, we ask, would all this mean if our spiritual life continues on its present low level and the demon Apathy and the destroyer Complacency hold the throne?

What if our expansion takes us to the very ends of the earth, and every nation, kindred, tongue, and people hear our mounting voices speak forth a message, and altars are erected with little or no fire upon them? It was Jesus Christ Himself who made very clear the possibility of those called by His name doing many wonderful works, but without knowing Him.

Are we not right in holding that to secure adequate spiritual leadership for the church today in any or all of its parts is an object of transcendent, urgent, and worldwide concern? In such a day as this, which calls for the uprising of a spiritually fitted church for the finishing of God's work, in a day when we all recognize without debate that this is the most-needed achievement called for in order that the fullness of Heaven's power may fall upon the people of God, why are we lingering on such low levels of spiritual attainment?

Is not an awakening of leadership in this direction now called for among us? Is it not time that we burst the bands of fear, lack of courage, self-interest, or whatever it is that is holding us back from leading the people of God under the deep movings of His Holy Spirit, and that we enter into a great advance to higher levels with God?

## *Forgotten Wells*

Have we reached the time when the wells of living water, which were at the center of our beginnings, are being hidden by human effort and the "things" we have built up around them? The story is told of a town in England that had its beginning

around a well of water with curative properties. People who drank the water found restored health. In the course of time an inn was built near the well, then a blacksmith's shop, a store, and some homes, until the village grew into an organized community. But years later, when a traveler asked the village clerk for the location of the well, the clerk shook his head in embarrassment and said, "That is the unfortunate part. *We have forgotten the location of the well.*"

It is the nice work of leadership to guide in such a way that these forgotten wells will be remembered, and will be glorified in the midst of the interests of the church.

More and better leadership of this type is needed now. We have done much to develop leadership among us, but we need and have a right to expect a greater internal harmony and unity of leadership now that will, under God, successfully shepherd this great movement rapidly into a stronger spiritual position than we see today. A new emphasis on this need is imperative if we move out of the dead level into which we have fallen.

Our policies and plans for the promotion of our work are good and are developed soundly, but they are not adequately emphasizing the richer, deeper experience we must now seek after in order to be prepared for the grand climax hour to which we have come.

Were we all, as executives, giving the spiritual leadership that is now called for, were we interpreting correctly God's earnest call to higher levels of Christian experience, which would give the church the needed preparation for the latter rain, mightier deeds would be wrought and an attitude on the part of God's people would be created that would astound the world and bring into our midst the fullness of power now awaiting "our demand and reception."

Probably never before in our history has the average church member been so aware of the need of the church to be led to deeper spiritual things. Today that leader in the church who does not devote himself to guiding the flock to an enrichment of its spiritual life has already disqualified himself in the minds of the membership to a very large degree. From this obligation he cannot absolve himself either in the eyes of God or with the rank and file of God's people.

Because of this conviction and expectancy in the hearts of our membership everywhere, the opportunities that we are facing for revival and reformation in the church are as bright as our duty is compelling. The present hunger and longing of our faithful people have endowed us with great possibilities, which enable us confidently to plan such an important spiritual mission as that to which God is calling in this important hour. We are the possessors of opportunities for achievements of spiritual importance beyond price and unprecedented in urgency.

### *Unprofitable Shoots*

We are a church with a deep spiritual foundation and significance, which involves devotion not merely to increasing assets and numbers but particularly to the deepening of the spiritual life of every member of the movement. In the simplest conception of that mighty task we are consecrated to the finishing of a great spiritual work. This consecration is not to be merely to maintain and expand the appurtenances of our religious life but particularly to increase the candle power of our lives by finding access to the fulfillment of God's great promises to His people for this hour. To this purpose all our work and activity must be subsidiary. As we plan for a great advance we must subject every proposal to the test of its contribution to this one central design. We must carefully prune away unprofitable shoots so as to foster the main growth. Our criterion must be the quality of the fruit rather than the size of the plant or the magnificence of early-decaying blossoms.

We will not achieve this purpose by revolutionary steps, whether of administrative reorganization or promotional strategy. We are at a point in Adventist history where violent deflection from the charted course is not desirable or necessary.

The need before us calls for emphasis on deeper devotion and spiritualization as much as on expansion. It calls for the concentration of effort and time upon the enrichment of our establishments to the point where they will more clearly demonstrate the presence of God in our midst. Such a program will not be spectacular, but deeply earnest and lasting. This, we are convinced, is what is most needed now, and it is the objective of wise leadership for this strange hour.

Our great movement needs to be more certainly spiritually developed, reinforced, and re-energized. These are what we may term the more essential and important interests of the cause.

We must multiply our efforts for the final preparation of God's people. A great reservoir of strong, well-developed, consecrated, spiritual men and women is needed upon which to draw for our future leadership. This need is second to nothing in importance as we lead the forces of the church in these final hours. We must seek in every addition to the leadership of this movement an assurance of improvement in spiritual quality. This must be the alpha and omega of our policy and planning. Upon such strengthening every suggestion of a better service for God depends, and in place of it no paper program or administrative admonition by resolution will ever suffice.

The primary test of the men we call and appoint must be a consuming devotion to advance in spirituality and spiritual leadership and to uphold the original ideals of our great message. By "spirituality" we mean a disciplined and instructed enthu-

siasm for spiritual living, so devoted and intense that it must be imparted to others consciously and unconsciously, whether by the mere force of example, or through preaching, teaching, or writing.

Such a spirit in our leadership is the one sure defense against the greatest danger the church faces—the insidious virus of complacency, self-contentment, self-satisfaction, and self-seeking. We, as leaders, must be incessantly on our guard against the hypnotic drug of apathy regarding the building of a spiritual house. We must ever be very critical of ourselves, vigilantly self-critical. Always there prowls around us the temptation to sink back into mediocrity and the commonplace.

As leaders in this great movement we have been given positions of extraordinary privilege with the obligation that we justify it by our extraordinary devotion, faith, courage, and understanding. We must ever remember that we are all members of a body dedicated to a single cause. There must of necessity be among us distinction of functions, but there can be no division of purpose—"to make ready a people prepared for the Lord."

## Why Seventh-day Adventists Conduct a Medical Program

FRANCIS D. NICHOL

*Editor, "Review and Herald"*



THIS year, as we all know, marks the Fiftieth Anniversary of the purchase of Loma Linda, where immediately was started a school of nursing—the College of Medical Evangelists in embryo. My picture of Loma Linda in 1905 is vivid—I was there. I see the first manager, J. A. Burden, who, with a faith that his prudent associates called presumption, made the initial payment on the property. I see Ellen G. White, aged and often in a wheel chair, moving about the hill and bringing an inspired courage to spiritually timid hearts. I see my beloved father, never in robust health, working for twelve

dollars a week and struggling to support a family on it. Sometimes there was not twelve dollars in the treasury! But he kept on working, as did all the others.

What was it that the church sought to do by assuming the frightening financial and educational load involved in the founding of sanitariums and hospitals and this medical college? We are a poor people—poor in numbers and resources. We are also a *religious* body. Why not use our meager means for the one task of preaching the gospel, and let the state provide the hospitals?

On the answer to these questions depends the justification of our medical program. We reply in unison that the answer is found in our Fiftieth Anniversary motto: "To make man whole." But that phrase is capable of different meanings.

A commencement sermon given to the graduating class of CME, June 4, 1955. We are happy to make this stimulating address available to all our readers.—EDITOR.

If you had asked the Roman citizens of the first century what they meant by the word "man," they would have replied, in substance: "Man is an earthly being, simply an animated mixture of flesh and blood and bones." Consistent with that view the ancient Romans declared, "Let us eat and drink, for tomorrow we die." And the more diligently they lived by that formula, the more quickly they died. The physical body was the center and circumference of their interest; the securing of physical thrills, the chief end of their living. The present life span was the total span of their hopes and fears. That was materialism undiluted.

If you had asked a medieval Christian, he would have told you that the real man, the only object of God's saving grace, is an imponderable entity, called the soul, which is presently imprisoned in the body. And because the body constantly wars against the soul, it should be subjected to penance and punishment to make its influence steadily decrease until, emaciated and powerless, it finally lets go its hold on the soul.

In so-called Christian lands the last century has witnessed a sharply decreasing emphasis on the soul. This has been chiefly due to the ever-increasing secularization of our civilization, which has led men steadily to think less of heaven and more of earth, with the inevitable transfer of interest from the health of the soul to that of the body.

Hence, the healing of the body has quite generally come to be viewed as an end in itself. When a patient is relieved of a physical malady, he and his doctor usually agree that the case is closed, medically, no matter how much they may disagree over the fee charged. That the malady may have been related to habits of life that endanger the patient's chances of heaven is a point that is rarely discussed. Therefore, we may properly describe the present-day approach to the healing of the sick as an essentially materialistic one.

I am aware that many present-day hospitals have been founded by churchmen who with high principles and genuine love have provided care for the sick. I grant that the warmth of their love has softened the materialism of modern medical care, but it has not dissolved it.

#### *Wholeness More Than Physical Restoration*

Nor am I forgetful of the fact that we now have psychosomatic medicine. But,

strictly speaking, one may be a pagan and practice such medicine. Indeed, some doctors insist that it is but the reviving of Hippocrates' ancient maxim, that the physician should view man whole. It takes no Christian insight to discern that there is more involved in the picture of man than flesh and blood. But even in so-called Christian lands, too many physicians are satisfied as to the etiology [cause] of a hypertensive case, for example, if they find that the patient has a disturbed renal circulation, though his disturbed personality and spirit may be an even more important causative factor.

I would describe psychosomatic medicine as a belated admission of an evident fact, the fact that there is more to man than gross anatomy and functioning organs. But there is nothing in this branch of medicine that tells us that man is the object of God's redemptive grace. Psychosomatic medicine may enable a man to live with himself and his fellow men; it need not necessarily prepare him to live with God and the angels.

As medicine is usually practiced, making a man whole means that the victim of an auto accident, for example, has his fractured bones set, his gaping wounds sutured, and his body carefully nursed until its shattered parts have firmly come together again. When he is finally able to walk out of the hospital, he is pronounced healed and whole. That his accident may have resulted from intemperate habits, which have endangered both body and soul, will probably provoke no more than the warning, "Watch your step in the future." But as long as his physical steps are steady and coordinated, the case is closed, though there may be no coordination between body and soul that can assure him of future safe travel on the highway of life.

Was the Seventh-day Adventist medical work founded simply to suture torn flesh, set broken bones, and remove diseased organs? The answer is *No!* As a religious body we cannot view man as merely a material object. Neither can we view him as simply an ethereal being, with his soul as our only proper concern. Our medical institutions are a logical extension and a concrete expression of a distinctive theological tenet that we hold. That tenet deals with the very nature of man himself. We believe, with the holy apostles, that man consists of body, soul, and spirit, three parts mysteriously integrated, interdependent,

and interacting. In other words, all three parts are necessary to the creation of that sentient being called man. But if the body is an integral part of man, then the body must be included in God's redemptive plan.

This view of the body enables us to see great point in Paul's declaration to the morally backsliding church at Corinth: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). The divine purchase price includes man's body. We expect Paul to say, "Glorify God in your spirit." What Christians in general have failed to note is that he precedes this with the command, "Glorify God in your body."

The pagan materialists of Paul's day viewed their bodies as vehicles of sensory satisfactions. In contrast, the apostle declared to the church at Rome: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Nothing is more distinctive of the message of the founders of Christianity than their emphasis on the dignity and the spiritual significance of the body in the divine plan for the saving of man.

This significance becomes even more evident when we remember that the salvation of man is in two parts. At the moment of conversion he receives a new mind and spirit; at the last great day, a new body. But the new body—prerequisite to residence in a heavenly world—will be given only to those who have kept this present body disciplined by the standards of heaven, the standards implanted in the new mind and spirit at conversion.

The Bible picture of the Christian life is one of constant tension between the renewed mind and spirit on the one hand and the unrenewed body on the other. We can agree with the geneticists that the Lamarckian doctrine of the inheritance of acquired characters is false. But the Bible and all experience teach us that in the spiritual realm we have inherited all the evil traits that all our ancestors acquired from Adam onward. Someone has well said that every man is an omnibus in which all his ancestors ride. And what a sorry-looking lot of passengers they are in that wayward

bus, which naturally travels downward. At conversion the omnibus turns upward. From that moment onward the task of the converted man is to see that his ghostly, unwanted passengers do not drive from the rear seat.

Someone has observed that God will forgive your sins, but that your nervous system will not, which is but a whimsical way of stating that although a man receives a new mind and spirit at conversion, his body is the same as before. Perhaps that body is troubled with brittle nerves, or an endocrine system in imbalance, or a gastrointestinal tract that creates a chronic tumult. These and other disorders present great and continuing threats to the man who is seeking to travel heavenward.

That is why Bible writers present a regimen of life whose objective is to make the body a willing servant to a regenerated mind. They teach temperateness in bodily habits and practices, both because the body is included in God's redemptive plan and because the body reacts upon the mind and spirit, those mediums through which God communicates with man. That is why Paul declared: "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). That explains also why he enjoins us: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). And he consistently sums up the matter in these words: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

Thus, from the Bible doctrine of the nature of man we come to the arresting conclusion that the care of the body, in sickness or in health, with the disciplining of its habits and practices, is a high religious duty. And that duty is to be performed, not with the healthy functioning of the body as an end in itself, but as a means toward the end of sanctifying and saving the whole man.

Nor is this all that the Bible teaches about the mysterious interrelationship of body and soul and spirit. It teaches also that the sins of the soul affect the health of the body. That is psychosomatic medicine on the highest level. Whether current medical research will substantiate the theory that stress is the prime cause of all disease, I know not. But this I do know

## A Mother's Faith

How easily He turns the tides!

Just now the yellow beach was dry;  
Just now the gaunt rocks all were bare,  
The sun beat hot and thirstily.  
Each seaweed waved its long brown hair,  
And beat and languished as in pain;  
Then in a flashing moment's space  
The white foam feet which spurned the sand  
Paused in their joyous outward race,  
Wheeled, wavered, turned them toward the land,  
And a swift, legionary band  
Poured on the waiting shores again.

How easily He turns the tides!

The fullness of my yesterday  
Has vanished like a rapid dream,  
And pitiless and far away  
The cool, refreshing waters gleam;  
Grim rocks of dread and doubt and pain  
Rear their dark fronts where once was sea;  
But I can smile and wait for Him  
Who turns the tides so easily,  
Fills the spent rock pool to its brim,  
And up from the horizon dim  
Leads His bright prancing waves again.

—Author Unknown

[With Mother's day occurring in the Month of May, our readers will appreciate the lovely thoughts in this poem submitted by Mrs. R. H. Adair, from her mother's Bible.]

from the Holy Word, that the stresses set up within man by his rebellion against God produce, first, his spiritual maladies and then, his physical. The figurative stiff neck of spiritual rebellion and spiritual death finds its ghastly sequel in the literal rigor mortis of physical death. All the physical maladies of man find their basic etiology in the infection of the spirit that took place in Eden. "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). That has been true throughout all of man's history. For example, historians have written at length to explain the decline and disintegration of the great Roman Empire. But the heart of the explanation is briefly this: The Roman Empire was dissolved in the Roman baths. As Paul declared, "He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8). Dissipation is but a way station on the road to dissolution.

Or let me state it this way: We believe that all the laws of the universe are but the expression of the mind and will of God. To reject this view would be to abandon our theistic position and to accept the materialistic belief that these laws are but an

expression of the blind forces inherent in matter. In other words, we believe that the so-called laws of nature are simply a revelation of how God guides the material aspects of His vast universe. Place this view alongside our belief that man's body is included in the plan of salvation and we arrive again at the inevitable conclusion that we should faithfully obey the laws of our physical being as a part of our religious duty. How else can we obey the command to glorify God in our bodies?

### *Malignancy of the Mind*

Thus conceiving of nature's laws we understand why sickness soon followed sin in our world. When man broke the moral law, he turned in rebellion against the rulership of God over his whole being. It was therefore inevitable that violation of the divine laws dealing with his moral nature would be followed by violation of the divine laws dealing with his physical nature. There is a sobering relationship between theology, physiology, and pathology. The cancer of sin, whose primary site was the rebellious mind of man, rapidly metastasized through his spiritual blood stream, until his whole being was filled with the malignant growth. Disobedience to moral law had its baleful corollary in disobedience to physical law, with the combined disobedience spelling out that fateful word, death.

This, briefly, is the Adventist view of the nature of man and of his relation to divine law. And it is this view that provides the explanation and full justification for our operating a chain of medical institutions as an integral part of a religious movement. We could not consistently do otherwise.

This is why the Adventist Church declares that its medical workers are not a group separate and distinct from the great company of church workers, but are verily a part of that company. All of us must work together if we are to save the whole man. This is why our medical work began with a prayer meeting, became bright with a heavenly vision, and has ever been the direct concern of the Advent leadership. This is why our school bears the name College of Medical *Evangelists*. Most importantly, this is why you should go forth from this institution with a sense of high obligation to God and man. Remember that the College of Medical Evangelists was

founded as an act of faith: faith in certain distinctive beliefs; faith in the graduates that would come from this college. The challenge to you is to reward this faith.

### *Anchoring Medicine to God*

It is you who must translate these beliefs into action in behalf of men. First you will deal with the immediate problem of relieving bodily suffering; you will seek to make men whole physically. But you will not stop there. You will go on to help them to see that in many instances their maladies were caused by violations of the divine laws of their physical being. You will therefore appeal to them to give obedience to nature's laws for the high reason that these laws are an expression of the will of God, who made us in His image and who commands us to glorify Him in our bodies. Thus you will tie health to heaven.

Many of our medical men are tempted to feel that if they do this much, and do it in the context of Christian compassion, they fully discharge their duty. But they forget that the tears of compassion, though they give fragrance to professional service, lack bactericidal power against the deadly germs of sin that sicken the souls and bodies of men. That is why you cannot stop simply with an appeal to men for obedience to physical laws. When Christ healed a certain man He solemnly gave him this spiritual prescription: "Behold, thou art made whole: sin no more, lest a worse thing come upon thee" (John 5:14). We can permanently aid men only as we help them to see that either directly or indirectly sickness is related to sin. We must anchor medicine to God and His absolute moral standards if we would set forth an unanswerable argument against all those habits of life that bring damage to body or soul, or to both.

Let me illustrate: In days gone by doctors were heard appealing to men to abstain from immorality on the ground that they might contract a certain loathsome disease for which there was no sure cure. It took only Sir Alexander Fleming and penicillin to make that low-level appeal quite meaningless. But though the *Spirochaeta pallida* may be dead, God still lives. Not the fear of a germ, but the fear of the Lord, is the invincible argument against every debasing habit. Holiness and purity have ever been the price of genuine peace of mind, and of finally meeting God in peace. The gradu-

ates of this college are not sent forth by the church to administer wonder drugs as an earthy substitute for obedience to divine law, a kind of magic neutralizer of iniquity. Remember, you are in league with God, not with the drug manufacturer.

I have heard some CME graduates speak as if the greatest accomplishment for this college would be to acquire the status of a far-western Mayo Clinic. They seem to feel that everything else should be made secondary to the securing of medical eminence.

Now, I am not opposed to eminence, medical or otherwise. Because I magnify spiritual skill, I do not therefore minimize scientific skill. The two are not antithetical, but complementary. However, if the first and chiefest attention is given to the exhilarating climb toward the heights of medical eminence, there will be a depletion of the reserves of energy that should be used to reach the spiritual heights. That is what we must ever guard against. The record is clear that CME has always sought to provide high-grade scientific training, but it has provided that training in a certain context, the context of heaven. Remove the context and you remove the reason for the college. This is the priceless ingredient in the formula by which we seek to prepare men and women for the varied branches of medical service.

This needs to be said, calmly but emphatically, if we are to keep our thinking straight and our vision clear. CME is not simply a center for education in the medical arts and sciences; it is an arm of the church, which seeks by a skillful blending of competent medical and spiritual care to provide health for the whole man, to offer him hope of the life that now is and of that which is to come.

Some young graduates speak with awed and husky voice of their desire to become great surgeons. Far be it from me to depreciate skill with the scalpel. But I should think that at best a surgeon would find only subdued satisfaction in taking from a supine, insensible patient even one of his irreplaceable organs. The graduates of CME should be distinguished, not so much by what they take from their patients, as by what they give to them. This college was founded on the conviction that we do have something to give to men—something more than can be found in a medicine bottle, a hypodermic syringe, or a test breakfast.

*(Continued on page 44)*

# Why Camp Meetings?

OTTO RITZ

*Pastor, Wisconsin Conference*



THE yearly camp meeting is one of the most far-sighted and important programs of our entire denominational pattern. It is humanly impossible to measure the tremendous benefits that our people derive from these yearly convocations. It is likewise impossible to fully measure the strength that the denomination as a whole receives from these annual gatherings.

It is an interesting observation that the camp meeting of a half century ago was the spiritual bulwark to many denominations. Little by little the spirit of modernism has overtaken the rank and file of present denominations, so that today the camp meeting may be looked upon as something only for the Ozarks.

There is a very close correlation between the strength of our denomination and the evangelical fervor of our camp meetings. Thousands of God's people on one campground, having in their midst a tremendous potential power rightfully developed during the camp meeting, could set the world on fire for God!

Throughout the Spirit of prophecy writings, counsel is given us relative to the purpose of these yearly gatherings. It is in the interest of this denomination that every minister and layman keep before him a clear vision as to the real purpose of our camp meetings.

*Camp meeting to promote spiritual life among our people.*—"Our camp meetings have another object. . . . They are to promote spiritual life among our own people. . . . We need to meet together and receive the divine touch."—*Testimonies*, vol. 6, p. 32.

Every effort should be put forth to place the divine imprint upon all who attend. Some will be on the grounds for no other purpose than to holiday or vacation. Such have a tendency to bring in a social atmosphere that might well jeopardize the spiritual.

*Campground to be a vast school for soul winning.*—"The ministers should be ready

to act as teachers and leaders in the work of the camp when occasion requires. . . . They should be able to speak words of cheer and courage, and to drop seeds of spiritual truth into the soil of honest hearts, to spring up and bear precious fruit."—*Ibid.*, p. 45.

It is no secret that there are those on our campgrounds who are wavering between two opinions, faltering, looking for strength of soul and mind. Should not our entire ministry be so organized that the spiritual condition of every pilgrim may be ascertained, and abundant help measured according to each one's need?

*Camp meeting to be a time of counsel and prayer.*—"Those who labor at camp meetings should frequently engage together in prayer and counsel. . . . There is far more being done by the heavenly universe than we realize in preparing the way that souls may be converted."—*Ibid.*, p. 50.

Among the thousands that attend our yearly gatherings there are those who come burdened. Some have home problems. Some struggle along throughout the year in divided and broken homes. There are those present on the grounds who are spiritual delinquents, tithing delinquents, et cetera. Some on the grounds look for divine healing. Still others come burdened with the guilt of sin and evil habits. Such an array of men and women present the boldest challenge to God's servants. Wise efforts must be put forth so that all may receive proper attention and spiritual uplift.

*Revivals to be conducted at camp meeting.*—"At our camp meetings there are far too few revival efforts made. There is too little seeking of the Lord. Revival services should be carried from the beginning to the close of the meeting. The most determined efforts should be made to arouse the people."—*Ibid.*, p. 64.

The spirit and fire of evangelism should be predominant throughout the meetings. Especially are we cautioned against the use of such valuable time for the repetitious reporting of finances, business transactions, and other matters of little spiritual value.

*Camp meeting devoted to spiritual interests.*—"As far as possible our camp meetings should be wholly devoted to spiritual interests. They should not be made occasions for the transaction of business."—*Ibid.*, p. 44.

When scores, often hundreds, of people turn away from meetings for the sake of wandering or loitering on the grounds, then is it not reasonable to assume that the appeal from the pulpit is inadequate, and that power should replace person?

*Camp meeting to be a time for praise meetings.*—"In our camp meeting services there should be singing and instrumental music. . . . There would be much more power in our camp meetings . . . if more praise flowed forth from our lips to the honor and glory of His name."—*Ibid.*, p. 62.

Should not the old-fashioned Amen be heard again and again throughout the services? Would not the spirit and power of the servant at the desk be increased if the unanimous Amen were heard repeatedly from the ministry?

Well-organized services of praise in song or testimony can be a power for good. And what could be more stirring than thousands of voices lifted to God in full-throated song? It is a well-known fact that the Roman church feared Martin Luther's meetings of praise and song more than it feared his polemic theology. It would seem that after a ten-day session on the grounds, every worshiper should have cleared his soul of the tunes of the world, and depart with songs of God in his heart and upon his lips. What a challenge for the ministers of music!

*Camp meeting to give last warning message.*—"The third angel's message is to be given with power. . . . We are in danger of giving the third angel's message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless."—*Ibid.*, p. 60.

Does it not seem reasonable that the camp meeting should be the very center of a high-powered preaching of the last warning message? Should not our people return from such gatherings on fire for God because they have been touched by that fire on the grounds? All too often other interests crowd out the real purpose of these gatherings.

*Camp meeting to promote spiritual life*

*among those not of our faith.*—"In our work we have been perplexed to know how to break through the barriers of worldliness and prejudice, and bring before the people the precious truth which means so much to them. The Lord has instructed us that the camp meeting is one of the most important instrumentalities for the accomplishment of this work."—*Ibid.*, pp. 31, 32.

Every effort should be put forth to advertise the camp meetings in the local newspapers. Reporters should be on hand to turn over to the great public presses the topics of news value. The radio should be employed so that several services of the series can be broadcast to the cities and towns around. Think of the effect "on the air" should thousands of our people join in singing "Faith of Our Fathers." Such a broadcast would do wonders to stir the community into interest. All too often we conduct a full-dress camp meeting and the thousands of residents in our neighboring cities are totally unaware of it. Full-page advertisements in many of our smaller city papers would be rewarding. The opening night of camp meeting might be conducted, if convenient, in the city band shell. Why not? Then continue the series in the auditorium on the grounds.

*The camp itself an object lesson to the worshipers.*—"Every camp meeting should be an object lesson of neatness, order, and good taste. . . . Everything should be so arranged as to impress both our own people and the world with the sacredness and importance of the work of God."—*Ibid.*, p. 34.

Everything of the appearance of a carnival should be removed. Often food stands are conspicuously placed, and a stranger wandering by the grounds sees gathered about them a laughing, joking, frivolous crowd. It would seem that all these stands, if needed, could be less conspicuously located, so as not to detract from the general appearance of the camp.

If ever there was a time when God's servants should work in a co-ordinated program, it is at the camp meeting. That is the time when every worker should have a definite spiritual office to perform. Surely none should be idle. Every servant should be girded with the towel and ready to give the water of life to those who come for refreshing. Yet how often are meetings forsaken even by fellow ministers because a "lesser light" occupies the desk. This attitude has been seen too often. Our wor-

shippers are quick to notice a platform desertion when a lesser disciple occupies the pulpit, and they leave the meeting too. On this matter the servant of the Lord has spoken freely and pointedly.

*Success of meeting depends upon you.*—“Each one should feel that in a measure the success of the meeting depends upon him. Do not say: ‘I am not responsible. I shall have nothing to do in this meeting.’ If you feel thus, you are giving Satan opportunity to work through you.”—*Ibid.*, p. 41.

On this point I shall relate an incident that has stirred me. I once attended a large non-Adventist revival in a stadium seating some fourteen thousand people. The place was packed. A great build-up had been prepared for the speaker. The platform was lined with ministers of many faiths, many gray with years and ripe with experience. Then the speaker of the evening came in, a young man, hardly thirty-five. His preaching was good, but not at all tremendous. His topic was very average. The matter that impressed me so much was the overwhelming support this man had from the many on the platform. From the greatest to the

least, all gave such tremendous support to this young man that it reflected through the audience and stirred thousands of hearts. Is there a greater tragedy than failing to support the man at the desk? What better suggestion can be presented to the audience for deserting the auditorium than to have an exodus from the platform? Brethren, these seemingly trivial acts often have a wider influence than we care to acknowledge.

I believe that the thousands coming to camp meeting again this year can be stirred as never before if we will once again review the purpose of the gathering, and once again take advantage of the fact that great power is in our midst. Rightly trained and stirred, these thousands could go home and set America on fire for God.

This can be the greatest year in our history of camp meetings, and it will be if we allow the spirit of evangelism to permeate throughout. What could be more thrilling than a huge baptism at the close of camp meeting? And would it be asking too much to consider plans for a great communion service on the last Sabbath afternoon of camp? Think it through.

## Laymen Look at Camp Meeting

**P**ARDON me, Mr. Conference President. I am your secretary. I know you are busy working on the camp meeting schedule, but I thought I should interrupt. You see, there are a group of laymen who would like to talk to you about camp meetings. They come from all parts of your field, and they have waited a long time for this opportunity. I know you have been praying earnestly about these camp meeting plans, and I thought you might like to hear what these laymen have to suggest.

Shall I bring them in?

“Good morning, Pastor ——. I just wanted to explain that we won’t be able to attend the entire camp meeting this year. We would love to be there the whole time. But it is only once a year that we can get away from the pressures of city life and city work, and we feel that for the health of all the family we must spend some time in real relaxation at a beach or in the mountains. We wanted you to understand. And we

hope you will plan to put as much real soul food as possible into the few days we can be there.”

“Good morning, Pastor. I’m one of the old-timers in your conference. Never missed a camp meeting. I’ll be right there at every meeting. But what I want to say is this: I suppose camp meeting in 1956 can’t be just like the ‘good old days.’ But I hope you’ll plan for some good testimony meetings like we used to have. I have a suspicion the young folks would like them, too. And please, couldn’t you do something to encourage folks to say Amen a little more often? Thanks for listening to an old-timer.”

“Pastor ——, this will be my first camp meeting. Do remember me in your planning. This meeting should help me to find a permanent place in the church I have chosen. I need confirming in these new doctrines—new to me. I need integration into the life of the church. I need to find new and lasting friends to replace those

who no longer fit into my life. And please, my family will be there for a meeting or two. It will be their very first Adventist meeting. Remember them, won't you?"

"Good morning. I am a young Seventh-day Adventist stenographer. And my friend here works in a factory. Like me, she is the only Adventist in her family. We work and live constantly in a worldly environment. We have decided to come to camp meeting this year. We feel we need it. I know you will keep in mind the spiritual needs of young people like us. But I wonder whether you have realized that we also have a need for Christian fellowship, for an opportunity to get better acquainted with other young people whose faith will strengthen ours. Going home from camp meeting with right resolutions and right doctrines won't help much if we must go back to wrong friends."

"That's right, Pastor. I'd like to say something along that line, too. I'm a little older than these two young women. I come from an isolated part of the conference, and I don't like to miss a meeting. But camp meeting is also the only time in the year I can fellowship with those who love the Lord as I do. I'm so glad you have planned an hour in the day's schedule when there aren't any meetings and we can just visit with these friends whose help we need, or who need ours."

"Now my problem, Pastor ———, is this: I'm an invalid. But I love camp meeting. My family brings me down every year. I get a tent right up close, and it's so good to be with God's people. But folks like me can't go roaming about the grounds to meet old friends. It would mean so much if some preacher, some worker, would visit us. I know there are always Bible instructors on the grounds. But I understand they are sometimes kept busy making beds. Pastor, couldn't somebody else make beds and let these women do the kind of work they are trained to do and love to do?"

"Good morning. I come to camp meeting every year. And it seems that every year I come with a number of problems to be solved. I look forward to this time when I can counsel with some consecrated minister of the gospel. I need guidance. But when I find such a minister, almost always he is too busy. Too busy with a program, with a schedule, with something. Must they always be too busy for the work they are ordained to do?"

"And me. Some people call me a worrier. I know I take a lot of time. But I do need help. And there are many like me. I wonder if more group meetings or prayer bands, where we could bring our requests and pray about our problems, wouldn't be a help to us, and save time for the ministers?"

"Pastor ———, these people are right. I've noticed that there is wonderful planning in the camp meeting program for the children and juniors and youth. Nothing is left undone. But these other special groups—the aged, the lonely, the ill, the isolated, the troubled—they need attention, too."

"I hope we haven't discouraged you, Pastor, with all our questions and suggestions. We really do want to be constructive. We want to help you make this year's camp meeting the best ever."

"That's right, Pastor ———. And we thought you could do that best if you were more conscious of our needs. We know it is really for us that you are planning this meeting."

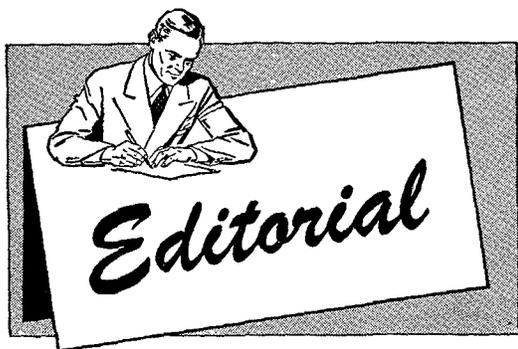
#### *The Camp Meeting Schedule*

"May I just say a word, Pastor. I realize that making out the camp meeting schedule must be worse than a crossword puzzle. I know you must try to distribute time equally among the departments for their promotion. And I know you try not to be partial in your selection of speakers from your conference working force. You try to spread them around in the morning meetings and the evening meetings. But I just want to ask which is more important—promotion or souls in the kingdom? Is equal distribution of speakers, the honoring of faithful workers with a spot in the schedule, more important than camp meeting conversions, than backsliders reclaimed? Could it be that sometimes one speaker on fire for God, carrying through all the early morning meetings, or all the evening meetings, could accomplish more in claiming and reclaiming souls than a dozen preachers with a less urgent message?"

"Pastor ———, let me tell you how it seems to me. What all of us want most in camp meeting is not eloquent sermons or entertaining sermons. What we want most of all, what we will drive farthest to hear, what will bring us back again and again, is sermons that instruct us and tell us how to live the Christian life, how to meet our problems, how to know our Saviour."

"I'm not exactly an old-timer. But I remember a camp meeting years ago when we met in the young people's tent after the evening meeting for prayer bands. The dimmed light made it easy for all of us to take part. We were unhurried. And some of us took from that camp meeting, from those prayer bands, an experience that has stayed with us all these years. It's what we can take home with us, what we have left when camp meeting has long passed, that counts."

This is your secretary again. I see your friends have gone. I know that they have appreciated your listening to their suggestions. We will want to include them in our meditation and in our prayers. They are the ones for whom we plan this camp meeting. They are not critics. They love camp meeting, every one of them. That's why they plan to be there!



## Is Public Evangelism Outmoded?

WHAT a wonderful hour it is to which we have come! Nothing in all history compares with it. Our opportunities for evangelism today are greater than ever before. As we look back over the centuries we thank God for the great preachers of the past, men who reached crowds of ten, fifteen, and twenty thousand by their unaided voices. But today Evangelist Billy Graham has reached not 20,000 but 120,000 and more in his great revivals. Then what about radio and television? Not scores of thousands but scores of millions are able to hear the voice of the living preacher in our day. Yes, this is a wonderful hour, but what are we doing about it? How are we as a denomination reacting to its challenges and its unparalleled opportunities?

A survey recently conducted by M. K. Eckenroth of the Theological Seminary has brought some vital facts to light. There are trends among us that might well cause us concern. A questionnaire was sent to a group of our ministerial leaders, evangelists, and field administrators, and they were asked to state their opinion concerning certain aspects of evangelism. To the question, "Do you consider mass public 'revivals,' evangelistic 'crusades,' and preaching 'missions' to be outmoded for the last half of the twentieth century as far as Seventh-day Adventists are concerned?" the overwhelming response was "No." One of our ablest union administrators answered by a triple negative—"No! No! No!" That was encouraging. But in contrast, 12 per cent declared that in their opinion public evangelism is outmoded. Another 15 per cent were uncertain. While nearly 80 per cent declared that public evangelism in their opinion is still an important part of our work, yet 50 per cent of these expressed the belief that the financial cost of public campaigns made them impracticable.

We are not here discussing the merits of the case, but this situation brings a challenge to us. It is true that mounting costs of halls and newspaper advertising and other forms of publicity have brought perplexity to our conference leadership. But if public evangelism is definitely a part of our work, then surely there must be a way of financing it. The time was, in our history, when such evangelism was not only thought to be important but the *all-important* work among us. We existed to preach a definite message. And everything was geared to that end. It is a fact that halls were cheaper, considerably cheaper. But it is equally true that there is no comparison between the conference income of those days and what it is today. Can it be that we have permitted other things to capture our attention and absorb our funds, or are we losing the sense of the urgency of our task?

At the same time the questionnaire was sent to our own leaders, another inquiry was sent to leaders of other Christian groups. The replies received from these are very significant. Our Baptist friends were practically the only ones who replied as favoring public evangelistic campaigns. This probably accounts for the rapid growth among the Baptists, there being

more than 18,000,000 in the United States today.

A reply from the Church of Christ stressed education as an evangelistic method. And of course we could agree, for that is a prominent feature of our overall evangelism. Some of the older Protestant churches, such as the Presbyterians and the Lutherans, revealed a definitely unfavorable attitude to such evangelistic campaigns. Yet history reveals that originally these churches came into being as the result of great doctrinal preaching in public places. Today these denominations are well established, with large institutions and settled congregations. Public evangelism seems no longer vital to their existence.

#### *Our Own Attitude*

Is that our attitude? Of course we say No. But if we are financially unable to carry out what we consider to be important, then how long will it be before we will have settled down to the idea that public evangelism is no longer an essential part of our commission? In other words, are we traveling the same road as our predecessors? It is always easier to talk the language of evangelism than to do the work of an evangelist.

Of course, we thank God for the great possibilities of radio and television, these newer means of preaching the message, but even with such wonderful aids as these, is it not the living preacher who must bring the interest to fruition? Those who are foremost in these techniques of communication will be the first to emphasize that it is the proclamation of Christ from the public platform that in the long run makes the work they do effective. All other agencies, such as education, literature, health evangelism, radio, television, public relations, are seed-sowing methods—"entering wedges" for the gospel. But is it not the living preacher, "the watchman on the walls of Zion," whose cry must be heard in no uncertain tones in every hour of need? His public proclamation of the message, with the association and help of a team of personal workers, is what brings success.

Modern warfare has revealed the effectiveness of bombardment as a "softening up" process, but only when the infantry marches in is the territory actually taken.

The apostles talked about "the foolishness of preaching," and it certainly did

seem weak and foolish to the cultured Greco-Roman world. But it is still God's method of saving those who believe. And that God-inspired method must surely not be relegated to the background in our planning. If we are unable to do this work because of shortage of funds, then perhaps we should study our whole program of finance, to see whether there is a leakage somewhere. Should not every dollar in this cause be an evangelistic dollar, invested in the great program for which God has called us—the preaching of the everlasting gospel to prepare a people for the Lord's coming?

R. A. A.

### News and Announcements

#### Seminary Feature Course

We have just learned of a specialized course in School Homes Administration to be conducted at the Theological Seminary during the summer quarter. The first term runs from June 13 to July 19, and the second term from July 22 to August 28.

We find in the circular describing this course that most helpful classes will be conducted, including Workshop in School Homes Administration, Introduction to Pastoral Counseling, Youth Guidance, and Human Relationships. These classes will be taught by well-qualified specialists. In addition to instructors from the Seminary staff, the following will assist as guest instructors for this special course: Dorothy F. Beltz, Walter B. Clark, Walter T. Crandall, Archa O. Dart, Mercedes H. Dyer, Lowell R. Rasmussen, and John R. Shull.

School homes administrators today need a broad background of training for their work. Besides the important need for men and women who are skillful in providing parental oversight, there is also a need for technical preparation for meeting varied problems. Many young people who are sent to our schools come from broken or divided homes, with their accompanying frustrations. Those who must intimately guide and steady them throughout the school year should recognize a sacred responsibility. Their work is truly a ministerial service requiring great spiritual fitness. We congratulate the Seminary faculty for their vision in making available to leaders this summer a course so urgently needed.

R. A. A.

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"An optimist is one who takes the cold water thrown upon his idea, heats it with enthusiasm, and uses the steam to push ahead."



# PULPIT *Pointers for Preachers*

## The Name of God

RICHARD HAMMILL

*Associate Secretary, General Conference Department of Education*

THE Temple of Solomon had two central pillars. On one was inscribed the name *Jachin* ("he shall establish") and on the other *Boaz* ("in it is strength") (1 Kings 7:21). From these two great pillars Christ possibly drew the figure of speech contained in the following Scripture promise: "Him that overcometh will I make a pillar in the temple of my God, . . . and I will write upon him the name of my God, . . . and I will write upon him my new name" (Rev. 3:12). The pillars of Christ's temple, His cathedral of living stones, are men and women who have overcome sin, who have inscribed on them the name of God, and who eventually will have the new name of Christ. The people who are inscribed with the name of God are those who have allowed the Holy Spirit to carve them over into new types of men and women, with the character of God written into their attitudes and dispositions, into their words and actions.

What is the name that God will write upon the pillars of His church? Many say, "What is in a name?" Nothing, when we use standardized names like John, George, Mary, Gladys, or Mabel. In our western culture we feel out of place unless we have a name like everyone else's. The common names so familiar today had a specific meaning when first given, but they soon became standardized, and whatever linguistic connotation remains in the name is without significance. Yet the name of God does have significance, and it always will have, for the names men have used for God are terms that express what God is like and what He meant to the individual who first used that name for God.

### *What Is God's Real Name?*

We do not know God's real name, the name by which He is known to unfallen beings. The names that are used for Him in the Bible are adjectival or descriptive in nature, expressing an attribute or a facet of His character. This is

true also of the name *God* in the English and related languages. This name is an old Anglo-Saxon form of the present word "good." In the far-distant past our forebears chose that name "God" for the divine being they worshiped, because to them His outstanding attribute was His goodness.

The oldest name for God in the Bible is the word *'El*, or *'Elohim*. This comes from a root that means "to be strong" and literally translated would be "the Strong One." This name was not only used by the Hebrews but was the general term among all Semitic people for any deity.

A distinctive name for God among the Hebrews is that used by Abraham, *'El-Shaddai*. Incorporating the general term for God, *'El*, plus the descriptive word *Shaddai*, it is generally translated "Almighty God."

Abraham used this name because to him the might and power of the God he worshiped was His outstanding characteristic. Abraham knew that the pagan deities of his contemporaries were impotent vanities, the figment of men's imaginations; whereas he had trembled at the majesty of God's presence in vision (Gen. 15:12, 17) and had witnessed the supernatural power of his God in the miraculous defeat of Chedorlaomer's host, and in the destruction of Sodom. Because he sensed even a little of God's indescribable majesty and power, Abraham called Him *'El-Shaddai*, "God Almighty."

Jacob used two names for God besides the one he had learned from his grandfather Abraham. The first, *'Abir*, really means "the powerful One," and may be rendered "the Champion," although it is usually translated "the mighty God" (Gen. 49:24). Jacob also was impressed with that side of God's character wherein He serves as a mighty protector of His people. In his long life Jacob had passed through many experiences in which the Lord had championed his cause, despite his many shortcomings. Both his brother Esau and his

## NO ENEMIES

He has no enemies, you say?  
My friend, your boast is poor;  
He who hath mingled in the fray  
Of duty, that the brave endure,  
Must have made foes. If he has none,  
Small is the work that he has done.  
He has called no traitor to a stand;  
He has cast no cup from tempted hand;  
He has turned no foot from wrong to right;  
He has been a coward in the fight.

—Author Unknown

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father-in-law Laban had planned, in anger, to do him bodily harm, but had been restrained by the Lord. With his own eyes Jacob had beheld two camps or hosts of mighty angels, who had been sent to protect him and to champion his cause (Gen. 32:1, 2). Is it any wonder that he referred to his God by the name "the Champion"?

The person who would be a pillar in God's church must also have this comprehension of the might and power of God. Faith to trust in God for help in all the problems and vicissitudes of our ministry is the fruit of such a concept. To believe that God has the power and capacity to handle any problem of ours or of the church brings comfort and courage. It produces an attitude and a practice of relying on the Lord that every Christian needs in order to be an overcomer.

Abraham's belief in God's power led him to trust to such an extent that his reliance on God was counted to him as righteousness. In his earlier years Abraham had doubted God's ability to fulfill what He had promised, but in his later life, nothing could daunt his faith. Even though he and his wife had long passed the age when they could beget and bear children, still—

"In hope he believed against hope, that he should become the father of many nations. . . . He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was reckoned to him as righteousness" (Rom. 4:18-22, RSV).

All the facts indicated clearly to Abraham that he and Sarah would never have a child.

Abraham faced these facts. He did not shut his eyes to them. But God's promise contradicted these facts, and Abraham chose to rely on God's promise, for was not his God 'El-Shaddai, "Almighty God"?

Today each worker personally faces issues that demand as great a display of power as did Abraham's problems. First of all, we need power to overcome sin. We need the power of God in order that we may do our part in finishing the work. Facing these unprecedented power requirements of our ministry, we will find acceptance and success in our work through believing and trusting in God's illimitable power, for He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

Another term that Jacob used for his God, which he apparently learned from his father Isaac, was "the Awe-ful One." At any rate, when Laban had pursued after Jacob when he was returning to Canaan, and the two men were arguing, Jacob expostulated:

"Ten times you changed my wages; and if the God of my father, the God of Abraham and the Awe of Isaac, had not been on my side, you would now have sent me away empty-handed" (Gen. 31:42, Smith-Goodspeed, *The Bible, an American Translation*).

After the two men had settled their differences and made a nonaggression pact between them, the Bible says, "So Jacob swore to it by the Awe of his father Isaac" (Gen. 31:54, Smith-Goodspeed). Evidently Isaac had been so impressed with a sense of God's majesty and power that whenever he thought of God, the outstanding impression he had was of awe, and so he used that word as a name for God.

Jacob, too, had good reason to know fully the great feeling of awe when in God's presence. Due to his own pettiness in dealing with Esau, Jacob had been forced to flee for his life. He had been too small to talk directly with his father about the angel's promise that he should have the birthright. Instead, Jacob had taken the matter into his own hands, until through his scheming and his lies, the blessing had been given him. Little comfort came from it however, for Esau was angry and planned to kill him. For that reason Jacob fled from home and started for Mesopotamia to live with his mother's people. That first day of flight he had put as much ground between himself and Esau as possible. When night fell he was in the central mountains of Palestine. There, tired and hungry, he lay down and began to think back over the events of the past few days.

This was one of the bleakest spots on earth;

just a hilltop of barren rock. What less likely place and time—so it seemed to him—could there be for God to manifest Himself? But as Jacob lay there he measured the smallness of his spirit against the immensities of the sky above and the mountains round about. Despite his failures there was something in Jacob's soul to which God could speak. The sublimity of the hills in the moonlight, and the mystery of the marching stars, turned his mind to God. And then the Lord came down. Jacob fell asleep. In a dream he saw a ladder reaching from heaven to earth, upon which angels ascended and descended. The Lord stood over him and promised to go with him in his journey, and one day to bring him again to his father's house. Then the Bible says:

"When Jacob woke from his sleep, he said, 'The Lord must surely be in this place—and I did not know it!' He was awe-struck, and said, 'What an awesome place this is!'" (Gen. 28:16, 17, Smith-Goodspeed).

Jacob was seized by a terrible remorse for his failures of the past few days. As a result of this vision, Jacob saw the great gulf between the holiness of God and the sinfulness of himself, and he was overcome with awe. Although the message of God's continuing presence gave him courage and joy, yet he shrank too from the revelation of God, for his own sins appeared in their full hideousness. "Who can contemplate the distance between himself and God," one has questioned, "even when the angels of God's forgiveness throw a bridge across it, and not bow down in agonized unworthiness?" Jacob now realized the purification through which he must pass before he would be worthy of the blessings the Lord had promised him. From that day forward he was a chastened, repentant man, and the sense of awe was so real that on the most solemn occasions he referred to his God as "the Awe of Isaac."

Awe is one of the highest emotions of which man is capable. Animals may love or hate, but only man can feel awe in the presence of one greater and holier than he. Men everywhere recognize that the essence of God is a tremendous mystery. We cannot describe or define God. We can only know something of Him by His attributes and by the way He works in the earth and in our lives. The fact that He had no beginning confounds our senses. The thought that God's power and knowledge is illimitable passes beyond the limits of our understanding. As we consider it we are filled with awe, as Isaac and Jacob were. When the psalmist contemplated how "by the word of the Lord were the heavens made; and all the host of them by

the breath of his mouth," he exclaimed, "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him" (Ps. 33:6, 8).

### *The Name God Gave Himself*

After Moses had seen God in the burning bush, and had received the divine commission to return to Egypt to help deliver the Israelites from bondage, he inquired what name or title he should use for the God who had given him this commission.

"Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:13, 14).

In a sense, this was an enigmatic answer. The name God gave in reply to Moses' question is not the name of God by which He is known to the angels and unfallen beings. Actually, it is a form of the Hebrew verb "to be," and should be translated "I AM," or possibly "I am the one who causes to be." This last translation describes God as the Creator. That is certainly one of the most notable aspects of His nature. He alone has the capacity for primary creation. The other translation, "I AM," draws attention to God's eternity. It could be translated "the Self-existent One," the One who has no creator, who has always existed from eternity. The French versions translate it "the Eternal One."

The name appearing most frequently in the Hebrew Old Testament is *Yahweh*, sometimes transliterated "Jehovah," but generally rendered "Lord." It differs from the appellations used by the patriarchs for their God in that the Lord Himself gave this name. It, too, is only a descriptive term of one of God's attributes. Evidently the patriarchs had not known God by this name, for the Lord told Moses, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty [*El-Shaddai*], but by my name Jehovah was I not known to them" (Ex. 6:3). Of course, the name Jehovah appears from the second chapter of Genesis onward, but this was due to the fact that Moses wrote the book and used the name that had been given him. *Yahweh* is believed to have come from the root *hawah*, "to become," "to be," "to remain," and to denote "being," "existence." At any rate, this name too emphasizes a phase or facet of God's nature that must be engraved in the heart and mind of every overcomer. The One who has ever existed, and who has power to bring

to pass anything He desires, is surely able to effect our salvation. God can take away the stony heart and the evil disposition, and He is able to create within us a clean heart and renew a right spirit within us. For this reason we should say with the psalmist, "O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8:9).

### *"Perfecting Holiness"*

God was also known among the Hebrews by the name "the Holy One of Israel." This designation is used at least thirty times in the book of Isaiah (Isa. 1:4; 5:24, etc.). Isaiah had seen a vision of God "high and lifted up" and had heard the seraphim sing, "Holy, holy, holy, is the Lord of hosts" (Isa. 6:1, 3). He was so impressed with God's holiness and majesty that often after he referred to Him as "the Holy One of Israel." But God was not willing that we think of Him as dwelling in an unapproachable infinity, so He spoke directly to Isaiah as follows:

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

Although Isaiah had been a man of unclean lips, and dwelt among a people of unclean lips, God did not want him or them to remain that way. He wanted to dwell among them and to revive them. For that reason God commands us, "As he which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15).

We shall never be holy as God is holy unless we keep that goal before us and keep striving continuously, through the grace of God and the help of His Spirit, to attain it. The apostle Paul pleads, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). The point is, holiness must be *perfected* in our lives. We must be making progress in holy living all the time.

Workers, no less than laity, must have a holiness goal. This must not be in our minds merely an abstract, indefinite objective, but one that is clearly defined and perpetually kept in focus. A good spiritual exercise for any preacher is to occasionally search through the Scriptures to discover all the things that God has made holy and that He asks us to keep holy.

As an example, recall that the law is holy. We cannot urge others to obey God's law and be-

come careless about it ourselves. The tithe is holy. So is the Sabbath; and the body temple. One who is perfecting holiness in order that "the Holy One of Israel" may come and dwell in his contrite heart and revive it cannot grow careless or indifferent about keeping holy what God has made that way. We workers, too, are expected to turn away our foot from trampling on the Sabbath hours, from doing our pleasure on God's holy day. Our body temples must be preserved in their holiness by our diet, and by all our work and health habits. The growing carelessness about talking of mundane things on the Sabbath, the taking of pictures on God's day, the pleasure rides, is not confined to the lay members to whom workers preach.

Moreover, the indifference to the God-given light on diet and health seizes us also. It is impossible for a minister or worker to be perfecting holiness while ignoring God's instructions about these things. Flippant jokes about "food substitutes" or "peanut hill" do not cover up our violations of God's standard of diet. As a new generation of workers who have begun their labors since Ellen White lived and worked, we must beware of giving her counsel the "silent treatment." Ellen White's instruction on diet and healthful living is not on trial. It is we who are on trial.

At a teachers' institute that I attended recently I saw instruction being given in the etching of designs on glass and metal vessels. First the design was traced on the vessel from a pattern. Then a plastic paste was rubbed over the design, and a strong acid applied over it all. After the acid had eaten for a time on the glass or metal, it was poured off, the paste removed, and lo, the design was beautifully etched into the vessel. In the same manner, God's Spirit is trying day by day to carve upon us the name of the "Holy One of Israel." The Holy Spirit desires to aid us in perfecting holiness. If we allow the Spirit to produce His reaction within our souls, the dross will be cut away and we shall bear upon us the name and character of our God. With David we should pray: "Let my heart be sound in thy statutes; that I be not ashamed" (Ps. 119:80).

The samples that have been mentioned thus far are sufficient to show that the names used by patriarchs and prophets expressed their concept of God's nature, of His attributes, and of the spiritual bond between them and their Creator. After these names for God became fixed, the Israelites endeavored to express their growing comprehension of God by the names

(Continued on page 45)

## Humor in the Pulpit

THOMAS A. DAVIS

Ministerial Intern, Ontario-Quebec Conference

**I**F THEY [Christ's ambassadors] have a true sense of the commission which Christ gave to His disciples, they will with reverence open the Word of God and listen for instruction from the Lord, asking for wisdom from Heaven, that as they stand between the living and the dead, they may realize that they must render an account to God for the work coming forth from their hands."—*Evangelism*, p. 643.

As ministers we need sometimes to feel more of the weight of responsibility resting upon us in our pulpits, as did the Puritan, Richard Baxter, when he wrote:

"I preached as never sure to preach again,  
And as a dying man to dying men."

In the light of this solemn responsibility one of the areas in which we ought to carefully guard ourselves in the desk is that of the use of humor. One does not speak facetiously to a man or woman obviously about to enter the valley of the shadow. But, as Baxter indicated, every Sabbath we look from our pulpits into the faces of men and women who are being hastened to the grave. Surely this is a sobering thought.

Writing concerning the tendency to bring humor into the pulpit, God's messenger said:

"No light, trifling words will fall from his [the minister's] lips; for is he not an ambassador for Christ, bearing a divine message to perishing souls? All jesting and joking, all lightness and trifling, is painful to the cross-bearing disciple of Christ."—*Ibid.*, pp. 206, 207.

And again:

"The relation of anecdotes or incidents which create a laugh or a light thought in the minds of the hearers is severely censurable. The truths should be clothed in chaste and dignified language; and the illustrations should be of a like character."—*Ibid.*, p. 640.

We can thank the Lord that He has given to all of us a sense of humor. It is a wonderful endowment, which helps us to keep from taking ourselves, and occasionally others, too seriously under trying circumstances. Life might be well-nigh intolerable at times but for this God-given gift of humor. But the guilt of sin, the burdens of the week, the nagging cares and temptations of life are not relieved by a joke from the sacred desk. Rather do they settle down with added weight after the smile has faded, often to be joined by the suspicion that the one

who jokes in the pulpit can offer little to ease inward wounds.

During my first year at one of our colleges a visiting minister preached for the Sabbath service. His deeply spiritual message that morning was used of God's Spirit to probe into the deep recesses of my heart, and I was responding to those searching appeals. As the preacher was coming to the end of his sermon, I was ready to stand to my feet in reconsecration should he make the call. Then, just at the climax of his message, he inserted a joke. It was only one brief sentence, as I remember it, but it completely nullified the whole of the sermon as far as I was concerned. My desire to stand to my feet was gone. The words he spoke from that moment on had no effect on me. As one small worm can kill the ripening wheat, so that one little joke had effectively destroyed the fruitage of that sermon in my heart, and, I am confident, in the hearts of others who sat in the chapel with me that Sabbath morning. These words of reproof written to a minister of another generation could easily have been applied to the speaker of that hour:

"You often bring in something comical to create a smile, and this frequently destroys the force of your whole discourse."—*Testimonies*, vol. 1, p. 435.

May the Lord send His angel to touch our lips with coals from off the altar, lest, speaking lightly, we take the edge from the sword of the Spirit and cause it to fall ineffectively upon the hearts of others.



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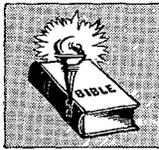


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# BIBLE INSTRUCTOR

## Religious Groups in Our Evangelism

### PART I

**T**ODAY there is an ever-increasing interest in religions. It is not confined to one's personal views, for the whole trend is to learn what other groups believe and practice. Incidentally, it is very unpopular to think negatively about any group. The undocumented diatribes on heresy, and the malicious criticisms of the novice in church history and church practice, do not fit into our times. Whether our denomination can always go the full length of this new way in human relationships is another matter. Special counsel came to us, however, to try to agree with other religious thinkers as long as this is possible without sacrificing principle. Whether these stressed attitudes today should be considered a by-product of war, with its frenzy to learn to live peaceably among ourselves as Christians, may require more time to discover. There is much said about ushering in the Prince of Peace, and on this point Adventists can surely be in the vanguard.

We are led to wonder at times at how the more established, and might we add kindly, the more sophisticated, Christians recognize the worth of rugged individualism even in groups that a decade or two ago became the brunt of uninformed and often sarcastic critics. Admitting that there have been just occasions for questioning some of the strange ways of those under scrutiny, we have made headway in practicing fairness and tolerance toward one another, a principle indeed of the Prince of Peace. An open-mind policy may be the result of education; it is more the fruit of the Spirit. Truth can bear investigation; though crushed to earth it will rise again. It is not a mere coincidence that right in our day the historian and the archeologist's spade are the best defenders of eternal truth. Our Adventist ministry will do well to keep informed on the latter. We have always valued history, and the Bible, of course, is our greatest tool.

While it is urgent that our ministry be intelligent on doctrines that set us apart from other religious bodies, it is equally important

that we inform ourselves on the teachings, practices, and work of other groups. The Ministerial Association has therefore included in the 1956 Book Club a book of merit. *A Guide to the Religions of America* is a recent compilation of the celebrated *Look* magazine series, edited by Leo Rosten. Its nineteen distinguished presentations on our leading faiths, with an addition of 105 pages of new facts and figures on religion, is authentic and up to date. Every evangelistic worker, teacher, and doctor will want this handbook. Many who have been longingly looking toward our Theological Seminary for a class in apologetics in evangelism will appreciate this information. True, it handles only a small fraction of what such a class provides, but it will stimulate an appetite for more. We feel confident that this book will be well received and in constant use in the future.

To make the study of *A Guide to Religions* more practical, we have been asked to give some direction in meeting these different religious groups in our evangelism. Herewith we begin a brief series by considering some of the current problems involved. At least it will be a lead to personally discover our approaches. Beginning with a general statement on Protestantism, we note what alert observers have to say.

#### *Protestants at Large*

Protestantism seems to be conscious of having lost its protest. Several writers indicate a modern connotation of the term "Protestant." The idea is not that of opposing, but rather of declaring and witnessing for the faith in a creative way. We might observe what Dr. Henry P. Van Dusen considers to be the points held by all Protestants:

"Faith in Jesus Christ as Lord and Saviour;

"The Bible as the primary source of what is true and right;

"The loving concern of God for every human being;

"Direct and constant fellowship between God and each believer;

“God’s forgiveness in response to each person’s penitence and faith;

“The Church as the community of followers of Christ;

“The responsibility of every Christian for his faith and life (the ‘priesthood of all believers’);

“The duty to discover and do God’s will in his daily work (the ‘divine significance of every ‘calling’”);

“The obligation to seek to advance the Kingdom of God in the world;

“Eternal life with God in the ‘communion of saints.’”

In this listing, however, we hardly detect from the statement of seeking to “advance the Kingdom of God” the aggressive spirit of Reformation days. Nor would an Adventist worker fit into this type of evangelism. We greatly question whether exposing the antichrist as prophecy reveals him would be conducive to ecumenical unity as Protestantism sees it today. The message of the imminent return of Christ, if not altogether lacking, lacks challenge. In the meantime, Rome is making her strides and expects to be listened to. Adventists, however, cannot be asleep on these issues, for to us has been committed a warning message. We dare not be seeking a platform of agreement with Catholicism; we must expose Satan’s plot in modern Babylon; we must challenge all Protestantism to complete the arrested Reformation of the sixteenth century. That should be our approach.

The study of church history makes the worker conscious of the great issues that have centered around important church councils, for instance Nicea and the Council of Trent. Reaching down the stream of time, we grasp the fact that even the great Reformation could not handle all the accumulated problems that gave rise to the controversies of that day. Again we might suggest in point the divided thinking, which necessitated the Synod of Dort, 1618, a century after Luther. The occasion became the battleground for the age-old discussion of “divine decrees” in predestination, then accentuated in Calvinism and opposed by Arminius and his followers. But the Arminianism of Dort’s controversy still needed refining and expansion. In the light of our judgment-hour message, and with a deeper understanding of God’s purpose in Christ’s atonement, the perpetuity of God’s law takes on added significance. The sinner becomes a rebel against His government, and God must yet be vindicated. A study of what we term the sanctuary truth throws light on the destruction of Satan and all his followers. On these issues Adventism differs somewhat

from our evangelical brethren. But today differing may also be considered a sign of strength. We hope to make it that and still maintain friendly understanding with Protestants at large.

### Calvinism

In meeting Calvinistic groups we should become intelligent on statements such as Dr. John Sutherland Bonnell, Presbyterian, makes in *A Guide to Religions*, page 107. We recognize that this is a modified interpretation of the predestination of Calvin’s day as declared in his *Institutes*. There are still those of the “old school,” but we must take into account that Dr. Bonnell speaks for his group with authority. Again there are religious groups hardly classified as Calvinistic who are definitely the “old school” type. Again various cults stress a somewhat distorted Calvinism.

The human mind cannot readily grasp all the mysteries of God. But Adventism, through the sanctuary types and especially the significance of the Day of Atonement, sees the foreshadowing of sin’s annihilation. Fundamental is the teaching of God’s eternal purpose in Christ our Redeemer. This doctrine reveals God’s character and His divine foreknowledge. The individual man is not circumscribed by “decrees”; he is an intelligent creature who can exercise his choice to be saved. Adventism declares the eternal deity of Christ and longingly awaits His return to bring an end to sin. This is our approach to our message as we prepare men everywhere for this great event. The beautiful resurrection truth with a clear-cut stand on man’s present conditional immortality is included in our message.

L. C. K.

(Continued next month)



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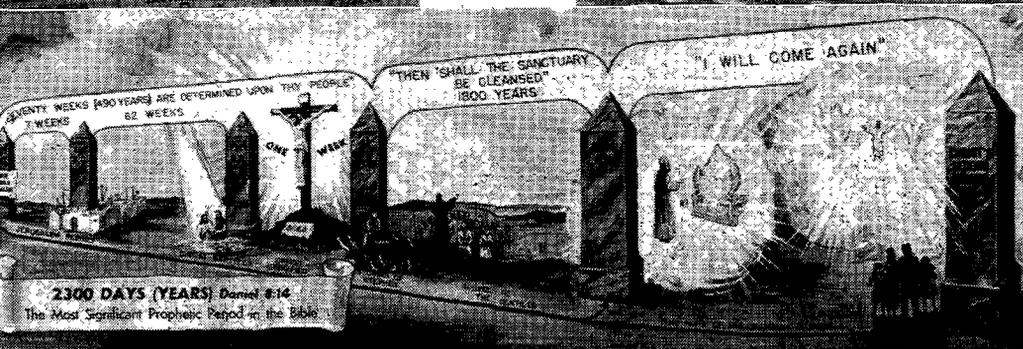
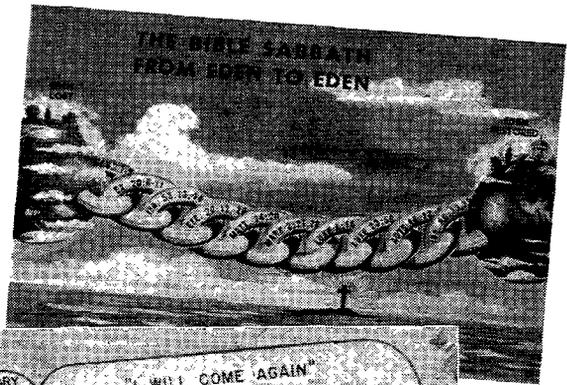
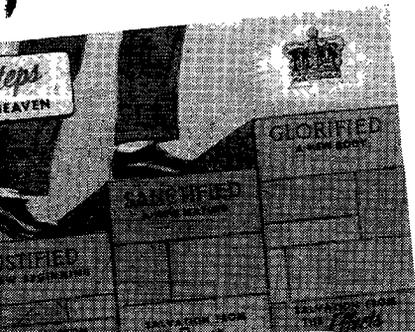
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USE



# COUNSEL *From the Spirit of Prophecy*

## Christ's Place in the Godhead

### I. Deity and Nature of Christ

1. ONE WITH ETERNAL FATHER.—“Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God. ‘His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace’ (Isa. 9:6). His ‘goings forth have been from of old, from everlasting’ (Micah 5:2).”—*Patriarchs and Prophets*, p. 34.

2. CHRIST AND FATHER OF ONE SUBSTANCE.—“The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, ‘I and my Father are one.’ The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of one substance, possessing the same attributes.”—*The Signs of the Times*, Nov. 27, 1893, p. 54.

3. ONE IN POWER AND AUTHORITY.—“Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father.”—*The Great Controversy*, p. 495.

4. EQUAL WITH THE FATHER.—“To save the transgressor of God’s law, Christ, the one equal with the Father, came to live heaven before men, that they might learn to know what it is to have heaven in the heart. He illustrated what man must be to be worthy of the precious boon of the life that measures with the life of God.”—*Fundamentals of Christian Education*, p. 179.

5. POSSESSES GOD’S ATTRIBUTES.—“The only way in which the fallen race could be restored was through the gift of his Son, equal with himself, possessing the attributes of God. Though so highly exalted, Christ consented to assume human nature, that he might work in behalf of man and reconcile to God his disloyal subject. When man rebelled, Christ pleaded his merit in his behalf, and became man’s substitute and surety. He undertook to combat the powers of darkness in man’s behalf, and he prevailed, conquering the enemy of our souls, and presenting to man the cup of salvation.”—*The*

*Review and Herald*, Nov. 8, 1892, p. 690.

6. GOD IN HIGHEST SENSE.—“The world was made by him, ‘and without him was not anything made that was made.’ If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. . . .

“There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.”—*The Review and Herald*, April 5, 1906, p. 8.

7. ETERNAL AND SELF-EXISTENT.—“The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings. The Son of God shared the Father’s throne, and the glory of the eternal, self-existent One encircled both.”—*Patriarchs and Prophets*, p. 36.

8. CHRIST OUR EVERLASTING FATHER.—“However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our ‘everlasting Father.’ And He says, ‘I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.’ John 10:14, 15, R.V. What a statement is this!—the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be ‘the Man that is My fellow’ (Zech. 13:7),—the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!”—*The Desire of Ages*, p. 483.

9. LIFE—ORIGINAL, UNBORROWED, UNDERIVED.—“Still seeking to give a true direction to her

faith, Jesus declared, 'I am the resurrection, and the life.' In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life."—*Ibid.*, p. 530.

10. THE SELF-EXISTENT ONE.—"Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity.'"—*Ibid.*, p. 469.

11. REDEEMER EQUAL WITH GOD.—"The world's Redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one."—*The Review and Herald*, Jan. 7, 1890, p. 1.

12. ETERNAL, SELF-EXISTENT, UNCREATED.—"Jehovah, the eternal, self-existent, uncreated One, Himself the source and sustainer of all, is alone entitled to supreme reverence and worship."—*Patriarchs and Prophets*, p. 305.

13. JEHOVAH IS NAME OF CHRIST.—"Jehovah is the name given to Christ. 'Behold, God is my salvation,' writes the prophet Isaiah; 'I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted.' 'In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength.'"—*The Signs of the Times*, May 3, 1899, p. 2.

14. JEHOVAH EMMANUEL OUR SAVIOUR.—"The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel 'shall be King over all the earth; in that day shall there be one Lord, and His name one.'"—*Thoughts From the Mount of Blessing*, p. 160.

15. JEHOVAH EMMANUEL IS CHRIST.—"This is

the reward of all who follow Christ. Jehovah Emmanuel—He 'in whom are hid all the treasures of wisdom and knowledge,' in whom dwells 'all the fulness of the Godhead bodily' (Col. 2:3, 9)—to be brought into sympathy with Him, to know Him, to possess Him, as the heart opens more and more to receive His attributes; to know His love and power, to possess the unsearchable riches of Christ, to comprehend more and more 'what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God,' (Eph. 3:18, 19)—'this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.'"—*Ibid.*, p. 57.

16. ONE WITH FATHER IN NATURE.—Before the entrance of sin among the angels: "Christ the Word, the only-begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings."—*The Great Controversy*, p. 493.

17. REJECTION OF DEITY FATAL.—"If men reject the testimony of the inspired Scriptures concerning the deity of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' 1 Corinthians 2:14. None who hold this error can have a true conception of the character or the mission of Christ, or of the great plan of God for man's redemption."—*Ibid.*, p. 524.

## II. Eternal Pre-existence of Christ

1. DISTINCT EXISTENCE FROM ETERNITY.—"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God."—*The Review and Herald*, April 5, 1906, p. 8.

2. ALWAYS WITH ETERNAL GOD.—"In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him."—*The Signs of the Times*, Aug. 29, 1900.

3. UNMEASURED PRE-EXISTENCE.—"Here Christ

shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures."—*The Signs of the Times*, May 3, 1899.

4. UNITED FROM ALL ETERNITY.—"From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God."—*The Signs of the Times*, Aug. 2, 1905, p. 10.

5. GLORY FROM ALL ETERNITY.—"When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity."—*The Acts of the Apostles*, pp. 38, 39.

6. MEDIATOR FROM EVERLASTING.—"But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. 'The Word was with God, and the Word was God.' Before men or angels were created, the Word was with God, and was God."—*The Review and Herald*, April 5, 1906.

7. NEVER-ENDING AND EVER-EXISTING.—"A human being lives, but his is a given life, a life that will be quenched. 'What is your life? It is even vapor, that appeareth for a little time, and then vanisheth away.' But Christ's life is not a vapor; it is never-ending, a life existing before the worlds were made."—*The Signs of the Times*, June 17, 1897, p. 5.

8. FROM THE DAYS OF ETERNITY.—"From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.'"—*The Desire of Ages*, p. 19.

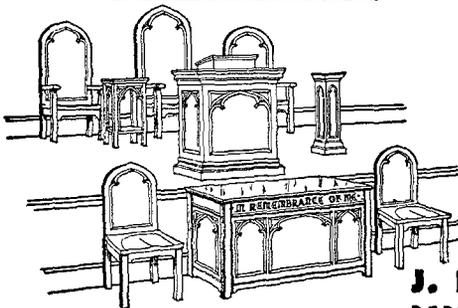
9. BEFORE ANGELS WERE CREATED.—"He was one with the Father before the angels were created."—*The Spirit of Prophecy*, vol. 1, p. 17.

10. WAS FROM ALL ETERNITY.—"Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore."—*The Review and Herald*, April 5, 1906, p. 8.

11. CHRIST THE ETERNAL PRESENCE.—"The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity.' Micah 5:2, margin."—*The Desire of Ages*, pp. 469, 470.

12. EQUAL FROM THE BEGINNING.—"In it [God's Word] we may learn what our redemption has cost Him who from the beginning was

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equal with the Father."—*Counsels to Parents and Teachers*, p. 13.

### III. Three Persons in the Godhead

1. THREE PERSONS IN HEAVENLY TRIO.—“There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.”—*Evangelism*, p. 615.

2. GODHEAD UNITED IN REDEMPTION.—“The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption.”—*Counsels on Health*, p. 222.

3. THREE GREAT POWERS OF HEAVEN.—“Those who proclaim the third angel’s message must put on the whole armor of God, that they may stand boldly at their post, in the face of detraction and falsehood, fighting the good fight of faith, resisting the enemy with the word, ‘It is written.’ Keep yourselves where the three great powers of heaven, the Father, the Son, and the Holy Spirit, can be your efficiency. These powers work with the one who gives himself unreservedly to God. The strength of heaven is at the command of God’s believing ones. The man who takes God as his trust is barricaded by an impregnable wall.”—*The Southern Watchman*, Feb. 23, 1904, p. 122.

4. COOPERATION OF THREE IMPERATIVE.—“Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfilment of the covenant that God has made with those who bind themselves up with Him, to stand with Him, with His Son, and with His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with the three great powers of heaven who are working in your behalf. Doing this you will reveal to the world the principles of righteousness.”—*The Signs of the Times*, June 19, 1901.

5. THREE ETERNAL DIGNITARIES.—“The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy, . . . would advance with them to the work and convince the world of sin.”—*Evangelism*, p. 616.

6. THE THREE HIGHEST POWERS.—“We are to co-operate with the three highest powers in heaven,—the Father, the Son, and the Holy Ghost,—and these powers will work through us, making us workers together with God.”—*Ibid.*, p. 617.

7. THE THREEFOLD NAME.—“Those who are

baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King.”—*Testimonies*, vol. 6, p. 91.

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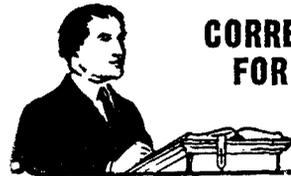
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# PASTOR *Shepherding the Flock*

## Revivals Without Regrets

JAMES H. JAUNCEY

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### *How to Conduct a Revival That Will Meet Present-day Needs and Conditions*

**N**OT all revivals or evangelistic campaigns prove to be channels of blessing. Some turn out to be gutters of trouble. Sinners are confused instead of converted. Saints are harried rather than helped. It is not for nothing that many church troubles and splits follow in the wake of the special meeting.

Does this mean that we should be done with them altogether? Not unless it is logical to give up eating on account of a few gustatory tragedies! What is the answer then? Just a little bit more of the guidance of God superimposed on some good common horse sense.

Ever been to a revival where the evangelist has explained the plan of salvation every night to a congregation of Christians? Is it any wonder that even they begin to lose their interest? Let us be realistic enough to realize that even in the most renowned revivals the proportion of unconverted is small. Why not then gear the message to the whole audience?

#### *Needless Distinctions*

"But wait a minute," you say, "that wouldn't be an evangelistic campaign. That would be a deeper life crusade." But why divide the purpose like that? The "gospel" means "good news" and the modern Christian needs the good news of the secret of victorious living as much as the sinner needs the good news of salvation. The bulk of the New Testament was written to believers, but who would dare claim that it has thereby lost its power to save the lost?

Some of us have seen conversions at Bible conferences where not a word has been spoken to the unconverted. What happened? The Christians started getting right with God, which then gave the Holy Spirit freedom to do what He had previously been prevented from doing. The truth is that any preacher who really knows the Word can find a relevance to sinners and saints in every message.

Church membership in America is increasing at two and a half times the rate of population increase. By far the greatest amount of this harvest is being reaped by the regular pastoral ministry together with a vigorous program of personal evangelism. If our special efforts are directed towards stimulating this as well as directly winning the outsider, they will be more effective in the long run. Furthermore the products of the personal approach are far more likely to stick!

Should the meeting be a union venture of all the churches in town or should the local church run its own program? It all depends what you want. If you want a big splash with the maximum advertising appeal then the union meeting is the thing. But if a maximum permanent increase in church membership is desired and this at the greatest economy in time, money, and effort, then run your own crusade.

It is not at all necessary to have the church packed to the doors to have a good meeting. If the evangelist you want will not come to a church as small as yours, you are better off without him anyway. . . .

#### *Choosing the Evangelist*

Avoid the sensationalist like the plague. He may bring a few more people but he may also discredit your whole work. It pays to choose a speaker who is a trained and experienced minister. . . . Education tells in terms of depth, insight, and stability. Experience as a pastor on the part of the evangelist is likely to keep him from making mistakes which can hinder the church's work after he has left.

Money is often wasted unnecessarily on the advertising. Expensive radio, television, or newspaper advertisement may fail to bring one extra person. It is essential to let the people know, but it is good to remember that over advertis-

ing has a negative effect. Strict honesty is essential. Do not build up the speaker as a second Spurgeon. Nowadays pure oratory alone has little attraction anyway.

The best advertising is by word of mouth. Have the people talk it up and prepare for it by house-to-house visitation. Seeing that numbers attract numbers, it pays to gain outright pledges from the membership that a substantial proportion will attend every night. If used with above, cards and leaflets are effective. A good principle to remember is that no method is automatically successful. It has to be used with forethought and care and always followed through.

### *How to Drive People Away*

Musical features add to the enjoyment and become an attendance incentive if, and only if, they are first class. So also do worship features which involve audience participation. Stunts should be avoided as too artificial in relation to the spiritual purpose. People quickly see through any attempts to bribe them to come. Late starting, poor planning, long announcements, and unduly lengthy services will drive people away.

The effectiveness of many a campaign is marred by the appeals for decisions. At all times the personalities of the people in the congregation must be respected. High-pressure methods may produce results without conversions. Public decisions can be very helpful in crystallizing the surrender of the will if they are not merely the reaction to emotional pressure.

The ideal is persuasion without pressure, truth without tricks, seriousness without sentimentality. A good test of the genuineness of a conversion is whether or not there is willingness to enter forthwith into active church membership. . . .

Never let a special effort just die out. Have it end on the crest of the wave.

Someone has aptly said that when the meeting is over the service begins. That is good psychology. After a great crusade there is danger of a letdown in which dangerous dissatisfactions can breed. If the slack is taken up by a planned program of service, this can be avoided.

On the personal level, nothing is more dangerous than decisions which are not harnessed into action. Character is undermined and Christian living becomes reduced to mere sentimentality. On the other hand, when the decisions are carried out, the results become permanent and the blessing spreads.

There is a tremendous future for the revival idea if it is kept realistically geared to contemporary needs. A meeting a year can be made to be a tremendous shot in the arm to the church's program and outreach.

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# E VANGELISM *Winning Men for God*

## Where Is the Spirit of Elijah?

ROBERT E. DUNTON

*Evangelist, Upper Columbia Conference*

**S**TRIDING swiftly to the edge of Jordan, Elisha quickly folded the newly acquired mantle of Elijah and smote the waters, and "they parted hither and thither." Students from the nearby school of the prophets witnessed the scene from a hillside prominence. They had watched also as Elisha, beholding the translation of Elijah, had cried out, "My father, my father, the chariot of Israel, and the horsemen thereof."

On fire for God, Elisha went quickly about his Father's business. Had he labored as apathetically as do many today, the requested double portion of the Spirit should not have been his. A lackadaisical attitude in a worker is an affront to God, a disappointment to men, and a savor of death to the servant himself.

Where is the burning evangelistic zeal that characterized men like Elisha? It has flared forth occasionally—in the times of the apostles, during the Reformation, and during the American religious awakening of the 1800's. Even today it flickers in the hearts of dedicated men. God's people witness it and give it lip service. *But is there sometimes too much lip, and not enough service?*

Criticism has cooled the ardor of many, but it will not be sufficient excuse when we meet Jesus. We labor on behalf of fallen humanity, but we labor *for* God. David could not fight in Saul's armor. So methods may vary with the preacher. But Christ is looking for evangelists today—*Spirit-filled men who have wrestled with God in prayer for the lost, who are burdened for the careless, who "weep between the porch and the altar," who "sigh and . . . cry for all the abominations" of Israel.*

Satan has enveloped us with Laodicean torpor. Worldliness creeps in among us. Are old standards being lowered? That is the danger when we grow larger and find greater popularity. We plead for an awakened laity, but we must first have an energized ministry. If every herald of the Advent message would seek God

upon his knees, then in his pulpit lift up his voice like a trumpet, proclaiming the message with power, men would come to listen. The light from God's Word would illumine the path of duty, and Israel would move forward.

The cause of evangelism languishes when churches lean more and more upon the pastor. This weakens the church and robs the minister first of time for evangelism and finally of the *desire* to evangelize. Let us teach the people to look to the cross of Christ as Israel looked upon the brazen serpent.

"There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches."—*Testimonies*, vol. 5, pp. 166, 167.

With Elisha of old let us inquire, "Where is the Lord God of Elijah?" Does not our God yet live? Will He not divide Jordan for us? Let us pray, brethren, that God may roll upon our hearts a burden for the lost. Calling upon the name of the Lord, let us with courage and a new-found zeal bring the last warning message to a crumbling world.

## Evangelism in Berlin

A. BUERGER

*Secretary, Central European Division*

**A**FTER careful study a large evangelistic campaign was launched in Berlin throughout the first quarter of 1956. The city seemed to us especially ready, since more than three million people are crowded together here in narrow bounds. Insecurity and tensions are the inhabitants' constant companions. This might be the reason that they are open-minded for the message. The past has proved that the gospel

proclamation has fallen on fertile soil, for one in every one thousand inhabitants is an Adventist.

The question of whether to hold meetings at a central point—a hall with several thousand seats—or to conduct separate meetings in the different districts, was considered. In view of the time-consuming rides in the city, it was resolved to launch a series of lectures almost simultaneously in four districts. Berlin-Neukölln, Berlin-Schöneberg, Berlin-Steglitz, and Berlin-Tegel were chosen. Large rooms or halls in schools, with from five hundred to one thousand seats, were rented.

In the selection of topics, an effort was made to attract as many people as possible by the presentation of subjects of general interest. Therefore a political topic was chosen—"Asia Has the Word—and the Power, Too"; a dissertation on life's questions—"Man Between Marriage Distress and Domestic Happiness"; and a religious topic—"Is the Bible Really True?" In the last discourse was raised the question: "What will be different tomorrow?" The speakers on these subjects were the brethren of the division—W. Mueller, M. Busch, and A. Buerger—and the brethren of the Berlin Conference, with G. Roenisch, president. All meetings were embellished by lantern slides and musical selections.

We have launched a large promotion campaign. During these days the announcements appeared on about nine hundred advertising pillars. And fifty thousand handbills were distributed by our church members and through the mail.

The first discourses showed that our expectations with regard to attendance had been realized. We were also greatly cheered that after the first meetings some dozens of addresses were handed over to us. It is our conviction that the interest of perhaps a thousand inquiring souls was aroused during these weeks in Berlin. We also believe that the Lord will hear the many prayers and that souls will accept the truth. The meetings that follow will also be conducted in public halls.

In addition to these large meetings the ministers are following up their evangelism in the local church meeting halls. May God give us His blessing, that we may carry through a really successful evangelism during these weeks.

## The Immutable Moral Law

AMONG the many journals that come to our editorial desk is one, *Christian Economics*, published in New York. In the issue of last November 29 there appeared a sermonette that set forth in clear, simple language the great truth of the moral law. It is heartening when such clear evaluations of the law of God appear in journals of this kind, and we feel that our readers will appreciate this simple message.

The downward trend of true morality as seen in many places is causing Christian leaders great concern, and it is refreshing to witness a change in religious thinking toward a new appreciation of the great principles as set forth in the Ten Commandments. These very conditions provide an environment for the proclamation of the truth.

Here is the sermonette:

"More and more widely the idea is being accepted that whatever is standard practice is right—that there is no immutable moral law of God, but only the custom and usage of the times.

"Truth is said to be determined by the consensus of opinion, i.e., by whatever most of the people are saying and doing.

"Polls and samplings are accepted as guides to truth and morals. Today we hear more about trends and tendencies than about principles. The majority determines as between right and wrong.

"Polls may determine what is being thought and done but that has no bearing on the wisdom of the action.

"Kinsey proved that a lot of people are committing adultery, but that does not repeal the Seventh Commandment, nor save those who violate it from suffering the penalty.

"Public opinion approves of drinking but nevertheless, 'Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise' (Prov. 20:1).

"Polls only prove that many are 'not wise.'

"Truth has flamed with many a martyr at the stake while the crowd—the majority—jeered. Within the moral realm polls and majorities do not determine truth. That lies in the province of God. Though all the people say otherwise, God's law cannot be amended or repealed. It may be ignored but not with impunity.

"The consensus of opinion sanctioned the revelers dancing about the golden calf, but the moral law of God carried down from Mt. Sinai by Moses

(Continued on page 42)

"Some trains of thought have too many loco-motives."



# RESEARCH *Theology, History, Science*

## A Bouquet for Mr. Jones

JULIA NEUFFER

*Assistant Editor, SDA Bible Commentary*

THE ordinary mortal wants security. He also wants certainty. It is painful to be told by an expert, in response to an inquiry, "Your question cannot be answered completely. We simply do not have enough facts to reach a final conclusion." It is small comfort to be informed that one of the marks of an educated man is the ability to reserve judgment when the facts are insufficient. We want answers!

Even the research scholar, dedicated to a quest for truth, is only human, and consequently is under pressure from his own inclinations to believe that his particular solution to a problem is the final answer. It takes a sense of proportion and a spirit of humility to realize and admit that in his special field, as well as in many other subjects, he must often say, "This looks to me like the answer, but the facts are not all in; someone may yet have a better right to a conclusion different from mine."

Having learned caution from reading various scholarly conclusions, some of them obviously the product of minds that were blind to the limitations of their theories, I felt a warming of the heart when I found a gem of a paragraph in the preface to a scholarly work by one Charles W. Jones. I stopped and reread it. "This Mr. Jones," I thought, "deserves a bouquet, and I wish I could hand it to him."

Most probably he is Dr. Jones, though no degree appears on the title page of the volume—his edition of the chronological works of Bede, published by a learned society. He introduces these writings of Bede with an extended discussion of the development of the medieval ecclesiastical calendar. In the preface he speaks of earlier writers on the subject whose work was characterized by "logic, insight, and genius," but who nevertheless reached wrong conclusions through inadequate study of the available source material. Then he adds, with rare candor and with the true scientific spirit:

"So often have their theories been upset by the

evidence of manuscripts which they did not see, that I here caution the reader against more than the most tentative acceptance of any theories I advance in this book. They are the best that I can offer in the light of a wider reading of evidence than has previously been offered; but the process of organizing and using the available material is yet incomplete, and even if the day arrives when we have used it all, our previous erroneous assumptions should warn us against pressing too forcefully the comparatively slight evidence we have."—Charles W. Jones, Preface to his edition of *Beda's Opera de Temporibus*, p. x.

This quotation reminds us that the true scientific spirit and the spirit of Christian humility have much in common.

On the eternal verities of truth we as Christians are privileged, and we are obligated, to give the trumpet a certain sound. But we do not know everything; to claim certainty on points for which it does not exist is only to invite trouble—a loss of face by the proclaimer and a loss of faith by the hearer. When we ask our converts to give their hearts to God, we also ask them to give up their former opinions that have been based on inadequate knowledge of the Scriptures, and we exhort them to have the courage to accept truth as they find it, regardless of the consequences. Surely we who are in the church ought to be careful lest we ourselves either cling to our entrenched pride of opinion or jump to conclusions on inadequate information.

It would save us, and others, much trouble if we were always cautious in arriving at conclusions from partial evidence—whether in judging the words, deeds, or motives of our neighbors or in interpreting Biblical, historical, or other statements of fact. The spirit of open-mindedness (sometimes called the scientific attitude) has been well expressed in Christian terms in the counsel given to this people:

"The Bible student must empty himself of every prejudice, lay his own ideas at the door of investigation, and with humble, subdued heart, with self

hid in Christ, with earnest prayer, he should seek wisdom from God."—*Counsels to Parents and Teachers*, p. 463.

## Buddhism

SHIROU KUNIHIRA  
*SDA Theological Seminary*

### I. Life of Buddha Gautama

A. Not much is known of his life.

1. Modern scholars generally place his death at 483 B.C. He probably lived around 560 B.C. to 480 B.C., the time of Daniel and Ezekiel.
2. Tradition gives dates: 852, 652, 353, and 252 B.C.
3. Buddhists themselves are not interested in claiming the historicity of the life of Buddha. Believers may sometimes think of Buddha as a personal being, but the official Buddhist theology does nothing to encourage such a view.
4. Buddhism is not based on historical facts of God's leading in the history of man or God's revelation in the life of the Saviour as claimed by Christianity. Buddhism is a mysticism. Faith is from within. No objective revelation of God is needed. Any man at any time may have the same experience when he is shown *how*.

B. It seems that he lived in the northeast of India.

C. Shakyamuni (the sage from the tribe of the Shakyas) is another name.

D. Traditional view:

1. He was a son of a rich rajah of the Shakra clan.
2. He was reared in luxury, and by order of his father was kept from the knowledge of sickness, poverty, and death.
3. One day he went out of the castle and saw four sufferings of humanity: To be born, to be sick, to age, and to die.
4. He decided to find the truth to solve the suffering of life. He left his wife, his son, and his friends.
5. He became a hermit, lived alone, meditated under a bodhi tree, reached the knowledge of the cause of sufferings, and the way to escape from them. This experience of discovering the light and truth through meditation is an important feature of Buddhism.
6. He never went back to his wife, but she became his disciple. Buddhist priests live an ascetic life. Certain sects have renounced asceticism for the priests.

7. On his deathbed he told his disciples that even if he died, he would live forever in his teachings.

### II. Concept of Buddha in Buddhist Theology

A. The Buddha is an enlightened soul embodied in Gautama.

B. The Buddha was reincarnated many times before he appeared as Gautama.

He had undergone many births, and had experienced the world as an animal, as a man, and as a god. He had shared the common fate of all those lives.

Through that experience he matured in his spiritual perfection.

He had a long journey of transmigration which took more than three "Kalpas." One Kalpa is said to be 1,344,000 years or 1,280,000,000 years.

### III. Concept of God in Buddhism

A. It has been said that Buddhism is atheistic, or that it could not be a religion because it knew no God.

B. Buddhist tradition does not exactly deny the existence of a creator. It is not really interested to know who created the universe.

C. Buddhism is essentially a system of ethics and wisdom of life. It is chiefly interested in the way of releasing men from suffering.

D. Nirvana is permanent, imperishable, immovable, ageless, deathless, unborn, power, happiness, refuge, truth, and the supreme reality.

It is the good, the supreme goal and the consummation of our life.

E. The Buddha is the personal embodiment of Nirvana.

F. Monotheism has no appeal to Buddhists, but they do not object to adopting local deities into their religious life to supply their needs and to protect them from various misfortunes.

One god is busy with certain obligations, so there ought to be different gods for different purposes.

### IV. The Four Holy Truths

A. The essence of the doctrine accepted by all schools of Buddhism is called the four holy Truths.

B. It was first preached by Shakyamuni immediately after he reached the enlightenment.

C. What is the holy Truth of ill?

1. Birth is ill, decay is ill, sickness is ill, death is ill.

2. To be conjoined with what one dislikes means suffering.

3. To be disjoined from what one likes means suffering.

4. Not to get what one wants also means

suffering.

In short, all grasping at any of the five skandhas involves suffering.

- D. What is the holy Truth of the origin of ill?  
It is the craving that leads to rebirth, accompanied by delight and greed, seeking its delight now here, now there. Craving for sensuous experience, craving to perpetuate oneself, craving for extinction.
- E. What is the holy Truth of the stopping of ill?  
It is the complete stopping of that craving, the withdrawal from it, the renouncing of it, throwing it back, liberation from it, non-attachment to it.
- F. What is the holy Truth of the steps that lead to the stopping of ill?
1. Right views
  2. Right intentions
  3. Right speech
  4. Right conduct
  5. Right occupation
  6. Right effort, or obedience
  7. Right memory
  8. Right meditation

G. What is ill?

1. All existence is evil. Why? Because it is full of suffering.

It is human nature to avoid the dark side of the world. So the first truth is not self-evident. We must do violence to our

ingrained habits of thought and reach a reluctant mind.

A mind must grasp the universality of suffering and discard the belief that some happiness can be found in this world.

There are obvious sufferings, which are recognized by unpleasant feelings or by reactions of avoidance and hate.

2. There are four kinds of concealed suffering, which lie in what seems pleasant, but which are ill underneath.
  - a. Something that, while pleasant, involves the suffering of others.
  - b. Something that, while pleasant, is tied up with anxiety, since one is afraid of losing it.
  - c. Something that, while pleasant, binds us still further to conditions that make a great deal of suffering inevitable.
  - d. The pleasures derived from anything included in the skandhas are of no value in satisfying the inmost longings of the heart.

## The Indians Understand It

SEVENTH-DAY ADVENTISTS have long stressed the fact that obedience, while it cannot earn salvation, is nevertheless the natural and logical result of belief in Christ. This truth is expressed in a refreshing and convincing way by Eugene A. Nida, who directs the work of translation of the American Bible Society, in his book *God's Word in Man's Language*:

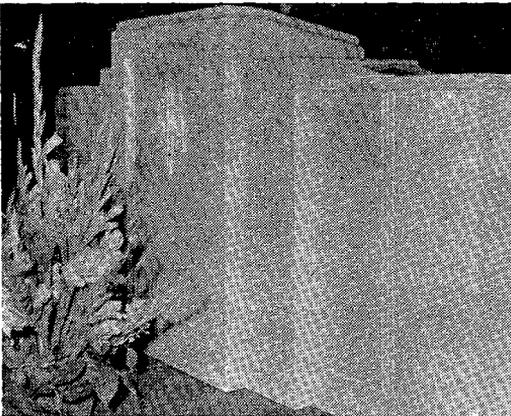
"In the Cuicatec and Tzeltal languages of Mexico there is no way of distinguishing between 'to believe' and 'to obey.' At first glance the absence of such a distinction would seem to point to the inadequacy of a language, and yet in this very lack of distinction there is a truth which challenges our own thinking. These Indians of Mexico, who are regarded by so many as unutterably backward and uncultured, are quite frankly surprised by the distinction which we insist on making between 'to believe' and 'to obey.' They reason—and rightly so—these words should be one. 'But if you believe, do not you obey?' they say. 'And if you obey, does not that show that you believe?' Their contention is perfectly valid. It is we who are at fault. We make distinctions where no distinction should be made, and by the very abundance of our vocabulary we deceive ourselves into a subtle kind of hypocrisy which permits us to imagine that we are believers in God when we continue to disobey Him. The sensible person will admit that these Cuicatec and Tzeltal Indians, for all their apparent backwardness, are closer to the truth than we are. At least, they are not so prone to engage in the religious schizophrenia which badly divides personalities in our more 'civilized' world and permits us to count ourselves as 'believers' when in reality we are only deceiving ourselves—certainly not our neighbors."

HENRY F. BROWN

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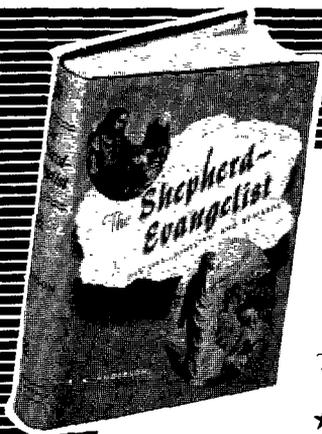
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# SHEPHERDESS *Her Vital Partnership*

## Mothering the Multitudes

### *The Role of a Minister's Wife in Safeguarding the Mental Health of the Church*

BY A MINISTER'S WIFE

#### PART II

##### *Through Parent Education*

ANOTHER WAY in which a minister's wife may help prevent mental illness within the church is by encouraging and cooperating in the promotion of the Home Council groups. These have been developed in many churches for the purpose of training in parenthood, and of sharing the problems of child training. My mother was a charter member of the first such group ever organized in our denomination.

The young mothers and the older mothers met together once a month, sometimes oftener, in the homes of various members of the group to study ways of better training, caring for, and loving their children. This grew until the plan was taken up by the General Conference, and a special department formed within its organization, called the Home Council, under the leadership of A. W. Spalding. Lessons were sent out, together with stories and other pertinent material, for use in the Home Council groups to be organized in every church. These were now to include the fathers as well as the mothers, and meetings were conducted once a month in the afternoon for mothers alone, and once a month in the evening for both fathers and mothers.

Into this new setup I came as a young minister's wife in 1939. Although as yet we had no children, the ladies asked me to conduct a study group in child care. It was not surprising that I hesitated.

"But you can be chairman and teach us what is in the book," they suggested. Because I had taught primary grade children and had had kindergarten and cradle roll experience, the assignment was not completely foreign to my thinking, and I acceded. Our textbook was *All About the Baby*, by Dr. Belle Wood Comstock.

As I organized and conducted the studies, I discovered that all the members really needed was the enthusiasm of a chairman and the inspiration of a good book.

Later I was chosen as leader of the cradle roll and kindergarten department of the Sabbath school, in which I learned to know the little ones, and to love them, and through which I was able to reach the hearts of the mothers. My main endeavor was to make that Sabbath school so attractive that through it the children would learn to love the church. Thus their mental attitudes toward the habit of church attendance would be formed early.

The lessons were simple—little homely things like happy families of birds, kittens, and lambs, and children with their daddies and mothers. With Jesus in the family it was made still happier. And if Mother showed the children Bible pictures at home and sang the little songs and prayed with them, they understood what it meant at Sabbath school.

One major purpose in my doing this was to show the mothers the possibilities of a well-conducted kindergarten, so that when I left, the work would not stop.

In another city, where the Seventh-day Adventist church had a large membership, I found a high interest in the study of children, parenthood, and education. The women were divided into seven Home Council groups that met each month. The group that I was invited to join had about forty members, including wives of dentists, optometrists, painters, contractors, businessmen, teachers—a good cross section of a middle-class group. Some of the women were nurses. They decided that they wanted to make theirs more than a social club. Most of them had young preschool children, and they were intensely interested in learning to be good mothers.

They chose their own textbook, which was new and just off the press, *The Adventist Home*, by Mrs. Ellen G. White. Would I consider teaching a study group once a month, going through this wonderful new book with them? By this time we had children of our own.

Here was a chance to grasp an attitude that was already forming and carry it on through the whole group of women. Of course I would do it! At the same time I was teaching home economics in the local academy and could study the daughters of some of the mothers, and perhaps influence their attitudes toward their parents in the discussions we had on family life.

It was a wonderful experience. I can see now how valuable it really was to us all. Of course there never was enough time to discuss all of the subject chosen, but I usually chose about three major questions for the women to talk about. Opening the discussion was all I needed to do, in addition to relating illustrations and giving transition comments between the remarks of the women themselves.

Although the fathers were not present, I know they benefited, because frequently someone would give her husband's recent opinion on what we were discussing, or another would say, "I'm going to tell that to my husband."

At school with the girls in the seventh and eighth grades, and with those of high school age, we considered mothers and fathers, brothers and sisters, our homes and responsibilities there. We discussed our friends, recreation, love, courtship, marriage, founding a home, and of course cooking, sewing, interior decorating, and home nursing. Once in a while I had the youngsters make a compilation of their ideas. On one occasion it was their definitions of love; on another, ways they could have wholesome fun with their boy friends (they listed fifty-two activities suitable for Christians), and the kinds of work they liked to do at home, together with the tasks they did not enjoy.

These findings I sometimes shared with the mothers in my study group, without divulging any names. It always aroused a most interesting and highly stimulating discussion.

This is a rather detailed example of one of the ways a minister's wife may preserve the mental health of the church, reaching down to the very foundations of personality development. In my opinion it is worth her major effort.

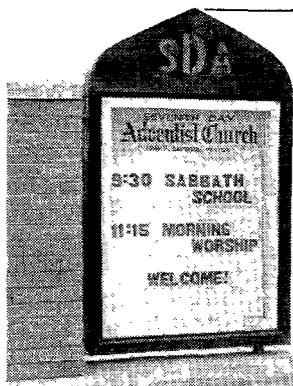
### In Clubs

Churches vary in their kinds of clubs and organizations. Usually there is the social welfare group, which looks after the material needs of church members and others in sudden want. By supplying the physical needs first, the mental capacities are released for greater development. Thus here again the minister's wife may join in real missionary endeavor. Through this organization she is able to direct needy ones to clinics where they can be treated for either physical or mental ailments.

Sometimes there is a purely educational and social club formed within the church membership, and in these groups, where refreshments are served and chitchat is indulged, the wife of the pastor may help to broaden the interests of the women, for the mind that dwells upon the petty, common things of life does not grow, but becomes fruitful ground for seeds of mental ill health.

She might suggest that the women send ministering groups into the mental institutions, the county home, and the convalescent homes of the vicinity to survey the needs and the possibilities for brightening the lives of these people who may be either hopelessly or mentally ill.

One group of women arranged to make a weekly visit to the local mental hospital. They made their first visit at Christmastime, armed with small presents attractively wrapped, such



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as books, magazines, and interesting little odds and ends. With her eyes full of tears one of the patients said it was the first book she had had in two years.

"We used to be allowed to receive magazines," she said, "but when it got so crowded there were never enough to go around and we quarreled over them. They were taken away then."

Every Thursday for over a year the women have visited these people and done interesting things for them. "It means so much to them," one of the women said, "but it means even more to us."

The pastor's wife might suggest this as a project for a women's club, or for the Young People's Missionary Volunteer Society of the church. In my college days I used to organize a program group and take the young people each Sabbath afternoon to one of the children's wards in the orthopedic hospital, to bring cheer to the children. Our society also sponsored groups of storytellers and musicians who regularly visited the veterans' hospital, the orphanage, the county farm, and the penitentiary. As I have told stories and given readings to these groups I have seen tears of joy in their eyes and received their words of appreciation. Sometimes I would accompany the old ladies to their rooms and look over all their precious mementos of former years. Sometimes I would bring something to add to their collection.

People need to think of things outside of themselves, away from their locale, beyond their own professional circle or religious belief. They ought not to think and talk about the same things all the time.

In a small church where I once worked as a Bible teacher, one of the deacons began to consider the way the church building was being redecorated. Something had been changed from the original plan, and although the majority of the board had assented, he could not forget his own objection. He worried about it and talked about it constantly at home with his family. On occasions when they were invited out to dinner in the same home where I was a guest, I heard him hash the whole thing through again.

One Saturday evening as I was passing through the city park in the center of town I chanced to see him on a bench beside the walk. Here I overheard him telling all this purely church business to a total stranger—someone who happened to sit down to rest awhile.

Next day I suggested to the pastor that perhaps this deacon should be relieved of his church office in the coming election, so that he would

not need to consider the problems of the church, because I feared he was about to lose his mind. I was told that he had once been committed to an institution, and that his daughter, who was a nurse, had asked that he not be given an office. They did, however, assign him to an altogether different type of work in order to occupy his mind with something else.

It reminded me of the story of the mule who refused to pull on the long hill. The driver got out and dropped pebbles in her ear, and she moved on, forgetful of balkiness, with the greater trouble of the pebbles in her ear.

### *As Church Hostess*

As a general hostess for the church the pastor's wife may do much in showing a genuine interest in all who attend services, especially in the visitors and new members, making them feel accepted and wanted by the group. Indirectly, and sometimes directly, she can nurture an atmosphere of love and security.

An experience that I have enjoyed a number of times has been to superintend the Sabbath school. Especially was this a valuable opportunity for me when my husband was pastor of one of our churches in a large city. With so many new names to learn, here was an opportunity to organize them into classes, to see their names in writing, to hear them discussed in officers' council, and then to greet them on Sabbath morning. I tried always to say their names when I shook their hands, which of course pleased them immensely, and it became a sort of mental game with me.

Then visitors! I enjoyed them too, and I always looked through the guest book during the last part of the study session, noting the names and the home towns. Sometimes I would go and speak to them personally and find out about their work, the purpose of their visit in the city, and with whom they were staying.

Because I had lived in so many different parts of the country, it was easy for me to think up comments on almost all the names as I read them in welcome to the entire group at the close of the Sabbath school. These words of comment often gave other members something in common about which to speak to the visitors. Thus many strangers would be greeted by individual members following the services, and a spirit of friendliness and security was engendered. This, I discovered from many comments made, was appreciated as much as anything I incorporated into the program. These little personal touches here and there by the min-

*(Continued on page 42)*



# FORUM

*Frank Ministerial Discussion*

## The Year of the Sabbath

*Reprinted by permission from "The Christian Century"*

[Some of our readers who subscribe to *The Christian Century* have noticed Simeon Stylites' contribution in the March 24, 1954, issue. Appreciating its spirit, they have urged us to reprint it. This we are happy to do. Simeon Stylites is one of the keenest observers among our Methodist friends. He uses a pen name, and to get his points across couches his observations in humorous vein—a technique used even among the ancient Hebrew writers.

In complying with the suggestion to reprint this, we would emphasize to our readers that these are observations of a Methodist minister.—EDITOR.]

EDITOR *The Christian Century*:

SIR: The pastor of St. John's-by-the-Gas Station brought me a letter this week which he wrote to all the high leaders and their staffs at the General Headquarters of all the Churches. He wants you to send it, as he thinks you have a mimeograph machine and know all the addresses. He encloses stamps. Here is the letter:

"YOUR HIGHNESSES: Two things. First: Thank you for your devoted and inspiring leadership. You have kept us at work in season and out of season and we are grateful. You have been mighty men of battle in the Lord.

"Second: Don't you ever get tired of concocting plans whereby every pastor and every church must do everything at exactly the same time and in the same way? How about making a place to stop and take a breath once in a while? As campaign follows campaign, as crusade succeeds crusade, as movement breathes down the neck of the movement that went before, we are afraid of being regimented to

death. A piece of music for a brass band that does not leave room for the players of the trumpet and trombone to take a breath is impossible to play. We hardly have room for a breath between agitations. One of my friends tells me that life in his church often seems like a nationwide toothbrush drill. Everybody brush his teeth at exactly 7:45 A.M.! All together now brush! If anyone brushes his teeth at 7:30 A.M. or 8 A.M. he is 'uncooperative.'

"So I am venturing to call your attention to a great idea, to be found where a number of great ideas are found, in the Bible. That is, the Year of the Sabbath. The general idea is: Every seven years, give us a rest. In more dignified language you will find it in Leviticus 25:

" 'When you come into the land which I give you, the land shall keep a sabbath to the Lord. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruits; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the Lord; you shall not sow your field or prune your vineyard. . . . it shall be a year of solemn rest for the land.'

"You see, they knew the crops would be a lot larger and better if there was a spot of rest. Why not try it? It's in the Bible! Just think of what would happen if a church had a Year of the Sabbath, without any quotas or campaigns, and only one directive—'Boys and girls, you are on your own. Get going!'

"If you strategists at G.H.Q. will do that, I will personally guarantee that the churches during that year of rest and freedom will have the

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

best year since Francis Asbury and his horse, Trigger, started out circuit-riding."

So, please have this letter mimeographed and forward it to the proper people.

Yours,  
Simeon Stylites.

[Francis Asbury was the first bishop of American Methodism. He was a contemporary of John Wesley, and like the founder of the movement, he spent his time founding churches and preaching to great crowds.]

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## The Immutable Moral Law

(Continued from page 33)

declared otherwise, and God's law was right. Had that matter been determined by the consensus of opinion, as expressed by sampling or poll, the Ten Commandments would not have been accepted.

"The consensus was against Daniel, the three Hebrew children and the prophets, but they were right.

"A sampling of public opinion condemned Jesus to crucifixion, but truth, nevertheless, hung with Him on the cross.

"The moral law ordained by God cannot be changed by mortal man.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

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## Mothering the Multitudes

(Continued from page 40)

ister's wife will show others how to make people feel accepted and wanted.

In every church there seems to be a family whose members, because of their inappropriate aggressiveness, are rejected by many. I think of one such family, a widow with two small sons. The boys were ill-trained, but very friendly and especially affectionate, often holding my husband's hand while he talked to others after a service. We were always kind to this widowed mother, and gradually the other members began to forget the family's objectionable points and show consideration. The doctor gave her all his reception room furniture when he redecorated his office. Others gave her clothing for the boys, and some began to offer her a ride in their cars.

This sort of person is benefited mentally by kindness. But those who reach out to help are also renewed in their mental attitudes by thinking of something besides themselves.

(Continued next month)



*Discovering Buried Worlds*, André Parrot, New York Philosophical Library, 1955, 128 pages, 30 illustrations on 20 plates, \$3.75.

André Parrot, curator-in-chief of the French National Museums, professor at the École du Louvre in Paris, and director of the archeological excavations at Mari on the Euphrates, is one of the most competent French writers in the field of archeology. He is a very prolific writer. Some of his books, either reporting the results of his excavations or covering the field of archeology in a general way, were written for the specialist, while others are popular works prepared for the layman. Into the latter class belongs the little book under review, which is the first English edition of his French *Découverte des mondes ensevelis*. The book presents a popular but reliable introduction to the field of Mesopotamian archeology—Egypt being omitted—and can as such be recommended, although the price is too high for a little book 7½ by 5 inches in size.

SIEGFRIED H. HORN

*Poems of a Lifetime*, Oswald J. Smith, Van Kampen Press, Wheaton, Ill., 1954, 192 pages, \$2.50.

Oswald J. Smith, pastor of the Peoples Church, Toronto, Canada, has the sensitive nature of a poet. His friends say that this gift may be a contributing factor to his success as a pastor. A member of the American Society of Composers, Authors, and Publishers, Dr. Smith is the author of some six hundred poems of a decidedly Christian character. His poems, written throughout a lifetime of active ministerial service, reveal a close walk with the Master and a sympathetic insight into human nature. They present beautiful homespun thinking—verses of love and home, for birthdays, weddings, funerals, and various church occasions—really an unusual collection. We find charming poetry of the seasons, of bliss and grief, of ecstasy and a bit of melancholy. Best of all, Dr. Smith's philosophy is practical and sound. His doctrinal convictions, while expectedly differing occasionally from Adventist belief, are sincere.

Frequently ministers' wives inquire about poetical works that are built around home and parish ideals. Many of our workers have a poetic interest. *Poems of a Lifetime* meets the need of a ministerial family and will provide hours of pleasurable relaxation with themes to grace the various church functions in a busy parish.

L. C. K.

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"The good may often keep us from the best."



# NEWS *From Current Journals*

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

¶ East German Communists have now included planned earth satellites in their sphere of antireligious propaganda. A Stalinstadt newspaper, commenting on a report that the Soviet Union will launch an artificial earth satellite this year, said: "We are convinced that this satellite, which in the belief of the Church will travel in heavenly spheres, will finally remove the legendary figure of God from His throne. Progressive development of technology and research into the fundamentals of life and the universe will contribute to remove the obscurities still prevailing in some circles of the population, and thus liberate them from the 'idealist ideology.'"

¶ The Communist Mayor and City Council of Brandenburg in the Soviet Zone apologized to church authorities for a sacrilegious incident that occurred there during a recent carnival. At the carnival an actor belonging to the Communist local committee for the promotion of atheistic "youth dedication" ceremonies masqueraded as "Christ," burlesqued the Saviour's sermons, and bestowed his "blessings" on the crowds.

¶ Kenneth W. Ritchel, newspaper advertising salesman, accomplished his self-imposed task of single-handedly filling the 2,000 seats of First Methodist church in Dallas, Texas, for a Sunday evening service. Among those present were some who had never before attended a night service. Mr. Ritchel used prayer, persuasion, personal letters, and invitations to the entire membership of clubs and other organizations, as well as newspaper ads and radio and television appearances, to make good on his claim.

The salesman involved himself in the challenge when First Methodist, casting about for ways to bolster its Sunday evening attendance, decided on a campaign from January through March. Dr. Robert E. Goodrich, Jr., pastor, asked each member of the board to undertake filling one six-seat pew on one Sunday evening during the period. When it came Mr. Ritchel's turn to accept such a pledge, he almost broke up the meeting with his assertion that getting six people was "too simple." He asked to be allowed to invite 100. Then, several days later, he came back with the statement that 100 was "nothing," and he could fill the church himself. Dr. Goodrich presented the salesman with a leather-bound hymnal as a memento of the accomplishment. Mr. Ritchel said in thanking everyone for coming that "when you tap the resources of God, nothing is impossible."

¶ American churchgoers are abandoning passive wishing for "peace of mind" in favor of active Christian service to others, according to Dr. D. Elton Trueblood, Quaker philosopher and writer. "They ask not comfort but clear guidance on vocation, not to be spectators but participators," he said. Dr. Trueblood urged that the term "layman" as applied to unordained members of the church be abandoned on the grounds that it is "condescending." "For years we have supposed that the entire Christian community was included in two classes, the clergy and the laity," he said. "Now a group is emerging who are as different from the old-fashioned laymen as they are from the clergymen. The fact that they are not ordained does not keep them from a thorough commitment and full participation in the promotion of the Christian cause." Declaring it is "absurd to call these people laymen," Dr. Trueblood said that term is "purely negative—it tells only what a man is not and does not tell at all what he is. So far as the Christian religion is concerned, it no longer serves a useful purpose."

¶ A concordance of the Revised Standard Version of the Bible is being prepared by a UNIVAC computer that has been "taught" the Scriptures. The thirty years it once took James Strong to compile his Exhaustive Concordance of the Bible, published in 1894, now will be reduced to 120 hours. Electronics is the reducing agent. The new concordance, an alphabetical listing of the location of every word in the Bible, has been planned for five years and under experimentation and testing since 1953, the year after the RSV was published. It will be issued in 1957 by Thomas Nelson & Sons, New York, publishers of the Revised Standard Version.

William R. McCulley, president of the publishing firm, said that every one of the more than 800,000 words in the 1952 translation has been recorded on four metal magnetic tapes used by the giant UNIVAC. As the words are fed into the electronic data processing system for the tape, the computer stores all but 132 frequently used short words in its mercury "memory" and arranges the stored words alphabetically along with their context and location in the Bible—book, chapter, and verse. The printed concordance will contain more than 350,000 contexts.

¶ The *Christian Index*, official Baptist publication in Georgia, asked pastors to "skip the flippant." The editorial said its writer doubts the merits of sermon subjects that "are selected for the one motive of capturing attention." Although the motive is a worthy one, the editorial said, it is doubtful that flippant titles make any appeal, but "probably repel more than they attract."

## Why a Medical Program

(Continued from page 10)

### *Breath of Life—and Eternity Too*

I have watched the heroic endeavors that are made at times to keep the breath of life in a patient, even though at best he could hope to live perhaps only a few years more. CME was founded on the firm belief that it is possible to give patients such medical care that there will be added to their lives not merely years but eternity.

Now, patently, if you are to measure up to the standard that CME sets for its graduates, you must have more than perfection of training in your branch of medical service. No matter how up to date may be the garment of professional skill in which you are garbed, you will fail of the Adventist goal if the garment of your religious skill is faded and threadbare. Or, to change the figure: an inert religious experience is like a medicine that is no longer potent, because the expiration date on the label has passed. The only worth-while spiritual medicine you can personally bring to a patient bears a daily expiration date. Nothing loses its potency so quickly as a religious experience that is stored away on some dark shelf of the soul.

There is no sham in life more easily exposed than sham in religion. Not even the light of day is needed to expose it; the shadows of the dark valley will do it even more devastatingly. There is no beauty parlor that can provide synthetic beauty of soul, no colorful cosmetic that can hide the pallor of spiritual anemia. Nor is there a perfume that can neutralize the earthy odor exhaled by those who constantly feed on earthy thoughts.

Remember, yours may be the last face upon which a dying patient gazes—the next will be the face of his God. Whether he meets God in peace may depend on whether you planted the peace of God in his heart before he died.

High and holy is the calling of a CME graduate. Nothing short of evangelistic fervor can enable you fully to measure up to your duty and your opportunity. In a world where atomic scientists have posed the threat of extinction, something more than ordinary medical scientists are called for. It is not sufficient simply to make men physically whole when they face high explosives that can physically tear them apart.

Now, if you truly possess the evangelistic vision and fervor that should distinguish CME graduates, you will resolve in your hearts to promote this most worth-while kind of medical care everywhere. That means you will move from this sunny southland to every corner of the land, and to lands beyond. CME was not founded to guarantee to its graduates a permanent sun tan. The sunshine that is significant for you is that which you can bring to the lives of your patients. And that heavenly sunlight is the best neutralizer of the fears engendered in men's souls as they read of the unearthly light that atomic bombs may bring.

Great is your opportunity, and great will be your temptation. Let us not blink that fact. You will be tempted to settle for something much less than evangelistic ardor, even for a large car and a large bank account, and whatever they may symbolize. Now, I have traveled the world and have made a specialty of visiting cemeteries, but I have never found an epitaph that described a man as famous simply because he had possessed much gold. In the cathedral of St. Stephanos in Vienna I read these words on the slab that covered the body of an archbishop: "I was priest, abbot, bishop. Now I am dust, ashes, nothing." With those few staccato notes the archbishop wrote the score of the short and somber song of life. In the country churchyard in England where Gray composed his immortal elegy, I read these lines:

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Awaits alike the inevitable hour.  
The paths of glory lead but to the grave."

The longer I live and the more cemeteries I visit, the more I am convinced that lasting honor and satisfaction come, not by selfishly acquiring either possessions or position, but by unselfishly pouring out one's life in service for God and man. You have received a training that fits you to bring blessing to men; you have stood in the light of heaven, and are prepared to bring light to others. Lest you be overtempted to abandon that opportunity for the gold that you might gain, I leave with you a hauntingly appropriate poem. It pictures an aged Roman soldier. In his youth he had stood guard at the Saviour's sepulcher and had been bribed to keep silent on the glorious events of the resur-

rection morning. He is speaking to a Christian:

"I was a Roman soldier in my prime;  
Now age is on me, and the yoke of time.  
I saw your Risen Christ, for I am he  
Who reached the hyssop to Him on the tree;  
And I am one of two who watched beside  
The sepulcher of Him we crucified.

"All that last night I watched with sleepless eyes;  
Great stars arose and crept across the skies.  
The world was all too still for mortal rest,  
For pitiless thoughts were busy in the breast.  
The night was long, so long it seemed at last  
I had grown old and a long life had passed.  
Far off, the hills of Moab, touched with light,  
Were swimming in the hollow of the night.  
I saw Jerusalem all wrapped in cloud,  
Stretched like a dead thing folded in a shroud.

"Once in the pauses of our whispered talk,  
I heard a something on the garden walk.  
Perhaps it was a crisp leaf lightly stirred—  
Perhaps the dream-note of a waking bird.  
Then suddenly an angel, burning white,  
Came down with earthquake in the breaking  
light,  
And rolled the great stone from the sepulcher,  
Mixing the morning with a scent of myrrh.  
And lo, the Dead had risen with the day;  
The Man of Mystery had gone His way!

"Years have I wandered, carrying my shame;  
Now let the tooth of time eat out my name.  
For we, who all the wonder might have told,  
Kept silence, for our mouths were stopt with  
gold."

—EDWIN MARKHAM,  
"A Guard of the Sepulcher."

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## The Name of God

(Continued from page 20)

they gave to their children. Names of persons in the Bible also became standardized through constant use, but when a name first appeared, it was full of meaning. Such names do not necessarily tell us much about the persons that bore them, but they do tell us much about their parents. For instance, the name *Eliezer*, which appears early in Hebrew history, means "God is a helper." Or consider the names *Elnaam* ("God is pleasant"), *Elpaal* ("God has wrought," i.e., for His people), *Elzaphan* ("God preserves"), *Elidad* ("God is a friend"), or *Eliashib* ("God will restore"). Such names tell plainly that the parents who coined them were trying to express through the compound name their feelings about God and their ideas of His nature.

Consider the name *Elijah* ("Jehovah is my God"). Elijah was born in a time when the

worship of the heathen god Baal was just about to supplant the worship of Jehovah. The apostasy was so great that Elijah thought he was about the only worshiper of Jehovah that remained in Israel. In those days of spiritual crisis, could there be any doubt where these parents stood when they named their son Elijah, "Jehovah is my God"? Elijah's firm stand against Baal worship was no doubt the outgrowth of the convictions passed on to him by his parents. When he challenged the people, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21), his name alone stood as a convincing argument for them to choose Jehovah. Even his worst enemy, Jezebel, could not pronounce his name without saying thereby, "Jehovah is my God."

What pictures are given us of the spiritual fervor and devotion of the parents who first used the names *Jozadak* ("Jehovah is just"), *Jehoshaphat* ("Jehovah judges")!

### The World's Sweetest Name—Jesus

Jesus is the world's sweetest name. God chose it as the name of His Son, whom He sent down to this earth to save men. We do not know what name the angels and the inhabitants of heaven used for Christ before His incarnation. But when He was born in Bethlehem, Mary and Joseph named him Jesus by direction of an angel (Matt. 1:21). Jesus is a transliteration of the Greek *Iêsous*, which in turn is a transliteration of the Aramaic *Yeshua'*, corresponding to the Hebrew *Yehoshua'* meaning, "Jehovah is salvation." *Yehoshua'* is the Old Testament "Joshua." The only references to Christ in the Talmud are in the form of *Yeshua'*.

At any rate, the concept of God as a Saviour is the one that is the sweetest to us, and it is to be kept always in the forefront of our thinking. The servant of the Lord says:

"The wonders of redemption are dwelt upon altogether too lightly. We need these matters presented more fully and continuously in our discourses and in our papers. We need our own hearts to be deeply stirred with these deep and saving truths. There is danger of keeping the discourses and the articles in the paper like Cain's offering, Christless."—*Counsels to Writers and Editors*, p. 80.

Every Christian, from his own experience with his Lord, forms an opinion of God that never comes to others in the same manner or to the same degree. No two Christians have the same spiritual experience. Religious life is not standardized. We should not, like Elijah trying to recapture the experience of Moses on Sinai, try to pattern our inward religious experience after that of another. Elijah did not find God

in the thunder and earthquake as Moses had, but in the still small voice that Moses had not discerned. We too may discover concepts that are new, and better than those of others, or at least that are more meaningful to us. The religious life of each Christian is unique. There is a bond between our Lord and ourselves that only He and we can fully appreciate, for it comes from personal experiences that only the Lord and we have shared. Is this the meaning of the Lord's promise, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2: 17)? This new name, the token of that unique bond between each Christian and his Lord, becomes in a sense his admission ticket into heaven.

Do we want to receive a new name like that? Do we want to be pillars in God's church? Then we must develop an overcoming experience by which we learn to know personally the "God Almighty" of Abraham, the "Awe" of Isaac, the "Champion" of Jacob, the "Holy One of Israel." To know Him as some Hebrew parents did, we must become acquainted with Him as a Helper, a Protector, a Pleasant Friend, a Gracious Supporter, and finally, as Jesus, the Saviour from sin; and this *knowing* must be engraved upon our lives, into the warp and woof of our *doing*. Then only will we be genuine pillars in God's church, and eventually take part in the following episode described by Ellen White:

"Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own 'new name' (Revelation 2:17), and the inscription, 'Holiness to the Lord.' In every hand are placed the victor's palm and the shining harp. Then, as the commanding angels strike the note, every hand sweeps the harp strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise: 'Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.'"—*The Great Controversy*, p. 646.



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# A NEW VISUAL AID FOR EVANGELISM

**I**N THIS issue we are announcing the *Pictorial Aid for Bible Study*. (See page 24.) This represents years of development on the part of Frank Breaden, one of our successful evangelists. It is an evangelistic visual aid designed for personal soul winners. Do you like something different? Here it is—a series of teaching devices, decision-getting charts, arranged in such a way as to build up and hold the interest. It is artistic and inexpensive, and is a “must” for all who want to become more efficient in this delicate art—“the science of all sciences.”

When this project was presented at those great gatherings, the laymen’s congresses in North America, it received an overwhelming response, thousands becoming enthusiastic over the possibilities of this new device.

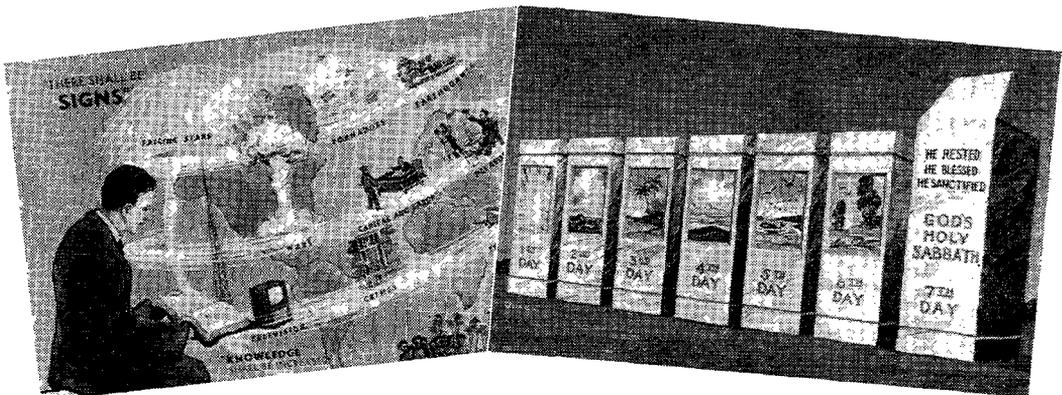
These are days when God is going before us, and every agency that can be used must be used to hasten the message to the ends of the earth and to give us help in sharing our faith with our neighbors and friends. Every evangelist, Bible instructor, lay evangelist, and personal worker will be materially helped by using this teaching aid.

Half a century ago William Simpson

developed something similar to this. It was a chart with movable parts to aid in the teaching of the message, and those who worked with him testified to the outstanding help it was in the minister’s personal work. At that time the messenger of the Lord to this people commended him for his ingenuity and stated that such charts would be used more and more as we neared the end.

Since then, and particularly during the last thirty years, other aids have been developed—stereopticon slides, evangelistic films, black light charts, to say nothing of radio and television. All these have their place; but this simple kit has a place all of its own. We are sure that the experienced and even the inexperienced worker will make increasing use of this kit, resulting in a rich harvest of souls for the kingdom. The evangelist who developed this device we have known for many years, and we have had a part with him in its development. The finished product in the hands of hundreds and thousands of earnest witnesses is the answer to many prayers. May the Spirit of God who we believe gave birth to the idea, now empower those who use it in the presentation of the everlasting gospel.

R.A.A.



Just two of the striking full-color illustrations in this book.



# POINTERS TO PROGRESS

**TIME FOR A CHANGE** SOME ministers are quite satisfied with themselves, but their congregations are not satisfied with them. Some parishioners are delighted with their minister, but not he with them. There are also those many happy situations where there is mutual satisfaction between priest and people. The question is: How long should a man remain in a given district? Should it be until he tires of his congregation or they of him? Many ministers actually prefer a move before their congregations desire it. It requires neither the services of a prophet nor of his offspring to divine that certain lagging district programs are due to the overtaxed "patience of the saints."

E. E. C.

**HERE AT LAST!** OUR long-anticipated *Pictorial Aid for Bible Study!*

It is truly a work of art as well as of utility. Every Bible instructor will want this compact, ring-binder visual aid. Every personal worker, intern, and ordained minister will find constant use for it. It has evangelistic charms. Its charts, diagrams, and decision devices are mainly unique. A group of specialists in doctrinal and prophetic teaching have called to their assistance technicians in manufacturing a practical teaching aid. There is variety, and its subjects are definitely decision-getting. It is produced in the most convenient form. A large sale is anticipated, and an early response is suggested. These will be available at our camp meetings this summer, for our evangelistic-minded laymen have urged that they be included in this wonderful provision. The publishers have been most cooperative in keeping the cost down on this high-class visual aid. See pages 24 and 47 for more information.

It will be of special interest to our Bible instructors to know that the *Pictorial Aid* ringbinder portfolio may become the holder for an additional series of build-up charts and diagrams sometime in the future. As our evangelistic visual-aid needs grow, new appeals for the teaching of our present-truth message will be developed. Some workers may have overlooked the importance of these helps so urgently endorsed by the Spirit of prophecy. Unfamiliar truths require practical illustrating, and we are confident that this excellent device will bring many a new thrill to the teacher as well as the pupils taught. The less experienced worker will soon discover it to be an interest gripper. Those with longer experience will recognize that a combination of various charts lends variety and emphasis in reviewing important points of truth.

Another helpful feature of *Pictorial Aid for Bible Study* is its use in conducting laymen's training classes. The build-up charts and diagrams fit into

our newer Bible correspondence lessons, so popular in our evangelism today. Yes, this visual aid will add new sparkle to our teaching and will prevent ruts and monotony.

While the workmanship on this device is the best to be procured in this price bracket, it may be well for our workers to give some education to our laymen as to its use. Let us suggest that this is a Bible-teaching tool and not a toy for children. It should be handled reverently and by the teacher. Today our willing laymen are trained for efficiency in the use of various Bible study aids, but they look for direction to our workers. Those responsible for the production of *Pictorial Aid for Bible Study* hope that this suggestion will be carried out.

Overseas workers will want to get in touch with their local supply houses for the current price of *Pictorial Aid for Bible Study* in their field.

L. C. K.

**COURAGEOUS MINISTRY** THE times in which we live call for a strong, courageous ministry. "Men of stamina are wanted," men with a character "that cannot be molded or subdued by adverse circumstances."—*The Ministry of Healing*, pp. 497, 498.

In times of crisis there have been those who have stood boldly for God. The witness of such leaders has brought courage and hope in the hour of darkness, and from these tapers, other lights have been kindled. Among these leaders were the Waldenses in the Piedmont valleys. Science and civilization have brought great changes to our world, but God still needs men who "have moral backbone, an integrity that cannot be flattered, bribed, or terrified."—*Ibid.*, p. 498.

The men who lead the Advent Movement through the storms of the last days will have to be real heroes of the cross. May God make each of us that kind of minister.

A. V. O.

**CORRECTION PLEASE** AN EVANGELIST was severely criticized for conducting a baptism as early as the sixth week of his meeting. When the facts were made known, there were some red faces around the circle. Those baptized had completed one of our correspondence courses and were carefully prepared for baptism. Hesitancy to criticize another's method is ever the better way. When the accounts are settled at the great tribunal, it will be discovered that many procedures now smugly labeled "unorthodox" were God-conceived and Heaven-directed. There is some merit in this paraphrased version of an ancient text: "In patience possess ye your tongues."

E. E. C.