

The Ministry

June, 1958

IF ANY OF
YOU LACK
WISDOM,
LET HIM ASK OF
GOD,
THAT GIVETH

TO ALL MEN
LIBERALLY AND
UPBRAIDETH
NOT; AND
IT SHALL BE
GIVEN HIM
JAMES 1-5

HOLY BIBLE

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A. DEVANEY

The Preacher's Prayer

Lord, I ask not that Thou shalt make me great,
Nor that the praise of men should sound within my ears;
But this, that of my life Thou wilt a vessel make
Through which Thy message may be born to banish tears.

I do not ask that men should know *my* name,
Nor that the crowds should throng to hear *my* voice;
But this I ask, that in the vale of tears
Men should find Jesus, and in Him rejoice.

'Tis true, dear Lord, that praise is sweet to me,
And that is why my ministry is weak.
Lord, take my pride, my love of self, and free
My life of sin: this only would I seek.

Then, Lord, infill my heart with Spirit power;
And hide my face behind the Saviour's own.
Let His sweet voice be heard; and use my tongue
That words of life may everywhere be sown.

—E. E. Hulbert
Calabar Mission, Nigeria.



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Our Cover

THIS granite marker, which stands on the lawn of the Buck Memorial Library at the Illinois Wesleyan University, symbolizes the vital influence of the Bible as the great teacher of men.

God's Holy Word has ever been the center of Adventist faith and preaching. Only as we take Christ as our Alpha and Omega and the Bible as our divine authority, can we provide the church with the leadership these times demand.

Photo by Keystone.

The Qualifications of Leadership

THEODORE CARCICH

President, Central Union Conference



GOD uses men to carry on His work on earth. Sacred history is replete with their leadership exploits. In every significant Biblical event there was a bold leader and a given task.

Look them over: Noah and the Flood, Joseph and the famine, Moses and the Exodus, Joshua and the conquest of Canaan, David and the unifying of a nation, Elijah and the apostasy, Ezra and Nehemiah and the restoration, Peter and Pentecost, Paul and the Gentile world, and many others.

Men they were, but leaders also. The rank and file of the church in their day accomplished much because they followed the lead of exceptional men. When such leadership was missing, the great church organization slowed down and finally ground to a halt. When leadership was restored, the church moved forward to mighty victories and glorious conquests.

God needs such men today. Every phase of His work requires guiding hands, hearts, and minds. The church stands poised on the threshold of its mightiest achievements, waiting for leaders to lead.

It is a mistake to assume that leadership is a quality confined to high office. A man possessing a leader's qualifications does not need promotion to high office in order to demonstrate his ability. He will manifest it in any position, be it high or low.

No sadder spectacle can be found than that of a person planning and scheming for a high position in order to be termed a leader. Little does he recognize that the position is powerless to endow him with the qualifications that his maneuverings eloquently testify he does not possess. Experience teaches that promotion adds nothing to a man, but merely transfers that which he already has.

Leadership does not mean domination. The world is filled with little men who want to be dictators. The Christian leader is different. He seeks constructive activity

by inspiring and leading others toward a beneficent objective.

Just what are leaders made of? Besides being very much like the rest of us, they have standards and characteristics by which they judge themselves, and by which they are willing to be judged. They raise their aim, both for themselves and the group they lead. They develop with energy their own knowledge and skill so as to reach the standards they have set. This is how they get out in front and stay there.

What are the standards and characteristics that mark a leader in God's church? Rather than ponder over human speculation, let us study the list the servant of God sets before us:

In order for a man to be a successful minister, something more than book knowledge is essential. The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications, no man can be inferior; instead, he will have a commanding influence for good.—*Gospel Workers*, p. 111.

Since none wish to be classed as "inferior," and since all desire to "have a commanding influence for good," it would be well to briefly analyze the qualifications for successful Christian leadership.

Consecration

Consecration is the first and prime requirement for leadership. All others are important, but none supersedes this one. Its priority in the listing is not accidental. If a person lacks consecration, he can still be a leader, but not a *Christian* leader. Consecration gives spiritual emphasis and direction to all other qualifications.

There are many definitions of consecration, but none better than this one:

Christ brought His desires and wishes into strict abeyance to His mission. . . . He made everything subordinate to the work that He came into this world to accomplish. . . . The same devotion, the same consecration, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants.—*Ibid.*

Obviously, this degree of consecration calls for more than lip service. It is exacting. It costs much in strict self-discipline. It involves restraint, control, and moderation at all times and in all places. It means avoiding not only evil but even its appearance, or anything that would cause a brother to stumble.

Why is it necessary for leaders to submit themselves to a stricter discipline than is expected of others? Simply because those who are first in place must be first in merit, as God counts merit. They are leaders because they themselves have learned the art of obeying. Their prompt and willing obedience to God makes it easy for them to win and hold the confidence of their followers. They are all they expect their people to be. That is why they are respected and followed.

Integrity

A leader is not only true to God, but also to himself, his family, his church, and his fellow men. Possessing integrity, he is a man of moral soundness, honesty, free from corrupting influences, strict in fulfilling contracts and agreements, and prompt in discharging assigned duties.

Above all things, he is a man you can depend and count on. In a crisis you know where he stands. He is, as a hunter said of his companion, "the kind of a man to go tiger hunting with in the dark, because you can always reach out and be sure he is there."

In matters of finance a leader will deal strictly and honestly with denominational funds, and with those who come to him seeking counsel regarding the disposition of their funds. Never once, either by hint or suggestion, will he infer any personal advantage.

He will studiously avoid channeling into his own pockets any funds intended for the Lord's treasury. Any temptation to profit financially from his position as a leader he

will strenuously resist. He will direct to the conference officials those who wish to give or will their means to the Lord's cause.

All of his dealings with denominational finance will always be directed by the following counsel:

To every laborer I would say, In all your official duties, let *integrity* characterize each act. All tithes, all moneys entrusted to you for any special purpose, should be *promptly* placed where they belong. Money given for the cause of God should not be appropriated for personal use, with the thought that it can be replaced later on. *This the Lord forbids.—Ibid.*, p. 141. (Italics supplied.)

Intelligence

Someone has said that "the wisest in counsel, the ablest in debate, and the most agreeable in commerce of life, is the man who has assimilated to his understanding the greatest number of facts."

Should not this be true of preachers in regard to the work they are called to do? First, and above all, we are preachers of the Word. In this we are to be intelligent above all other men.

Men will forgive us our other deficiencies, but not our poor preaching. They do not expect us to be psychiatrists, physicians, or statesmen, but they do demand that we be able preachers.

And why not? Doctors are expected to practice medicine intelligently. Farmers are expected to farm successfully. Businessmen are expected to conduct their businesses profitably. If, as preachers, we expect other men to be intelligent in their business, should they not expect the same of us?

In addition to growing in Biblical knowledge and preaching ability, a leader will keep himself informed as to the church's objectives and progress. He understands the relationship of church to conference, conference to union, and union to the General Conference, besides understanding his personal relationship to those around him, above him, and under him. This knowledge

SUCCESS

☛ EVERYONE wants to succeed in what he is doing. To some, success is comfort, position, recognition, wealth, influence, popularity. To others, it is character, earnestness, a sense of consecration. Real success is the success of service—the kind of service which is a revelation of the character of the one who gives it, a kind of service which achieves character, a kind of service which is given by one who reveals in his life an enthusiasm for people and a recognition of the spiritual essence of each one.

When one gives the maximum of service of which he is capable and gives it spontaneously and in a true Christian spirit, he has obtained success. In terms of this definition, may each one . . . be successful.—From *The Medical Evangelist*.

keeps him from being inflated or deflated, overconfident, or discouraged.

Likewise, his understanding of the Scriptures, the Spirit of prophecy, and denominational policies keeps him not only in proper and consistent methods of conducting his work but also helps him maintain the unity of the church and faith. To him

He stands best who kneels most.

every phase of the work is an important part of the whole.

As a capable leader he does not flounder around in confusion when something goes hard or when he meets a problem. He knows what to do, how to do it, and when to do it. So rather than creating excuses, he brings about a solution.

There is no substitute for consecrated intelligence when confronted by a problem or apparent failure. Prayer and faith are indispensable, but they are not substitutes for the intelligence that God expects us to use when confronted by the unexpected. Somewhere I have read that "quality is never an accident. It is always the result of intelligent effort."

Industry and Energy

Failure is the only thing that can be achieved without effort. All other things cost in time, sweat, and tears. A strong will, a settled purpose, accompanied by hard work, can accomplish almost anything.

Success is not a question of size, looks, race, or prestige, but of making continuous efforts. How many times has a man thrown up his hands when a little more effort would have brought results. We quit too soon. There is no failure except in no longer trying. There is no defeat except from within. And there is no really insurmountable barrier except our own lack of purpose and determination.

Young leaders aspiring to leadership would do themselves a favor by facing up to and tackling hard assignments. One is tempted to question the future of a college or seminary graduate who applies for employment with a list of conditions spelling out how little he should do, how much he should be paid, and when he should be promoted. Somewhere along the line he

missed a vital training; namely, in the application of thought and energy to hard jobs.

Of course, there are always some features to any work that are disagreeable, but it would be well to engage in it for no other reason than that we would rather not do it.

There are many people in the world today who detest getting up at six o'clock in the morning, but who must in order to earn a living. They simply have no choice in the matter. There are others who would rather stay home and rest, but they must get out to the farm, shop, or office in order to support their families. Toil is their lot.

Toil is the law of life. God so ordained it. Preachers and conference workers are not exempt from toil, for by toil comes bread, security, and success.

There is no power on earth, no school or college, and no conference committee that can take a lazy man and mold him into a leader. Leadership and self-advancement are still powered by one's own initiative and perseverance. A man has to do his own growing, even in these days of mechanical wonders.

Leadership not only accepts responsibility but sees it through to a successful conclusion. It means taking an assignment at a workers' meeting and then using God-given strength to fulfill it. It means that the worker has trained himself out of the fear of making mistakes or failing. His church or department leads, because he has leadership attitudes.

We read:

Whatever your work, do it with exactness, with diligence; overcome the inclination to seek an easy task. . . . Many become inefficient by evading responsibilities for fear of failure. . . .

Man can shape circumstances, but circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments with which to work. We are to master them, but should not permit them to master us.

Men of power are often those who have been opposed, baffled, and thwarted. *By calling their energies into action*, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God, and for that firmness which develops power. —*Ibid.*, pp. 291, 292. (Italics supplied.)

Do we wish to succeed? Well, let us stop

A depression is a period when people have to do without what their forefathers never had.

talking about success and go to work! In the brief time allowed us on earth we must apply ourselves with a zeal and fervor that to the unconverted seems like insanity. There is no other way to get ahead and stay there. There is no other way to lead.

Tact

We have come to the last qualification in the list. Its place on the list is not accidental. A worker may have consecration, integrity, intelligence, industry, and energy, but if he lacks tact, he is like the cow that yields a good bucket of milk and then kicks it over with a thoughtless swing of her leg.

Like a lubricant, which reduces friction and wear between meshing gears, tact reduces friction and wear between people. Since leadership means leading people, tact is essential in a leader's make-up. At its highest peak, leadership consists of getting people to work for you when they are under no obligation to do so. To achieve this calls not only for the force of character but also the courtesy and tact to inspire a following.

Many a worker has neutralized his otherwise excellent efforts by a lack of tact. Who among us cannot look back and see where some good common sense might have saved us many a headache and headache? Our success might have been greater had we heeded this counsel of God's servant:

Tact and good judgment increase the usefulness of the laborer a hundred-fold. . . . The religion of Jesus softens whatever is hard and rough in the temper, and smooths whatever is rugged and sharp in the manners. It makes the words gentle and the demeanor winning. . . . Christianity will make a man a gentleman.—*Ibid.*, pp. 119-123.

Here is the most subtle challenge to the man in authority over others. The challenge constitutes being firm yet kind, of steering a wary course between keeping a finger in every pie and yet seeing that the job is done, of dictating the details and yet slackening the reins enough so that the subordinates may learn by experience, even at the risk of making mistakes.

The more dynamic the leader, the more he needs to control the irritability that arises in him when projects are delayed, thrown off the track, or botched. He needs

to seek patiently the reason for the failure, listen carefully to ideas for improvement, and then get the people back to work again with enthusiasm and relish.

A leader who rides roughshod over his people and does not take the time to listen, to explain, and to gain their support pronounces thereby his lack of leadership. He refuses to hear his people's side of the question because he fears they may prove to be

Life is too short to be little.

right, and thus cause him to lose face. His tyrannical manner provokes dissension and soon he loses the confidence and support of his followers. At such a time the conference committee is usually called together to consider his successor.

Much more successful is the tactful leader who approaches his job in the spirit of a coach. He kindles interest, teaches, aids, corrects, and inspires. He seeks the special talent of each church member and puts it to work. He has no favorites or cliques, but treats all fairly and equally. He suppresses his own ego, gives credit where credit is due, and encourages individual and collective progress.

Good judgment makes it imperative that he make known to his subordinates just what he plans to do, how to do it, and when to do it. His people have a clear notion of what is to be done and what their particular part of the task is.

It is said that Lord Montgomery, as commander of the famous Eighth Army of World War II, made it a rule that the plan of campaign was known not only to the general staff, but also to every common soldier. Thus he created a sense of mutual effort directed toward a specific goal, and consequently won his battles.

We, too, have a plan of campaign outlined by God in Revelation 14:6-12. God now calls for us by our consecration, integrity, intelligence, industry, energy, and tact to lead an informed and dedicated people into the completion of the gospel task. "God desires that the receivers of His grace shall be witnesses to its power."—*The Desire of Ages*, p. 826.

The battle is certain, the conquest sure. Let us lead!

When an optimist gets the worst of it, he makes the best of it.

Men to Match My Mountains

W. HOMER TEESDALE
President, Home Study Institute



SEVENTH-DAY ADVENTISTS have always manifested much zeal in promoting a great cause, in serving an essential organization, in developing an important institution or in standing by a prominent leader. This manifold devotion has produced phenomenal results. The movement has developed beyond the expectations of many.

In the emphasis on a work to be done throughout the big, wide world there is a risk that the church member and his unique contribution as an individual be overlooked. In his dedication to a great cause and its parts he himself can lose his essential identity. On the other hand, a sincere devotion, like a great treasure in an earthen vessel, can transform the possessor and make his life iridescent and glorious.

The philosopher may insist that the universe exists for the individual only as his mind is conscious of its existence. In unconsciousness the man comprehends nothing. "The dead know not any thing" (Eccl. 9:5). Since consciousness of the universe and its activities about the man are so important, he himself does not lose all value as an identity. If he makes a worth-while contribution to a cause, it will be the greater when he becomes alert to his opportunities and offers deliberately his unique gift to it. This attitude will increase the pleasure and magnify the privilege of being even a small part of a cause much greater than the man himself.

There were times in history when the individual as such counted for less. In the days of ancient Israel, pagan tribes often offered chosen children in fiercely burning fires to appease Moloch. Later and annually the Aztecs selected the finest young warrior of their tribe for a living sacrifice to the sun-god. At Verdun alone in World War I the French laid 200,000 of their best on the altar of the god of war. The Germans vainly sacrificed 300,000 at that same place. In World War II many a Japanese pilot

in his devotion to emperor and empire stepped into a plane alone and sacrificed both himself and the plane in an all-out effort to win the war.

Importance of the Individual

In the life and teachings of Jesus, the individual is the object of His love and sacrifice. The Father so loved the world that He gave His only Son, that whosoever, as an individual, should believe in Him should have everlasting life. Had there been only one sinner, Christ would have died to save him and to vindicate the Father. That makes the individual of tremendous importance.

In the parable where Jesus compared Himself to a man taking a far journey He gave to every man his work. The talents were distributed "to every man according to his several ability" (Matt. 25:15). Each man was held to a strict accounting. When the shepherd of the one lost sheep found it he called his neighbors to rejoice with him, and Jesus said there would be joy in heaven over one sinner that repenteth (see Luke 15:7). The prodigal son was such an individual.

On many an occasion Jesus spoke to a multitude, but His power centered in the fact that He spoke directly to the individuals composing the multitude. His words went direct to the heart of the man before Him. When the Pharisees sent officers to apprehend Him all the men could say of that great individual was "never man spake like this man" (John 7:46). Ellen G. White said in explanation: "Never man lived as He lived."—*Ministry of Healing*, p. 469.

The disciples came to Jesus as individuals, as all men must do today, received instruction fitted to their particular needs, and wrote their own unique accounts of His life and ministry, with a few details differing enough to cause critics perplexity. Even the Lord of glory, the greatest individual in all history, said to these individualistic disciples, "I can of mine own self

do nothing" (John 5:30), and cautioned them that without Him they could do nothing (John 15:5).

Individual's Distinctive Contribution

The individual has not only the high privilege of being a distinct person and having a unique personality and character, but he has a particular task that distinguishes him from the crowd. He may be moving in step with the beat of a drum that no one else hears. It may sound a martial tone that sends him into contest and struggle, or it may soothe with its gentle, melodious notes.

Others may be content to step with the uniform tread of regulation and system. He hears the call to investigation and experimentation on his own. As a result he may uncover a new way or open channels of thought for many later to travel. No one should condemn him for what may appear to be irregular or awkward. He can be in step with the drum he hears.

Elaine V. Emans in her "Unwritten Registry" grants range of choice, latitude as well as longitude, for the distinctive character and work of the individual.

Each, for his own remembering, has a list
Of lovely things, and yours may be unlike
Mine as the day from night: a river kissed
By sun is in my own, a flaming spike
Of hollyhocks may be in yours, while snow,
Light-swirling but persistent, is as fair
To me as music. You have hours that glow
Jewel-like and exquisite, and I have rare
Mornings and afternoons and midnights, too.
You've loved a city you cannot forget,
And I a hill and wood in April; you,
Bird song and voices I've not known. And yet
My list is strangely similar to yours:
Each warms the heart, and comforts, and endures.

At a college chapel hour many years ago a distinguished guest was presented by the president. He was an authority on the Moslem world of that day but mentioned the field of his own missionary record only incidentally. His topic for the students was "The Price of Leadership." The president emphasized the importance of the words spoken by having them recorded. Excerpts

of the address were printed in the campus paper.

Loneliness a Price of Leadership

Part of the price of leadership, Dr. Zwemer said, was loneliness, an experience the uninitiated would hardly associate with the great whom they always picture as surrounded by a multitude of enthusiastic, loyal supporters. But men like Winston Churchill and President Eisenhower at times must face some issues alone and make their choices, facing the consequences whatever they may be, and accepting whatever may come as something for which they must assume full responsibility. There is a certain degree of majesty in standing out there apart from the crowd, but it takes strength, courage, and wisdom to do it well.

Not far from the massive walls of old Sterling Castle, made famous by the Scots who fought against the English armies that would subject their land to foreign control, stands a delicate doorframe of stone. The castle that once adorned the hillside disappeared long ago, but this lace-like doorway that must have provided passage for some Scottish chief bears a few thought-provoking words. The storms of centuries have not altogether effaced them. There, carved in quaint spelling, is the thought of the knight of the castle: "The moir I stand on oppin hitht my faults moir subject are to sitht." Out of the past comes the solemn thought that leaders as individuals cannot escape critical analysis.

Men to Match My Mountains

Over another doorway, this one on the capitol grounds of Sacramento, California, are the words, "Bring me men to match my mountains." To any who know intimately the great rugged Sierras, those words have significance and challenge. The poet prays that men would arise equal in strength, independence, and majesty to their tasks and responsibilities. What better prayer can the members of the church offer than that God would continue to give to the greatest of causes, in the future as He has in the past and the present, men to match

NICE CHRISTIANS

¶ A LITTLE girl who had been spanked by her mother, scolded by her aunt, and bossed by her big sister came to her bedside prayers with real pathos in her voice and said, "Dear God, please make the bad people good, and won't you please make the good people nice?"

the mountainous tasks and opportunities before this people?

What one says is of less importance than to whom it is said, and yet as Emily Dickinson wrote, "A smile so small as mine might be precisely their necessity." Whatever is uniquely individual has value distinctive and necessary. To withhold it would be to deny the world something that may never be again available through anyone. With Jesus enthroned in the life, the individual may not become a genius, but so long as Jesus is on the throne it is certain the person can no longer be just ordinary.

No greater, more compact summary of character and work standards can be found than that given by the Great Teacher in the Sermon on the Mount. Hearers of the words are not enough. Men must be doers. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7:24). On the contrary, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (verse 26).

Moreover, "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). And to His hearers what could have been suggested that would have had more weight than the law and the prophets? Jesus Himself came to fulfill the law and to interpret it. He was the object of many prophecies.

As important then as the individual and his unique personality are, no one can escape the particular work that he alone can do. If he becomes a doer and not merely a hearer of the principles presented in the Sermon on the Mount, he will build a structure that will stand the storm; he will think of others and make room for their individuality and their work.

Jesus' Regard for the Individual

Jesus demonstrated His love for the individual by recognizing him in the parables, by preaching to him in the multitude, and by dying for him. He must have loved him with a supreme love; He gave His own precious life for him.

How much He regarded the individual is illustrated in His description of the scene where He sits upon the throne of judgment and all the nations are gathered before Him. Two great groups develop, one of

sheep on the right, the other of goats on the left. The separation is clear and distinct and it is based upon unexpected standards.

To those on the right He says, "Inherit the kingdom prepared for you" (Matt. 25:34). The condition of inheritance is simple: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and

God speaks to me
In my mind.
He speaks and says,
"Be good, be kind."

—Anonymous

ye visited me: I was in prison, and ye came unto me" (verse 35).

When they expressed their surprise at the reward, the King said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). The emphasis is on the treatment of unknown individuals, whom He definitely recognizes as His own and claims as heirs of the kingdom.

Looking at Yourself

A few years ago a book of some personal value was written with the title *Take a Look at Yourself*. It was well received and the author wrote *Take Another Look at Yourself*. There are many people who look too much in admiration at themselves. There are others who can find nothing good in themselves. Most people can profit from taking a detached view of themselves now and then. Some may conclude that they have already seen too much of themselves, as did the first Elizabeth of England who on an occasion had all the mirrors removed from her palace.

When Boswell, the biographer of Dr. Johnson, first saw Wilberforce he contemptuously looked upon him as being no larger than a small shrimp. After he had heard convincing arguments for the abolition of slavery and the slave trade throughout the British Empire and had come to know that stalwart statesman, Boswell acknowledged that Wilberforce had grown in size to that of a great whale. Rarely is it safe to form hasty estimates of strangers.

But sometimes men grow up in an eagle's environment and behave like sparrows.

Individuals, met on earth's highways of thought and action, seem to assume contrasting attitudes toward themselves. Some are consumed by a feeling of inferiority; others seem to find so much good in themselves to talk about that nothing else receives attention. The contrast for these fragments of society is presented in the following poem by Emily Dickinson:

I'm nobody! Who are you?
Are you nobody, too?
Then there's a pair of us—don't tell!
They'd banish us, you know.

How dreadful to be somebody!
How public, like a frog
To tell your name the livelong day
To an admiring bog!

Sometimes the individual overlooks value of transcendent importance. Isaac Watts, the great hymn writer, put it clearly in his famous lines:

Were I so tall to reach the Pole,
Or grasp the ocean with my span,
I must be measured by my soul;
The mind's the standard of the man.

Ellen G. White added a word that broadens the description by saying, "The cultivated mind is the measure of the man."—*Testimonies*, vol. 4, p. 561.

A Better You

"Your task—to build a better world," God said.
I answered, "How?
The world is such a large, vast place,
So complicated now.
And I so small and useless am,
There's nothing I can do."
But God in all His wisdom said,
"Just build a better you."

—DOROTHY R. JONES
in *P.E.O. Record*

Aside from Jesus, the founder of Christianity, the greatest individual in that youthful and growing organization dared to say to the Corinthian church, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Only a person sure of his relation to Christ and worthy of following would venture such a bold invitation.

Individual Commitment to a Cause

For an individual to count positively and constructively for a cause as did the apostle Paul, he must have a clear idea of its importance and of his relation to it. He must be a man so thoroughly convinced of the quality of the cause and its worth as an object of sacrifice that the world cannot move him from his convictions. Such individuals must be counted in a crowd. They cannot be overlooked in the history of the world or of the church. How much they count is determined by the amount of the genuine values they have.

After Lincoln had been elected president he warned an audience of fellow citizens that he was only one American but that 30 million other Americans should become concerned about the safety of the Union and about their own liberties. As great a leader and individual as he was, the task was not for him alone. In unity there would be strength.

Such individuals owed much to other men of their time. In the very beginning Adam learned that it was not good for him to be alone. In the time of the potent Roman armies and the early Christian church Paul wrote that "none of us liveth to himself, and no man dieth to himself" (Rom. 14:7). Rome was a power to be feared so long as the individual soldier was obedient and yielded his might to the legion of which he was a part.

When Xerxes moved with his Persian host, estimated by credulous historians at one million, against the Greeks in 480 B.C. he counted his numbers of equal value, man for man, to the force opposed to him. Many of the host were not soldiers at all, only camp followers. But the individual soldier in the phalanx of Leonidas was many times the equal of the best of the Persians.

At the narrow pass of Thermopylae three hundred Spartans and about a thousand allied soldiers, opposed the Persian host. For two days the Greeks hurled the ablest of the enemy from the pass. Only treachery that led their enemy to the rear of these noble defenders of their homes accomplished what a frontal attack could not do. Teamwork had been more than a match for numbers.

Dr. Ribbands of Cambridge University writes in the annual report of the Smithsonian Institution of some experiments he

Grief can take care of itself. But to get the full value of joy, you must have somebody to divide it with.—Mark Twain.

performed with honeybees. A marked bee was trained to sip from a glass tube containing sugar. A radioactive solution was substituted and results were checked with a Geiger counter.

When the radioactive bee returned to the hive he shared his sugar with the other bees in the hive. This sharing was a random affair. In fact it was found that all the bees in the hive seemed to share every incoming bee's particular load of nectar. They all had the same diet and, strangely enough, acquired a common odor. This odor became a scent language of communication for all the bees in that particular hive. By it the bees recognized raiders from other hives and expelled them, at least when food was scarce. For them better sharing meant better defense. The experiments seemed to establish the same facts for all hives of bees.

Sharing With Others

Christ would have the members of His church share generously the good things they receive from Him. They too can learn a common language of recognition and defense. As requested in the prayer of John 17, when His followers are united, men of the world, too, will understand that language and know that the Son has really been sent by someone who loves them greatly. The individual cannot escape the responsibility of adding his forces to those of others in a great cause.

America had been affected by the first world war but was not yet in it when President Wilson gave an address in Pittsburgh. In it he spoke these significant words, words that, with only a slight adaptation, should mean much to the members of a world church. He said: "America is not anything if it consists of each of us. It is something only if it consists of all of us; and it can consist of all of us only as our spirits are banded together in a common enterprise."

To every man is appointed a particular work. That makes him distinct among all other men. His reward at least will be "according as his work had been." He cannot escape responsibility to the "least of these my brethren." He not only hears the sayings of Jesus but goes forth as a doer, and

putting them into practice, builds on the rock that withstands the storm.

He ceases to be just an ordinary person. He "is endowed with a power akin to that of the Creator—individuality, power to think and to do."—*Education*, p. 17. Being an individual, as was each Spartan under Leonidas at Thermopylae, he, like those Greeks, unites his strength with that of others to become part of a mighty defense or of a conquering force.

He develops a becoming fearlessness and self-confidence that makes him a force in the cause he accepts as his own. He dares to open new doors and cross high thresholds into unexplored but conquerable areas of thought and achievement. The final assessment of his worth will be determined by the imponderable forces that have surged through his mind and heart and possessed them.

Ten Reasons Why Every Christian Home Should Have a Family Altar

1. Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

2. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes that may fall to your lot.

3. Because it will make you conscious throughout the day of the attending presence of an unseen divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. Because it will sweeten home life and enrich home relationship as nothing else can do.

5. Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof, and so determine very largely the eternal salvation of your children.

7. Because it will exert a helpful hallowed influence over those who may at any time be guests within the home.

8. Because it will powerfully re-enforce the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

9. Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. Because the Word of God requires it, and in thus obeying God we honor Him who is the Giver of all good and the Source of all blessing.

—William E. Biederwolf

SEMINARY -- Enriching the Ministry



With the World Field in a World Task

EDWARD HEPPENSTALL

Professor of Christian Philosophy, SDA Theological Seminary

THE writer recently returned from directing an extension school for the Australasian Division. Ninety-two workers from various parts of this division field came in for an eight-week study course. If much is demanded from the student, still more is expected from the teachers. This becomes apparent from the very nature of the case. Men fresh from the firing line of some of the most dynamic missionary and evangelistic areas in the world bring an expectancy and a vibrancy that brooks neither dry formalism nor mediocrity.

It is in this light that this article ventures to set forth the responsibility and purposes of the Seminary to the world field. The professional training and instruction of Adventist workers around the world by means of the Seminary Extension School is both challenging and difficult. Obviously, adequate instruction for workers from all fields of service is not easily provided according to some set pattern. As I seek to evaluate these eight weeks' experience, a fourfold purpose is indicated.

1. The Seminary's first objective is to teach a thorough Biblical theology.

There is a sense in which the task of the Seminary resembles that of the pioneers of this movement. Seventh-day Adventist theology is being brought more and more into the spotlight of world investigation and criticism.

"A little learning is a dangerous thing; Drink deep, or taste not the Pierian spring." One of the great perils of the minister is his superficial knowledge of the Word of God. Any tendency to take refuge in the thought forms and theological patterns and techniques of other men is not only to confess personal ignorance of and interest in the Bible but to show dependence upon external formulas without personal conviction and dedication. The purpose of the Seminary is

to explain and interpret Bible truth as clearly, thoroughly, and convincingly as possible.

One of the great blunders easily made is to put theology into a secondary category as distinct from evangelism. A vague or static conception of the truths of this great message has no ability to command the loyalties and hearts of men and women. Today as at no other time since 1844 do men need to be taught clearly what this Advent message affirms. People do not want a mere memorization of texts or dogma. Therefore Adventist Biblical theology and exegesis must be given a place of primary importance. It must be taught so convincingly that men may believe and be prepared for the final movements in this world.

2. The Seminary's second responsibility is instruction by a certain type of teacher to certain types of students.

It is said of Jesus, "He taught them." When a teacher of the Bible becomes a mere intellectualist or theorist, he no longer teaches—he lectures. He talks about many facets of his particular area of study and gives out many facts. But he changes no lives, provides no vital answers to personal problems, redeems no hearts. Christ never assumed that knowledge alone would meet the needs of men. Christ did not seek casual discussion and theoretical comprehension, but vital decisions.

The Adventist faith and beliefs are best taught by men and to men whose lives have the victorious and divine quality. God taught this supreme truth in the Incarnation of His beloved Son. The best way to teach men about God was to send God to the earth. The greatest teachers and preachers are always the men with the power to lift up the lives of men to God because of the contagious divine power that shines through. The Christian teacher's greatest tech-

nique is in what he *is* rather than in what he *knows* and *says*. Many a man in despair over some point of doctrine that he may not understand, seeing the radiance of a true Christian life, finds new hope for the redemption of his own life and that of others.

The justification of all seminary instruction is greatly strengthened by the teacher's and students' identification with the great affirmations of the third angel's message.

3. To secure personal and total commitment to God and this last message to the world.

It is easy to become critical of the church and of the organization in our time. But as one listens to the faithful workers from the front line, one thing becomes crystal clear—the difference this message makes in the lives of men who commit themselves to it.

There is no such thing in a Seminary such as ours as good teaching of the Biblical and theological content without regard to the way in which such content is to be used in the actual ministry. This may seem like a hard saying. But it is so easy to take for granted that the dispensing of thought forms in the classroom is all that needs to be done.

Each evening of this Seminary Extension School in Australia we met in worship. The services were led by the students themselves. Many of these workers came from isolated areas and mission stations in the South Pacific. They brought a personal radiance of experience with God that was deeply spiritual and impressive. Here were men who had learned in the most trying and hazardous situations the power of prayer. And it should be noted that the extension school where the program of study strikes the deepest is where men—teachers and students—have learned by practice rather than argument the meaning of prayer.

However, everywhere there are forces and pressures in the public, institutional, and academic life of the ministry, which discourage moods of meditation and contemplation. To be able to resist these forces requires exceptional personal fortitude. The development of spiritual insight and fellowship with Christ requires self-discipline beyond our usual programs of religious learning and activity.

There needs to be more encouragement to independent spiritual orientation. There need to be places and times of quiet and withdrawal where there is likelihood of the deep movings of the Spirit. The difficult resolve and commitment to "be still, and know that I am God" takes place not by chance or accident, but by high and deliberate intent and conscious effort. Our Seminary needs more and more to inspire this intent and discipline, for only in this way can men become truly dedicated to God's great program for the church and the world.

4. Another important function and purpose of the Seminary Extension School is to make men more evangelistic.

The mission and evangelistic record in the Australasian Division is not surpassed anywhere in our world program, and is rarely equaled. Decisions for Christ and the Advent faith are a very real thing. Campaigns in several large cities have registered in each case more than two hundred converted and baptized souls.

Evangelism is the presentation of the truth by both word and deed, persuading men and women to believe in Jesus Christ as Lord and Saviour, to give their lives in service to the everlasting gospel.

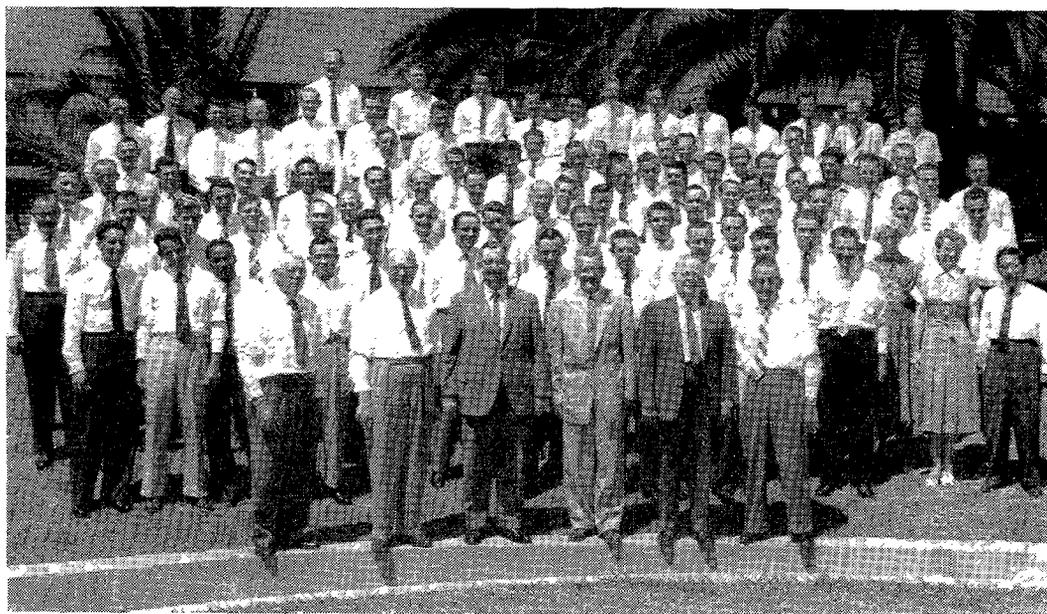
Effective Seminary teaching never takes place in an intellectual or experiential vacuum, but always in a vital relation to God and Christ and to the world of lost souls. It is not always easy for us as Christian workers to do justice to this great truth.

No one should tamper with the eternal destinies of other lives who has not a clear insight into the sanctity of those lives in the sight of God. Only in a spirit of deep concern and reverence for the souls of men are people helped toward spiritual strength and redemption.

All of us know that we tend to use knowledge in a way conditioned largely by the form and manner in which the knowledge comes to us. If it reaches us in neat theological bundles, in logical or chronological arrangement (which is all to the good), but not in experimental and psychological meanings, the material tends to be sterile as far as life is concerned. It is the serious aim of the Seminary to make its students and workers fully literate theologically and Bib-

OVERCOMING THE LAWS OF NATURE

☞ PRAYER is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature"; the occasions on which prayer has dramatically done this have been termed "miracles." But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.—ALEX CARREL.



Faculty and student body of Seminary Extension School, Australia: Front row, left to right: George A. Currow, registrar of Australasian Missionary College and of the Extension School; E. E. White, president of Australasian Missionary College and associate director of the Extension School; Melvin K. Eckeroth, then professor of Evangelism and director of Field Work, SDA Theological Seminary; Edward Heppenstall, professor of Christian Philosophy, SDA Theological Seminary; Arthur L. White, instructor in Prophetic Guidance and secretary of the Ellen G. White Publications; and E. Gordon McDowell, educational secretary, Australasian Division and associate director of the Extension School.

lically, and at the same time to make clear and vital what such content is to perform in evangelism, in the winning of individual souls.

Winning people to the Adventist faith is not the mastery of mere Bible content and doctrine as such. The central point is to lead men to decide for Jesus Christ. There must be a decision that one is now accepting Christ as his Lord and Saviour; that from this point on, life is committed to Christ and is becoming organized around this new center. All other loyalties must be judged by this and subordinated to it. The Seminary aims to make this knowledge clear to all its students as a basic prerequisite to effective evangelism for others.

If the Seminary program of instruction is to make men savers of souls unto life eternal, they must learn to use the best methods and techniques; but more important is who and what the gospel worker is. This has far-reaching consequences for the church and for those who hear him proclaim the good news. The Seminary is convinced that successful, lasting evangelism is predicated upon the evangelistic spirit and interpretation within the very teaching program itself. Such a spirit is not only taught but caught, in the very fellowship offered through the medium of the Seminary program.

It is the writer's conviction that the realization of the purpose for which the Seminary was organized can best be achieved within the four-fold purpose outlined here. The ultimate test rests with the type of teachers, students, and graduates as mediums through which the Holy Spirit can fulfill God's purpose in these last days.

The Master's Touch

In the still air the music lies unheard;
 In the rough marble beauty hides unseen:
 To wake the music and the beauty needs
 The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand;
 Let not the music that is in us die!
 Great Sculptor, hew and polish us; nor let,
 Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!
 Let there be naught unfinished, broken,
 marred;

Complete thy purpose, that we may become
 Thy perfect image, O our God and Lord!

—HORATIUS BONAR

Seminary Extension School in Australia

F. G. CLIFFORD

President, Australasian Division

FOR the first time an extension school of the Theological Seminary has been held in the Australasian Division. It opened on December 8, 1957, and the closing exercises were held on January 28, 1958. More than ninety workers from the younger age group were sponsored by their employing organizations. A high spiritual and scholastic tone was maintained throughout. The students were deeply conscious of the benefits and blessings conferred upon them. Satisfaction with the school was expressed by the student body, and by responsible officers of employing organizations.

The school provided opportunity to revive the study habit, which is so vital to an efficient ministry. It also provided for the acceptance of methods and procedure leading to larger, wider evangelism. We are confident that those who were privileged to attend will render more efficient service, and see larger fruitage for their labors.

Perhaps no better evaluation of the school could be given than that provided by one of the students, Pastor W. R. L. Scragg. He writes as follows:

"From the very first morning the tone of the Theological Seminary Extension School held at the Australasian Missionary College, Cooranbong, was marked with a deep and earnest desire to come to know Christ more intimately. Setting the keynote for the school, its director, Dr. Edward Heppenstall, professor of Systematic Theology, challenged the students with the concept of the world, the church, and individuals waiting for the love of Christ. Despite the emphasis on study and reading and, finally, examinations, this note held to the closing exercises, when Dr. Heppenstall again challenged the students to cling to the central truths and meet the great need of the hour with consecrated work and study.

"Attending the school were students from all conferences and from each of the union missions. Old friendships were quickly re-established among the men as they found comrades from college days. New friendships were formed as names known from reports in the *Australasian Record* became personalities. What a privilege for each to share incidents of God's leading

through the years! Many thrilling worship periods conducted by the workers brought news of experiences of conversions, miracles of healing, and adventures in the mission field. Messages from the six missionaries present were especially valued.

"The director of the school, Dr. Heppenstall, is a man of keen intellect and ready mind. Grace, Law, and Covenants, and the Doctrine of the Sanctuary, were his two subjects. Each student was expected to think for himself, and new approaches to these important doctrines were brought to light.

"Christ-centered Preaching and Evangelistic Procedures were taught by Pastor M. K. Eckenroth, then professor of Practical Theology from the Seminary. This godly and experienced evangelist opened new visions of what God can accomplish through a consecrated worker who centers his method and teaching in Christ.

"Third in the Seminary team was Pastor A. L. White. How privileged were the students to hear from him thrilling stories of the leadership of God in the establishment and guidance of His work! Many gained a new estimate of the value and use of the Spirit of prophecy through his able ministry.

"The high light of Pastor White's visit was a tour, conducted by him, of the places of interest connected with the establishment of Avondale. It was thrilling to walk again the very ground where the pioneers had stood in planning for the college.

"Seven and a half weeks fled by all too quickly, and it was with a sense of regret but with many hallowed memories, and with a burning desire to be better men and women for God, that the students turned from the halls of Avondale. Many expressed the wish that not too long might elapse before another school should be conducted. All paid tribute to the value of the study and spiritual leadership given. The strain of studying up to twelve hours day after day was great, but not one complaint was heard concerning the intensity of the course.

"Without doubt the field as a whole will benefit as the results of the study are put into practice in church and evangelistic endeavor."

Making the Sabbath Service Sacred

JAN S. DOWARD

ONE of the paramount reasons for ancient Israel's departure from the way of the Lord was their constant inability to distinguish between the sacred and the common. On numerous occasions, such as the experience of Nadab and Abihu with the strange fire and that of Uzzah with the ark, God's punishment for a disregard of this distinction between the sacred and secular was swift and terrible. Today God's people are in danger of following a similar pattern of confusing the holy and the profane in the very worship service that should lead the minds of God's people heavenward.

The eleven o'clock hour on Sabbath morning should be forever separate from the common and mundane affairs of this life. When we as a people meet on the Sabbath, it is to worship and adore the most holy God. Let us never forget or subordinate that supreme objective. In this fast-paced age of off-the-cuff bantering, we may be inadvertently catching some of the same spirit that pervades the world. We may find ourselves carelessly coming into the presence of our Creator with the casual air of an ordinary gathering, unconsciously referring to secular matters during the hour when our minds should be dominated solely by the sacred.

A Typical Sabbath Service

All too frequently Sabbath services proceed something like this:

The organist has been playing soft music that directs our minds toward heaven and creates a worshipful atmosphere. The minister and the elders come on the platform and kneel before the congregation. This is the hour, the one hour out of the entire week, that is specifically devoted to a united worship of the Lord our God. With the singing of the doxology and offering of the invocation we feel that the divine service is under way. Our minds so far have been in the right channel and we are in a worshipful attitude. But wait—the minister has a few words of announcement. Suddenly in one fell swoop our minds, as a rule, are directed back to the realities of routine existence. It may be church work, but our thinking has suddenly shifted gears.

"Now, brethren, we need a crew of twenty strong men to help with some scrubbing next

Tuesday night," the minister says with an encouraging smile.

Quickly our minds are thrust forward to Tuesday night. What are we doing on that evening? Not only does "Tuesday night" have a connotation, but "scrubbing" has several as well; and in a matter of seconds the congregation may be thinking of as many different week-day duties as there are pews in the church.

But this type of procedure on Sabbath morning never seems to stop there. It inevitably calls for a show of hands, and in the smaller churches there is almost always some sort of two-way conversation between the person behind the sacred desk and a distant member somewhere in the congregation. Sometimes this sort of thing becomes lengthy and involved and can become so absurd and ludicrous that the sacredness of the hour is forever lost down the sidetrack of common conversation.

The minister, not having checked before Sabbath, makes a request from some church officer: "Brother Jones, will you see to it that there are plenty of brushes on hand for Tuesday night?" whereupon Brother Jones arises from the rear pew and announces forcefully over the congregation's heads that on Tuesday evening he will be busy with a plastering job and cannot be responsible.

This calls for further delay and much more discussion. By now the minds of all are far, far removed from the service of God. The young folks, seeing that the eleven o'clock hour is not really going so well anyway, have begun whispering about what they will do as soon as the sun goes down, if not before.

Finally all the announcements have been "made" and the minister is seated. Then one of the local elders stands up with this usual bit of irony:

"Shall we continue our worship by the use of hymn number 588."

This sort of unnecessary talk is certainly not isolated. Not only do we often lose the spirit of true worship but the sad fact is that some of our members have never even seen a worshipful service conducted. Secular conversations in both pulpit and pews continue Sabbath after Sabbath. Instruction in the dignity of worship is greatly needed.

The Dignity of Worship

This may seem to exclude the larger churches where strict adherence to dignified form is followed, but here again is found the mixing of the sacred and the secular. Sandwiched in between the invocation and the opening hymn are the announcements, which at times actually rob God's people of the spiritual food for the hour. (The writer has witnessed on several occasions a forty-five minute promotional program with a ten-to-twelve minute preaching of the Word.) It seems almost an insult to the intelligence of the congregation to repeat items already printed in the bulletin. If they are of such vital importance as to make the bulletin in the first place, the congregation will read them. The average person has virtually devoured everything in the announcement section prior to the service anyway.

Whatever the announcement, whatever the promotion, let it be remembered that this is the hour of worship, and nothing should be allowed to detract from the spirit of worship created by the invitation of the presence of God. In the writer's opinion all such announcements that are considered necessary and appropriate to Sabbath thought should be given before the service begins, and then with great care and selection. There is usually a period between Sabbath school and the church service when, after all are seated, there is ample time to make any and all announcements. If the minister thinks that more than fifteen minutes should be allotted, let him remember the fact that by then he has already lost the effectiveness of any further explanations. He has defeated his purpose and the people are weary with the waiting. In churches where this practice of having the announcements precede the worship service is actually followed, it seems to me that there is a marked increase in reverence and respect for the divine service.

If we are to teach our children the difference between the sacred and the secular, we must be able to distinguish it ourselves. How can our children grasp the meaning of a high and holy God when they see us come into His presence with such disrespect and irreverence? We shake our heads sorrowfully as we see them leaving the church in their youth, little realizing that we have laid the groundwork for this disregard of the sacred in the very service that should have been an example to them.

Let us ever keep the Sabbath service sacred, and when the hour arrives and the ministers enter, may it be truly said that "The Lord is in his holy temple: let all the earth keep silence before him."

Nutrition Today

ALICE G. MARSH, M.S.

**Chairman, Community Education Committee
SDA Dietetic Association**

Question: How can the acid-base balance of foods be taught to a lay class in nutrition?

Answer: Without a doubt, the best way to teach the acid-base balance to a lay group is to present a good plan for daily food selection, such as the Basic 7 (see *THE MINISTRY*, April, 1958). My students and I have calculated hundreds of daily menus consisting of good selections of foods from the Basic 7, and each diet is well balanced, somewhat on the alkaline side in mineral acid-base reaction.

To understand the amount of acidity or alkalinity a given food contributes, its mineral-ash reaction must be determined by chemical analysis and mathematical calculations. It is reassuring to know that when a good diet plan is taught, emphasized, and practiced, the proper acid-base balance will automatically follow. The diet plan, not the acid-base balance, should be presented to a lay audience.

If the instructor of a lay group understands the buffering processes of the blood, he will have the following classification in mind:

<i>Foods that leave an acid reaction:</i>	<i>Foods that are neutral (neither acid nor alkaline in reaction):</i>	<i>Foods that leave an alkaline reaction:</i>
Meat, fish, fowl Eggs Cereals Breads Prunes Plums Cranberries Some nuts	Sugars Starches Separated fats and oils	Fruits Vegetables, including potatoes Milk Some nuts

The buffer systems of the body allow the blood to maintain a constant pH of narrow range that can be described as the alkaline side of neutrality. An advanced education in specialized courses is required even to begin to understand the life-essential mechanism of buffers.

Acidosis does not involve a radical change in the reaction of the blood. Rather, the term indicates a lessened reserve of buffers. After the student of physiology understands something of the function of the buffer systems, it is then necessary to interpret the contributions the various foods make to these particular mineral reserves, or buffers. Then, in turn, he has studied only one phase involved in the broad terms, acidosis and alkalosis.

(Turn to page 57)



Gems From "Gospel Workers"—5

The Wine of Heaven

CHARLES O. SMITH

Former Professor of Religion and Languages, Atlantic Union College

MIRACLES like that performed at Cana when Jesus first showed forth His heavenly power, confirming the faith of His disciples, are being re-enacted by Him today. In godly Christian homes where loves rules, the faith of the children is likewise confirmed. Speaking of the influence of the devout mother as of infinite worth, the Spirit of prophecy tells us: "Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven."—*Gospel Workers*, p. 206. In such a home there is true courtesy.

The disparity between Christian courtesy and mere formal etiquette is great indeed. Under trial it becomes most evident. "Courtesy is one of the graces of the Spirit."—*Ibid.*, p. 121. "Christianity will make a man a gentleman."—*Ibid.*, p. 123. Love is the basis of true courtesy, and love is of God. "We love, because he first loved us" (1 John 4:19 R.S.V.). It is not natural to love others as ourselves, but this God commands us to do. It is Christ's new commandment. It can be kept only as God, through the new covenant of grace, writes the law in our hearts. "The religion of Jesus softens whatever is hard and rough in the temper, and smooths whatever is rugged and sharp in the manners. It makes the words gentle and the demeanor winning."—*Ibid.*, p. 122.

Though love is the gift of God, and courtesy one of the graces of the Spirit, the spirit of kindness does not grow of itself. Courtesy is rare and must be cultivated, even among ministers. "They need to cultivate that rare Christian courtesy which would render them kind and considerate toward the souls under their care."—*Ibid.*, p. 382.

One reason for this lack of refinement is the

barrier that some conscientious young aspirants to the ministry set up in their minds. They despise anything savoring of sham. They are "wearied by the superficial gloss that the world calls refinement."—*Ibid.*, p. 93. They would be, in all sincerity and with the best of intentions, their own natural selves. What a grave mistake they are in danger of making! "Not a few of those called to be co-laborers with the Master have failed to learn their trade. . . . They refuse to receive the polish and refinement that Christ desires His children to possess."—*Ibid.* This polishing and refining process is really one of the most important parts of their education. "It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers."—*Ibid.* "The most essential, enduring education is that which will develop the nobler qualities, which will encourage a spirit of universal kindness, leading the youth to think no evil of any one, lest they misjudge motives and misinterpret words and actions."—*Ibid.*, p. 334. We all, older ones as well as youth, should heed this admonition: "Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition."—*Ibid.*, p. 122.

It is true that "the gospel does not encourage the formal politeness current with the world, but the courtesy that springs from real kindness of heart."—*Ibid.*, p. 123. "Genuine courtesy . . . alone is of value with God."—*Testimonies to Ministers*, p. 196. The fact that there is a counterfeit makes it all the more important that the genuine be emphasized. In the very first book written by the messenger of the Lord, our ministers were warned against letting objectors draw from them harsh words: "Give the objections their weight, then bring forth the light and the power of the truth, and let it outweigh

and remove the errors. Thus a good impression will be made. . . . Those who profess to be servants of the living God . . . must possess a kind, courteous spirit."—*Early Writings*, p. 102.

Christ gave us a worthy example in dealing with sinners. "To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. . . . Though He was a Jew, Jesus mingled freely with the Samaritans. . . . [He] treated them with the utmost kindness and courtesy. And while He drew their hearts to Him by the tie of human sympathy, His di-

vine grace brought to them the salvation which the Jews rejected."—*Gospel Workers*, p. 47.

We as ministers of His Word could accomplish much more if we had more of His spirit! "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. . . . Why do we not learn of the Saviour every day? Why do we not live in constant communion with Him, so that in our connection with one another we can speak and act kindly and courteously?"—*Testimonies*, vol. 9, pp. 189, 190.

EVANGELISM -- Winning Men for God



Successive Steps in Decisions

FORDYCE W. DETAMORE

Evangelist, Texas Conference



THE shepherd should make it as easy and as natural as possible for the sheep to enter the fold. The minister should make it as easy and as natural as possible for individuals to enter the church. Jesus drew His hearers. He developed in them a desire

for eternal life. Then the steps into the kingdom follow more naturally.

The evangelistic sermon itself should aim at decision and action. There is little point in tacking on a call at the end of a formal discourse that has not challenged the listeners to decision and action. The sermon and call toward decision or for decision should all blend into one. The following set of methods in making calls has proved quite effective in various lands and under varying conditions.

Hand-raising Calls

Each night the audience should be given some opportunity to respond to the evening's appeal. The easiest response is raising the hand

for special help while all eyes are closed and heads are bowed in silent prayer. Having the heads bowed and eyes closed makes the call easier for minister and listener alike.

One reason we dread making calls is our fear that the response will be weak. One reason we do not hold more evangelistic meetings is our fear that they may not be much of a success. Is it not a pity we are so afraid of what others think of us?

We busy ourselves with all manner of table-waiting, machine-oiling, and campaigning, convincing ourselves that we just do not have the time to hold meetings. Actually it is our fear of failure that is largely responsible for the lack of evangelists among us.

We fear to make calls lest no one respond. So we reason ourselves out of the solemn responsibility by arguing that calls are emotional. And of all things, higher education is against emotionalism! You would think our aim was primarily to the head instead of the heart. Jesus' appeals went straight to the heart. He let the scribes and Pharisees work on the head.

If the initial calls are made with the eyes closed and heads bowed in prayer, the minister will not feel so timorous in making calls, for others cannot see how many are or are not responding. Also, individuals feel freer in responding when they know that others are not watching them. And why should the curious be peering at the struggles or responses of those in the valley of decision?

At the end of the sermon the minister bows his head and prays. Then he stops short to give others an opportunity to be remembered in specific prayer.

One evening's appeal might be worded something like this: "And now as your heads are bowed in prayer, I am wondering how many of you desire special prayer that the Lord will help you in the matter of overcoming tobacco. Please raise your hands and then lower them again. . . . Are there still others?" And then follows the closing prayer.

Each night's appeal fits the topic presented. But every night there is a call for hand raising, except on nights when the other types of calls are used. Some of these nightly appeals are quite general, to encourage all to respond. Others are very specific and apply to a smaller portion of your audience, but every night some appeal should be made.

Standing Calls

Occasionally it is good to ask for a bolder response than hand raising. After a sermon on the three Hebrews and the burning, fiery furnace, the call may take this turn as all heads are bowed in prayer:

"Tonight I am wondering how many of you are weighing your decision in the matter of taking your stand to follow the truth *all* the way. There is a final and full step you must take in order to be saved, and tonight you wish to register your request, 'Pray for me that I will have courage and strength in taking my stand before it is too late.' Would you just stand to your feet and then be seated again? I am not asking you to come forward or to join a church nor am I asking for your name and address; but I do want to remember you in specific prayer that you will not put off decision too long. Will you just stand and then be seated again? . . . Are there still others?"

Then follows the closing prayer with the minister remembering these persons who have just stood. It takes more courage to stand than merely to raise the hand. So this second step is gradually strengthening those in the valley of decision for the eventual and final decision—for baptism.

Aftermeetings

Occasionally it is helpful to ask a particular group to remain after the evening service for an aftermeeting. This may be a call to remain for a special season of prayer or for special instruction.

The aftermeeting brings truth seekers and minister closer together and is an effective way of drawing out the more specific interests. There are so many ways of conducting aftermeetings that we cannot cover them in this immediate discussion. That really is a whole subject for consideration in itself.

Altar Calls

Friday evening before our first Sabbath afternoon call for surrender and baptism, we conduct our initial altar call. The sermon that night is entitled "Is It Necessary to Be Baptized to Be Saved?" It is, according to the Scriptures. I am afraid we as Seventh-day Adventist ministers have not stressed, as we should, that baptism is imperative to salvation. We recognize, of course, the physical exceptions such as the thief on the cross, the dying invalid, the prisoner, et cetera. But those are the extreme exceptions. We also stress the danger of delaying baptism *once one has seen the light of truth.*

At the close of the sermon all heads are bowed in prayer as usual. Then an invitation is given for a general call forward: "Tonight we want all who believe in God and in prayer to come forward, standing around the 'altar' with heads bowed quietly in prayer as I offer the closing prayer. Will you all stand and come forward pressing up near the front. . . .

"And now, as you stand with heads bowed in prayer, I am wondering how many here tonight have specific burdens upon your hearts.

"First, how many have unsundered loved ones you desire to be remembered in special prayer? Will you raise your hands on their behalf?" (Almost every hand is raised.)

"Second, how many of you have some specific problem in which you need help: perhaps in overcoming tobacco; perhaps in the matter of arranging your Sabbath work so you can keep the fourth commandment; perhaps in overcoming impure thoughts or evil temper. Whatever your specific request for your own need, will you raise your hand and then lower it again?"

"Third, I am wondering how many here are weighing the question of baptism or of rebaptism, and you wish to say, 'Do remember me in special prayer tonight that God will guide me in my decision regarding baptism [or rebaptism]'—just raise your hands and lower them again, will you?—all of you who are weighing

the question of baptism or rebaptism. There are many."

And then follows the closing prayer mentioning the above groups and their requests. At the close of this special prayer a further announcement is made:

"And now, just a word before you leave the auditorium. Tomorrow afternoon at the end of my sermon on 'The Prodigal Son' [or some other appeal sermon], I will give an opportunity for any considering baptism to register their desire. Of course, none will be baptized tomorrow, but you will be given the opportunity of indicating your desire to prepare for baptism. So please go to your room and make this a matter of special prayer."

As the audience is dismissed an appeal song is sung softly, "I Will Follow Thee, My Saviour." Usually we meet with ministers and local church leaders after this service for a special season of prayer on behalf of those in the valley of decision, and the call for surrender the next day.

The Call for Surrender

Our calls for surrender are made on Sabbath afternoons and, of course, also on the closing Sunday night of the series.

At the end of a half-hour appeal sermon, we begin the prayer as in the night meetings, but the appeal is different.

"And now, as your heads are bowed in prayer, I want to give an invitation to all those who are weighing baptism or rebaptism to come forward in just a few moments and be seated here at the front. Some of you have never been baptized by immersion. Or perhaps you have had only infant baptism. You must take that step for full baptism and should come forward today.

"Second, I want to include also those who have been baptized by immersion, but additional light and truth have come to you and you desire to take an additional step forward to unite with God's commandment-keeping church. You, too, should come forward. You may come into the commandment-keeping church by vote of the church by your former baptism if you prefer, but do come forward today to register your desire to prepare for church fellowship!

"And, third, I wish also to include those present who used to be in the fold, and then for a time have slipped away. But today you wish to indicate your desire to come back to the fold. Will you also please come forward and be seated here at the front?

"Remember, none will be taken into the church today. Each will be given an opportunity to study fully and review every point of

faith before being taken into the church. But do come forward now as the choir sings softly and be seated at the front. . . . Who will stand and come? . . . Please come now."

The minister steps down to the auditorium level to greet those who come forward. Those on the front row are asked to move to make room for those coming forward. If the front row fills, ask those on the second row to go quietly to the back to make room for more decisions.

This call is conducted while the audience is seated with heads bowed in prayer and as the choir continues singing appeal songs.

After the call has continued for five to eight minutes, the evangelist adds: "If any of you have friends or loved ones in the room in the valley of decision, I do wish you would speak a word of encouragement to that dear one to come forward. Sometimes just a word of encouragement will help one in the balance to cast his lot on the side of right, and in the judgment day none will ever hold it against you that you helped him find eternal life."

That is the signal for fellow workers and laymen to speak to those who should come forward.

As we approach the end of the call we ask the audience (not those who have come forward) to stand while the choir sings three final stanzas before the appeal closes. Thus those trying to decide know that the call is definitely about to close.

When these last three stanzas have been sung, we add: "And just now before our closing prayer, I wonder how many of you who did not come forward are weighing your decision, and you wish to say by raising your hand, 'Do remember me in prayer that God will help me as I weigh my decision that I will not wait too long in deciding'—just raise your hand and lower it again, will you please?"

Then follows the closing prayer, as we remember those who have just raised their hands for special prayer as well as those who have come forward.

The audience is dismissed, and we then meet with those who have come forward, getting their names and addresses, announcing the time of the baptismal class (calling it the "special Bible class") and praying with them before they leave.

The baptismal class must be organized immediately. This is imperative. We ask all to meet each night Monday through Friday. At this point it is very dangerous to delay and the longer time between decision and baptism, the higher the fatalities. "Behold, now is the accepted time; behold, now is the day of salvation."

The Art of Personal Evangelism

SIMON R. JOHNSON

Pastor, Potomac Conference

EVANGELISM in its broad aspects includes all efforts designed to bring man to a knowledge of, and fellowship with, God. It is the fountainhead of the Christian religion, the spring of all its growth, conquest, and expansion. Only as lost sheep are sought for and saved, is the kingdom of God to be established.

Personal evangelism is a must to every Seventh-day Adventist minister. The successful preacher or pastor-evangelist finds a place in his program for personal work. His responsibility extends from the pulpit into the homes of the people. Many of those who have no church affiliation are unable to attend a public meeting and must be reached where they are. In the work of ministering to souls no one whom it is humanly possible to reach should be left out. Our responsibility necessitates entering the homes of the people. We must come into close personal touch with the high and the low, the rich and the poor.

Only as the flame of evangelism burns brightly in the pulpit can it be transmitted to those in the pew. Unless the preacher is willing to preach for souls—earnestly, convincingly, and passionately—the layman is not likely to experience evangelistic desire or impulse. The minister as the spiritual leader should always be on the alert to connect individuals to the living Christ. If he has no passion for souls, his congregation will reflect his lack of zeal. Church members need to see their pastor aflame with the soul-winning fire that will stimulate their love for the lost and arouse them to action.

Meet the Needs of the People

The absence of the spirit of personal evangelism may account for the irrelevance of many sermons, which often do not meet the needs of the people. Such sermons leave the impression that the pastor is merely presenting something to fill the allotted time, rather than thinking in terms of the audience and its needs.

Visitation among his members helps the pastor to discover their needs and more adequately to fill them in his presentations from the pulpit. A pastor's knowledge should be both theoretical and practical. Active labor for others enriches his own experience, and blended with the theo-

retical, enables him to present messages that are ever fresh and stimulating. Messages based on personal experience are easily understood by the layman and give real inspiration for effective service to others.

More souls are won to Christ by personal, house-to-house evangelism than by many other agencies combined. The pastor is the church's chief recruiting officer and is expected to lead out in this endeavor. There is an indescribable joy that comes with winning a soul to Christ. Spiritual enrichment is the reward of the pastor who continually goes forth into the highways and byways in search of those who may be led to Christ in the surrender of their lives to a living God. In this manner the minister is doing the work of a true shepherd, one who is willing to go to any length, breadth, or depth to reach his sheep. Those converts who have been won through personal work are more likely to remain faithful to the message—there are fewer apostasies among them.

Essential to Evangelistic Success

To do such service requires a consecrated, willing spirit, and a sense of one's divinely appointed mission. Personal evangelism gets down to the grass roots of human need. It is the secret of winning personal decisions for Christ. No form of evangelism is complete without it. In the Apostolic Church it was the spontaneous personal witness resulting from the outpouring of the Spirit of God. When Christians become Spirit filled they are motivated by such a love for souls that they are on fire for Christ. They become trail blazers for God.

This desire to witness comes not only from moral obligation but primarily from divine compulsion. Only by consecrated effort can one become efficient in this highly specialized type of calling. One must not merely display zeal without knowledge. Personal evangelism opportunities call for time and strength, for diligence and tact. "There is need now to give to the people patient, kind instruction; . . . great tact and patient effort are needed by those who shall present the truth in any manner."—*Evangelism*, p. 228.

(Turn to page 28)



Youth Night choir at the New Gallery Centre.

The Evangelistic Center

RUSSEL M. KRANZ

Music Director and Organizing Secretary, New Gallery Centre

SOUL winning is the supreme objective of the evangelistic center. Good will and pleasing public relations should be maintained, but the center is not primarily a religious cinema, sacred concert hall, Better Health Club, or a Food Demonstration Society, or any of the host of other worthy projects that come within the scope of its program.

Evangelistic centers, as their name implies, have as their objective the reaching of the masses populating the world's great cities. They should be known for their powerful prophetic preaching, and for their presentation of Jesus Christ as man's only hope. They are to be places where men find God. Evangelism ever remains their sole reason for existence. The success of these centers depends largely on the quality and effectiveness of their respective evangelistic programs. Results are measured by conversions and baptisms, by the number of men and women won for God.

The need for active evangelism by capable, consecrated men to be the all-absorbing aim of our work in the large cities is stressed by the servant of the Lord:

Everywhere there are men who should be out in active ministry, giving the last message of warning to a fallen world. . . .

At the present time there is not a thousandth part being done in working the cities, that should be done.—*Evangelism*, p. 29.

God is now calling upon His messengers in no uncertain terms, to warn the cities while mercy still lingers, and while multitudes are yet susceptible to the converting influence of Bible truth.—*Ibid.*, pp. 25, 26.

In New York, and in many other cities, there are multitudes of people unwarned. . . . We must set about this work in earnestness, and do it. Laying aside our peculiarities, and our own ideas, we are to preach Bible truth.—*Ibid.*, p. 34.

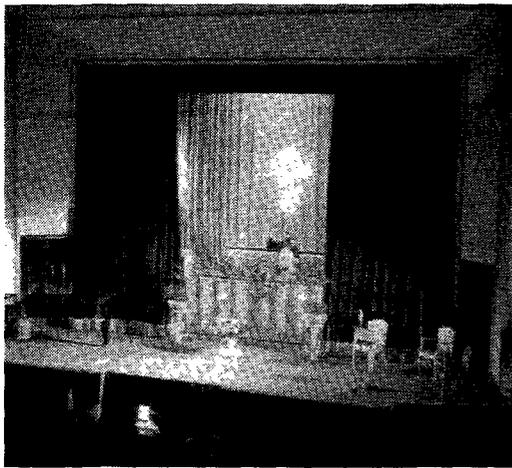
Urgency is upon us! We have little time in which to warn the metropolitan masses. If terrible calamities striking these cities were near fifty years ago, how near must they be now in this hydrogen and satellite age!

The London Center

Here in London, one of the greatest cities on earth, ten million people live within a radius of twenty miles from our Evangelistic Center. I think of the thousands who seventeen years ago died in nights of terror.

Many, no doubt, who had never heard of the message of the soon-coming Christ, met death within yards of where the center now stands. Now the horrible possibility, in the event of war, of an enemy exploding a hydrogen blast over this great city, killing millions in seconds, adds to the urgency of these times. With our knowledge of the prophecies we know there is a very short time in which to warn the multitudes around us.

This staggering fact helps us to view all aspects of the Center's evangelistic program in proper perspective. Our work must be done quickly. Our message must be direct, complete, with the one object of securing



Baptismal service.

results that will last in the kingdom of God. Extra activities that do not contribute quickly and effectively to soul winning are best kept at a minimum. Our main energies must be focused on active evangelism. Quickly and surely strong evangelistic series, presenting our distinctive truths in Christ, win souls for the kingdom. One hundred or more baptisms from an audience of one thousand is probably a higher productive result ratio than is found in any other sphere of missionary activity.

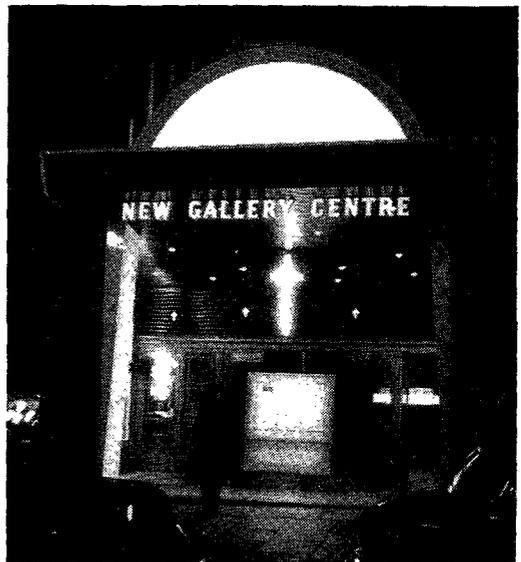
The Center program will reflect this thinking. All other activities will be regarded as subsidiaries to the public evangelistic effort. Popular features, such as daily film worship services, monthly youth presentations, and sacred concerts, will all be of a soul-winning nature, designed to strengthen and enhance the interest in, and attendance at, the evangelistic meetings.

Such other activities as Bible classes, question-and-answer services, health lectures, food demonstrations, youth fellowships, youth clubs, church programs, and lending library facilities, will be directed from the evangelistic meetings, and will be used entirely as a means of further instruction and encouragement for those seeking deeper fellowship with Christ.

This same thinking will be evidenced in proportioning the Center work program. Every available skilled worker will be freed from daily duties at the Center to enable him to work in the field—visiting in the homes, giving Bible studies, and tying the interests into the soul-winning program of the Center.

This thinking will also govern the proportioning of the budget. The operating costs of the Center will, as far as it is advisable without jeopardizing the effectiveness of the building and its facilities, be kept to the minimum, to enable the largest portion of money to be spent on advertising, literature, sermon aids, and the production costs of the evangelistic meetings. God will bless such wholehearted efforts directed to winning men and women to Christ. One must not yield to the temptation to stress the special-feature nonevangelistic meetings. The ratio of interest they produce per cost of advertising is nowhere near comparable to money directly spent on advertising the evangelistic meetings.

No wide-awake, informed Seventh-day Adventist evangelist would ask: "Is it pos-



sible to constantly preach the same doctrines from the same platform year in and year out?" Such a query, however, has led some to think that it would be better to preach general topics in Center evangelism and then feed the interests into indoctrination classes. This type of evangelism would certainly considerably lower the ratio of results. The power of our message is largely due to its uniqueness, its timeliness, and its reasonable and spiritual appeal. To present the message to one thousand each week will naturally produce more results than to present it to classes of from two hundred to three hundred people.

The evangelistic center does not primarily serve an established congregation as does a church. In a sense it is similar to a production line, receiving and instructing new audiences at regular intervals. These new interests are fully instructed in the truths of the Word of God and finally baptized and united with the church. There is no staleness in such a constant evangelistic program. New people are periodically hearing what to them is new truth.

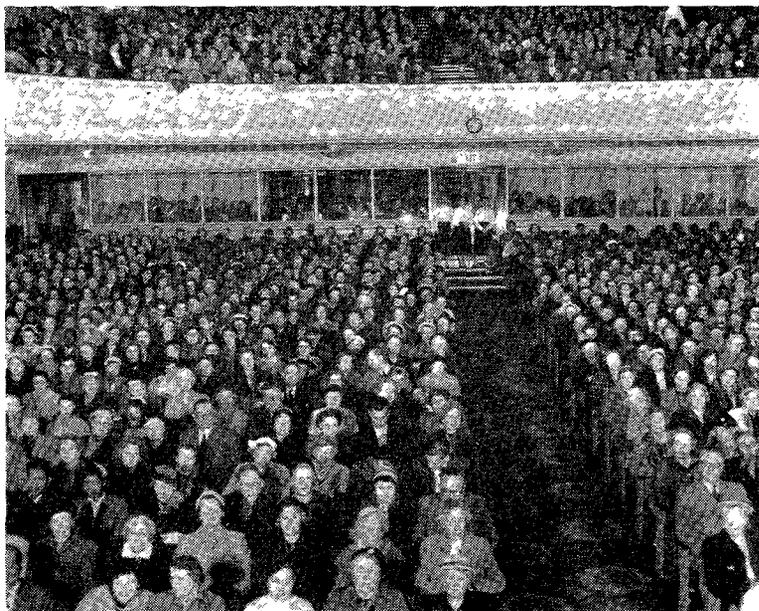
Yearly Program

The core of the New Gallery program is its evangelistic series. Under the powerful preaching of E. J. Folkenberg we are currently presenting two such series each year—one beginning in February and continuing until May, and the other beginning in

September and continuing till February. The fruitage and interest of the first effort is consolidated during the summer months, and strengthened during the second series.

London's size, its dense population, and prohibitive advertising costs, have made it impossible for us to advertise on a city-wide scale. In each series of meetings we concentrate on an area comprising from 200,000 to 300,000 people. The area is blanketed with every form of advertising available. We have endeavored to saturate the area with handbills, subway posters, bus and trolley advertising, and from one-quarter-page to full-page advertisements in newspapers with large circulations. An additional direct-mail invitation is sent to 30,000 to 40,000 people. Such an approach has consistently filled our auditorium with new interests. Elder Folkenberg's timely presentations and his full use of eye-catching audio-visual aids have enabled us to hold particularly large audiences throughout each series. Between three and four hundred remain for the aftermeetings. There were 108 baptisms at the Center in 1957. The audience, since the presentation of the Sabbath question, continues to hold at more than 1,200. As our conference-employed evangelistic staff comprises only six trained workers, laymen assist these workers in their visitation program.

Such sectional evangelism has the advantage of securing constant interests, while



Typical
Sunday evening
capacity
audience
at the
New Gallery
Centre.



New Gallery evangelistic choir.

maintaining the interests already obtained. A certain amount of the advertising, of course, reaches beyond the specific area concentration. In a city of nine million it would take at least thirty-six similar series to cover the population.

New Gallery Features

The following evangelistic center features at the New Gallery help to stimulate interest:

1. *Weekly Film Programs.* These comprise twice daily film showings of Faith for Today telecast films, supported by various religious story films. Normally we do not spend money advertising these film worship services but rely on passer-by interest. Attendances are not large but average 1,000 weekly.

2. *Planned Film Features.* Occasional films of special interest capable of drawing large attendances are advertised widely and shown five or six times daily. Last summer the film *One in 20,000* was presented hourly from 1:00-8:00 p.m. each day. More than 50,000 people attended these viewings in four weeks.

Recently we featured the *Jan Hus* film as a climax to our previous week's presentation of Daniel 7. At this program for our regular evangelistic audience plus friends, 2,000 packed the auditorium, which seats only 1,400. Another 500 were turned away.

3. *"The Best Saturday Night in Town"* is a sparkling monthly religious variety program for youth. It is purely evangelistic in nature and has proved a tremendous drawing card. With little or no advertising the large auditorium is always packed full. Most seats are booked weeks in advance.

4. *Music and Meditation.* A midday one-

hour recital features the finest stereophonic recordings and a short devotional talk.

5. *Sacred Music Programs.* These include annual performances of Christmas, Easter, and other oratorios, and musical recitals by the New Gallery singers.

6. *Midweek Evangelistic Meetings.*

Subsidiary Activities

The following supporting meetings and projects further serve to strengthen the over-all evangelistic program:

1. *Sabbath Afternoon Question-and-Answer Service.*

2. *Food Demonstrations and Health Lectures.* A course of at least six such lectures are conducted in connection with each evangelistic series.

3. *Lending Library.* We operate a large library well stocked with all our denominational books. New interests are especially encouraged to make free use of this library.

4. *Youth Fellowship Organization.* This offers a monthly devotional program for young people.

5. *The Youth Club.* A club that meets weekly under the chairmanship of the New Gallery youth leader. Club activities include socials, sports, and various types of cultural evenings. These activities establish a close fellowship with the young people attending our evangelistic meetings. Admission to the club is by subscription.

6. *Sabbath Morning Worship Service.* After the presentation of the Sabbath truth Elder Folkenberg continues his evangelistic program during the church hour. This procedure is featured until those brought in during the current series are baptized.

The church pastor works closely with him in this part of the program and follows through after the baptisms.

7. *New Gallery Choirs.* Singers are encouraged to join the various groups. Invariably many of these take their stand for the truth.

We are grateful to the Lord for His blessing on the work in London's New Gallery Center. We are more than mindful that human effort and planning is of no avail unless accompanied by the power of His Holy Spirit. Fifty years ago the Lord's messenger said: "There is a great work to be done in England. The light radiating from London should beam forth in clear, distinct rays to regions beyond."—*Evangelism*, p. 415.

Our prayer is that the New Gallery Center might continue to be used in greater measure to radiate that light.

The Art of Personal Evangelism

(Continued from page 23)

The Bible Instructor

The Bible instructor also is like a sower who goes forth sowing seed. In entering the homes of the people and by saying the right word at the right time she helps to break down barriers of prejudice, ignorance, and wrong living. Thus, persons are won who might never have been reached had not the message been taken directly to them. As the personal evangelists meet the people in their homes and present the truth with simplicity and sincerity, God's Spirit will move upon hearts.

Bible studies and counsel in the homes enable the instructor to assist each one with personal problems—in the making of the proper decisions and consequent adjustments in living. Through earnest prayer and direction by the Holy Spirit such a worker can discover the fundamental problems of the individual and change the tenor of his thinking. These decisions made in the homes bear fruit in public evangelism.

In the book *Evangelism* the author says, "There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. . . . We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the

power of the love of God, this work will not, cannot, be without fruit."—Page 459.

The woman Bible instructor keeps in close contact with those who attend the public meetings. She places herself in the position of a receptionist and becomes acquainted with the people, learning their names and their faces, using these contacts as an entering wedge to make admission to the home easier.

Reaching the Heart

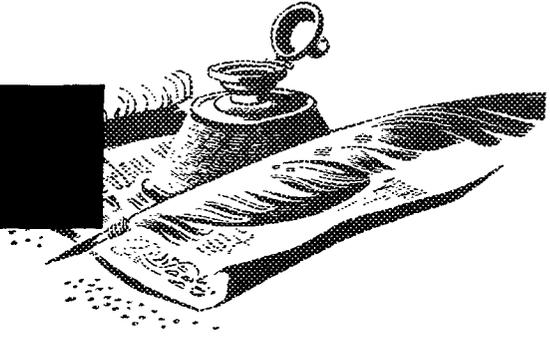
The art of personal work is the art of reaching the heart. A worker or minister might possess high degrees of learning, the gift of oratory, well-polished manners, and remarkable teaching ability, but he must learn the art of dealing with the spiritual needs of the individual in a personal, heart-to-heart manner if he would become a successful soul winner. Self, without the aid of the Holy Spirit, is powerless. Human efforts alone are useless. If the individual's heart problem is not solved, the soul will not be helped spiritually. To merely convince a person of the truth of the doctrines and leave his heart empty and void of the love of Jesus, is to fail utterly in our evangelistic endeavors.

Constant Learning in the School of Christ

The young minister must constantly learn in the school of Christ the lessons taught by Jesus. The Master Teacher set an example of successful personal evangelism in His one-soul interviews with the woman at the well, Nicodemus, and many others. His personal appeal reached the hearts of some of the coldest and most prejudiced peoples of His day, both Jews and Gentiles. His words and His love penetrated the inner recesses of the soul with a wooing and tenderness that led each to the discovery of personal needs and to a complete surrender to the living God.

Constantly we hear of members who backslide and fall by the way. Other millions almost overwhelmed in degradation and sin are also desperately in need of help. The all-absorbing ambition of both minister and laymen should be to carry God's last gospel invitation to these lost souls. Time's growing challenge calls the young minister to unite his personal efforts with the Master Teacher and become a co-worker with God for the salvation of his family, his neighbors, and his friends. Why is it that we who would put forth almost superhuman efforts to save men and women from death in a burning building or a flaming automobile are prone to hesitate in rescuing them from a world soon to be enveloped in flames? This urgent hour calls for the greatest efforts in our history.

EDITORIAL



A Father-in-law Speaks Up

WHO is sufficient for these things?" (2 Cor. 2:16). The answer is—"No, not one." We are called as ministers to positions too high, with responsibilities too heavy. A simple look at the denominational program as it relates to the minister should convince us that too much is required of too few, and a steep hill must be climbed by those of little strength. Of necessity, then, must we conclude with Paul: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (2 Cor. 3:5).

It is becoming increasingly difficult for conscientious pastors to find time for public evangelism in the light of their manifold administrative responsibilities. Add to this the numerous demands of the sheep upon their shepherd, and we have a situation that requires our attention. If as ministers we have come to the place when we have to "find time" to do that to which we are called by God, the time has come for a re-evaluation of our individual pastoral-evangelistic program. If time must "be found" to do anything, it should be for duties other than personal, active soul winning. All other ministerial activity must recognize the evangelistic program as its context. The public preaching of the Word is commanded us by our Lord. It is never without effect. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

It is understandable, therefore, that the devil will have the ministry gasping for

breath if at all possible. Prince Lucifer well remembers that the city of Nineveh received her reprieve because a preacher visited her doomed inhabitants. A preaching preacher prepared the way for the first coming of our Lord. The power-charged messages of the apostles set soul-reaping records at Pentecost. The fiery preachments of Luther sparked the great Reformation. The preaching of William Miller gave life to the Second Advent doctrine. Whenever and wherever the Word of God is preached, the kingdom of God is established.

Evangelistic Pastors

It is therefore incumbent upon each pastor to make this his first work. Public evangelism is not "a phase" of the pastor's work. It is his work. Indeed, this is the only thing that he does that others cannot do. In this alone, he stands alone. The question should be, "How can I fit my promotional and other business duties into my soul-winning plans?"—and not vice versa. Preaching the message is the pastor's program. All else encircles it in orbit, as satellites do the sun. "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

This writer does not believe that other forms of denominational endeavor are less necessary than public preaching. All branches of denominational service are indeed important to the fulfillment of the gospel commission. How else can a balanced program for God go forward? But the central question is this: In the light of our denominational program how can the local pastor pursue public evangelism and

keep abreast in other branches of service? The preservation of one's preaching power is of utmost importance. Revival fires must never burn low. Positive, pointed, Spirit-filled preaching is ever our crying need. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:4).

Increased Responsibilities

The heavy responsibilities of organization by their very nature grow with increased church membership. This is according to the Biblical principle, "The end result of increased capacity is increased responsibility." (See Luke 12:48.) Nor was it ever intended that numerical growth should interfere with the full and free proclamation of the everlasting gospel. To the contrary, our added strength should make possible a louder cry. Organizational programming is not now and must never become a ball and chain enfeebling its ministry by its manifold responsibilities. Admittedly, no man can do it all; however, all can get the whole job done with plenty of time to labor for the lost. But how?

"And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people?" (Ex. 18:14). Moses was attempting the impossible and his father-in-law knew it. Jethro suggested that for one man to personally administer all of the affairs of the church was an injustice to them and to himself. Indeed, to so administrate is to seek the swiftest course to early martyrdom. In verse 15 Moses seeks to justify his course of action. "Because the people come unto me to enquire . . ." he lamely explains.

My brethren, how much more time to seek the lost would be available if our congregations were taught to seek guidance of God more freely. Ours is a Protestant pulpit. We do not hold confessionals. We have often suspected that the devil builds fires among the saints and keeps the man of God so busy putting them out, that he can find no time to seek sinners.

Jethro's Counsel

"Thou wilt surely wear away, both thou, and this people that is with thee," counseled Jethro in verse 18. This is certainly no plea that we dispense with counseling altogether. The writer well recognizes both its necessity and value. There are,

however, matters that a deacon or elder might handle, thus relieving the pastor from pressing evangelistic duties.

To Jethro again: "Hearken now unto my voice, I will give thee counsel, and God will be with thee. . . . Provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers" (verses 19-21). Herein lies the answer to getting things done. Distribute responsibility with greater lay participation in the church program. Delegate authority. Try to do it all alone, and it does not get done. There just is not enough time in a day for one man to succor all the saints and seek sinners. A choice must be made. Laymen must be trusted and entrusted with more responsibility.

But "a leader must lead," is the slogan so often heard. Whether this is true depends on what we mean. If by it we mean that the minister must attend *all* functions, federations, and committees, and in addition actively participate in all church campaigns, also hear the complaints of the "sickly" saints—if this is what we expect of a district leader, then call an angel.

Consecrated Laymen

Many routine duties can be performed by consecrated laymen while the pastor is out preaching the gospel. Certain members, now known as troublemakers, are merely spoiling for something to do. If given a job, they would cease to afflict the man of God. The minister is thus released for soul-winning work for much of the year. Such a balanced program is the key to the peace of Jerusalem and the prosperity of Zion. "If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace" (verse 23).

Without the living vitality of evangelistic preaching, the church becomes a business organization devoid of power and purpose. It is thus the prisoner of its own policies and exists to sustain itself. Judaism met this fate before us. History need not repeat itself—nor will it, if with our numerical growth there is corresponding recognition of the absolute necessity of a continually expanding evangelistic program and a free pulpit in its execution. E. E. C.

True glory lies in the silent conquest of ourselves.

BIBLE INSTRUCTOR



World Survey of Bible Work

LOUISE C. KLEUSER

Bible Instructor Secretary, General Conference Ministerial Association

PREPARATORY to the General Conference session we bring our Bible instructor statistics up to date. Although figures hardly tell the complete story, they do reveal accomplishments and trends. They have a way of inspiring, as well as raising cautions. But statistics should always be interpreted in the light of our denominational responsibilities.

World Bible Work. Much progress has been made in developing the young minister into a strong personal worker. Field training schools and institutes throughout the world have been supplementing our Theological Seminary's trend in this direction. From the Seminary, workers have scattered throughout the world to build into their fields a Bible-instructor type of personal evangelism. Our overseas work has capitalized on this development, which is also adding strength to the status of the woman Bible instructor. A study of the Bible work in North America reveals more encouraging features than the slight decline over the previous quadrennium would indicate. New evangelistic projects claimed more trained Bible instructors for overseas leadership during this period.

Credentialed Bible Instructors. Almost three hundred Bible instructors hold credentials. Some of these women are giants in the art of Bible teaching. Many of these versatile workers are gifted speakers, able to hold the interest when teaching in large public Bible classes. Some are also trained nurses or accomplished musicians. Today many Bible instructors add to their Bible teaching the ability to do secretarial work when needed. Modern Bible work is a profession of varied talents.

Licensed Bible Instructors. Our force of more than two hundred licensed workers shows a wholesome trend. While North America's numbers are not so high as we had hoped, our over-

seas fields are training their young people for Bible work. In a few years this group will have entered the credentialed class.

Bible Instructors in Correspondence Schools. Our growing correspondence schools, with their need for experienced Bible instructors with organizational ability, have made inroads into conference Bible work. The field has lost some strong soul winners, but their strength has been transplanted to these correspondence schools. Here they are guiding a follow-up work that has been very encouraging. Associated with them are the retired Bible instructors, still interested in evangelism, and often donating their time to these newer developments. This evangelistic agency now uses almost two hundred of these women.

Part-time Bible Instructors. Among the 335 part-time Bible instructors around the world are women with family responsibilities. They cannot give full time to Bible work. Many are talented soul winners and are therefore much in demand. Their part-time service fits into the economic conditions in areas where public evangelism is intermittent. About 50 per cent of these women received training in our own schools, and the rest in their home churches. Bible work today has a great appeal to consecrated womanhood. More part-time women workers could be trained in personal evangelism.

	Credentialed BI's	Licensed BI's	BI's in Corre- spondence Schools	Part-time BI's	Total
North America	124	25	97	60	306
Overseas Fields	172	194	89	275	730
					1036

Potential Bible Instructors in Our Colleges

* North America	59
** Overseas Fields	289
	348

* These figures are conservative. Colleges are not listing separate Bible instructor courses. Potential workers are scattered throughout other courses besides ministerial. Today the future minister's wife may also be training for teaching, nursing, nutrition, business, or music.

** In overseas areas shorter training courses for personal workers augment Bible instructor training. Our figures do not provide complete data.

The lay field has always provided trainees for the Bible work. Scores of our credentialed workers have come out of the lay ranks. This pattern for the Bible work will characterize it until the gospel work closes. Could we estimate this potential, we would visualize a veritable army of humble, productive Bible instructors.

Nutritionists in Evangelism. During the last decade evangelistic Bible instruction has assumed new proportions. It has called for a greater variety of talent. In the earlier days of our work we emphasized the need of Bible knowledge and method of teaching present truth to non-Adventists, as well as the ability to give simple treatments and to play the organ for our public meetings. Today medical personnel and accomplished musicians may be associated with evangelistic teams. This leaves the Bible instructor free to welcome the people at our meetings and to become better acquainted with them.

In metropolitan areas, where evangelistic centers function, women nutrition instructors are taking to the platform. Usually a well-trained Bible instructor has prepared herself with advanced education for teaching food science. A combination of Bible work and public instruction in health and diet makes this a rewarding, soul-winning service. It builds a better quality of potential Adventists. A glimpse into the future would suggest that a selected number of young women should now be directed into this important gospel service.

The Veteran Bible Instructor. We here wish to pay tribute to our retired Bible workers. Although some in this group are in failing health, many still serve their home churches in an ad-

mirable way. A glance at their service record tells a story of devotion and sacrifice.

<i>Retired BI's</i>	<i>Years of Service</i>
5	40 plus years
8	35-40 "
11	30-35 "
12	25-30 "
27	15-25 "

These noble women have borne the burdens of the years. In their prime many of them were less privileged with creature comforts than is the beginner today. These Bible instructors came out of an era when we built solidly for the message. They helped evangelists and pastors to develop the expanding evangelism we see today. The true fruits of their labors are our present church leaders and the army of young men and women devoted to overseas mission work.

Recruits for the Bible Work. The Bible instructor training in our advanced education has been somewhat eclipsed by pressure from other sources, yet today about 350 are in preparation for home and overseas fields. Through the Home Study Institute, the Ministerial Association also fosters a training course in Bible work. Although the course was planned for experienced field workers, many enterprising laymen have completed it, and conferences have used a number of these students in personal evangelism.

Bible work is more than a profession; it is a calling. It may be difficult to by-pass trends created by world conditions, but young people are still listening to God's call to service. Our more diversified training courses become the steppingstones that will lead many consecrated young workers into the Bible work. Through the Spirit of prophecy we have been assured that our message will close with an army of Bible teachers entering the homes of every large city, town, and hamlet. In every corner of the world the truths of the Bible will be taught with power, and consecrated women as the messengers of God's love and mercy will be leading out in this glorious ministry. Methods may change from time to time, but the Bible work is God's plan and it will triumph in the everlasting gospel message.

WHY WERE THE SAINTS, SAINTS?.....

☞ WHY were the saints, saints?

Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; and because they pushed on when they wanted to stand still; and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. . . .

It was quite simple and always will be.—*Anonymous.*

SHEPHERDESS -- Her Vital Partnership



Lesson VI

Workers Together

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

AFTER the young couple have accepted the first call to ministerial or conference departmental work, the actual training begins in a conference setting. The wife who is associated with her husband must also be initiated into the many new responsibilities awaiting her. However, not all conferences offer workers the same opportunities for development. Often the smaller and less imposing conferences are the best training grounds for beginners. Here there are fewer workers, and the young ministerial couple soon find themselves leading out in many ways.

One of the bright spots of the minister's work is the periodic contact with other workers of the field. These sessions lasting from a half day to three or four days are hours of inspiration and instruction. Perhaps those workers who are far from the conference headquarters appreciate these meetings the most. Some conferences plan "retreats," when outdoor life and good food are combined with instruction in ministerial duties. Younger wives revel in such events, and much of the benefit gained is through fellowship and association with kindred spirits. Conference administrators have learned the value of these workers' meetings. And every minister's wife looks forward to them with joyful anticipation.

The needs and problems connected with ministerial work today differ from those of the past. More must be accomplished for the cause, and in much shorter time. The young college woman who kept stride with her future husband's work before marriage may be far better prepared for her role as shepherdess than some of her sisters. While the young couple were completing college the period of their engagement was directed toward specific preparation for the ministry. Young people of today speed their plans,

and before their first appointment in the ministry they may have struggled with the task of completing an education, making a home, and raising a family. By the time they are assigned a district to work in, it may be that because of her many new home responsibilities, the wife has decided that she cannot attend these workers' meetings. Too often this happens when she most needs the instruction. Such gatherings are not just social occasions; they should be thought of as a continuation school.

Because the ministry is so important a calling, and so much must be learned about the work in order to make it a successful ministry, every young wife should consider her presence at these conference workers' meetings a matter of urgency. Only an emergency would justify her absence. That this would be a good shopping day for her because her husband is having a meal with his fellow ministers, would hardly be professional thinking. God's work is always a minister's first consideration and his wife shares in this responsibility. That matter should have been settled before the ministerial internship call was accepted. If it has been overlooked, it will certainly be made plain at his ordination in the future. Yes, it is just as important as that!

Judging from the many remarks we have overheard at these workers' gatherings here and there, our ministers' wives revel in attending them. Some of them smile indulgently as their husbands concentrate on the instruction and fill their little notebooks with copious items. The first few hours of the session pass rapidly, and then there is the fellowship dinner to look forward to. Becoming better acquainted with new workers in the conference makes this a wonderful occasion. It is a good plan for the Dorcas sisters to prepare the meal. All workers can then concentrate on the meetings.

Our women are far more likely to become Marthas than Marys, and need much encouragement to attend these spiritual gatherings planned just for the workers. This is not a day for shopping expeditions, for bigger business needs attention. And while we are on the subject, another item by way of caution: It is not the custom of true shepherdesses to sit together on the back seats of the church doing needlework. Aside from disturbing big business with chatter, this is not ethical. As host, the conference goes to much expense to invite the shepherdesses. How discourteous it would be to show a lack of interest! Culture is a very necessary attribute of ministerial women, and the training received at the workers' meeting will be of great value in our work.

The Shepherdesses Meet

You may wish to refer to the January issue of *THE MINISTRY* for instruction on organizing conference women into a shepherdess group. Mrs. Conference President may be the leader or chairman at your opening meeting. This would be ideal, for who would be better qualified than she to guide younger women? However, there may be other efficient women who might be trained for leadership under her direction. In your topical discussions the long-range program, building toward definite objectives, is preferable. You may want to get your suggestions from the following list; it will serve to prime the pump on ideas.

To have a good meeting, individual shepherdesses should be asked to contribute their ideas. The wallflower types—women who just want to listen—need to be set to work with the object of developing them into leaders. Every minister's wife should become a leader; but do remember that leadership comes more naturally to some than to others.

Here we should reveal the plan for this series of Shepherdess articles. These lessons for the first six months of 1958 are to help us in starting shepherdess groups on their objectives. Later we will feature various types of programs, hobbies, crafts, and so forth. Through *THE MINISTRY* we plan to let you know what other groups have accomplished. Our shepherdesses will eventually be writing their own book of acts—guidebook, manual, or whatever we find is needed.

Suggestive Topics for Discussion

(Choose from list below)

1. From a woman's angle, discuss the outstanding characteristics of your conference as a field of service.

2. Church duties for the ministerial wife. Offices where laymen should function.

3. Housing problems of the ministerial family. Making a house a home. Living on the level or above the level of the average church member.

4. Sharing the husband's pastoral duties from Sabbath to Sabbath. What about the children attending Sabbath school? Youth and junior meetings?

5. Leading out in church campaigns for the district. What is expected of the minister's wife? Of her children?

6. Accepting hospitality when visiting churches in the district. Accepting produce from farmers' families. How to reciprocate by entertaining church members. Types of social gatherings for our churches. The leadership of the pastor's family.

7. Vacations for the pastor's family. Visiting home folks for the holidays.

8. Teaching the principles of health reform. The church health supper.

9. The minister's wife and her family an example of Christian dress.

10. In a larger church, when her home duties are not pressing, should the minister's wife become his church secretary? Should she be remunerated for her services?

11. The minister's wife who works outside of the denomination.

Homeward Bound

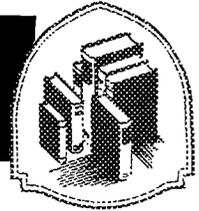
We cherish the memory of one very successful workers' meeting in an area where the occasion was truly an event. Sometimes snow-bound and isolated for months at a time, the workers had gathered to have this Thanksgiving Day together before scattering for the winter. It was a blessed occasion. Rejoicing over the success of its mission offerings and campaigns and laying even larger plans for the waiting year was so inspiring. While a wonderful health dinner was being served to parents and their children, heavy snow began to fall. Good fellowship prevailed indoors, however, and the program, which we learned had become an annual event, was delightful. We boarded our train that evening in a blizzard, but with warm feelings toward the many new friends we had left behind.

Another touching scene comes to mind as we reflect on a group of about twenty-five shepherdesses. Their meeting in connection with a workers' rally had been most cheering. Such a wholesome spirit had prevailed, and it was so good to have attended. As we parted in the late afternoon we formed a circle, joining hands

and singing "Blest Be the Tie That Binds." A candle on a small table in the center now provided the only light in the room. In unison we recited the benediction found in Proverbs 31:18: "She perceiveth that her merchandise is good: her candle goeth not out by night." These shepherdesses were committing the story of the virtuous woman to memory. It was a moving sermonet. These unusuals, these surprises, appeal to the heart of the younger shepherdess and

revive the courage of the more experienced. We had heard much that day about bringing the message to the dark counties, and our hearts glowed. We have watched that field's progress for a few years. These women have changed the picture, for some of those dark districts are now brightened by the message. Yes, above every other accomplishment God's shepherdess is a soul winner! Conference shepherdesses, He counts on your light—let it shine!

BOOKS -- For Your Library



The Preacher's Task and the Stone of Stumbling,
Daniel T. Niles, Harper and Brothers, 1958, 125 pages, \$2.

In the long history of the Lyman-Beecher Lectureship on Preaching, beginning in 1872, nearly all the lecturers have been well-known preachers from prominent churches. Without exception they have been inhabitants of the Western world, and usually of the English-speaking world. All but one have been members of the so-called white race. The board that is charged with the selection of the lecturer felt that in view of the world perspective of our day, the past tradition of lecturers has been somewhat provincial.

Nearly all the previous criteria for the choice of a lecturer were broken in the selection for 1956-57. Daniel T. Niles is an Asian by birth and residence, though he spends much time in various parts of the Western world. He is an evangelist at heart and speaks English superbly even though Tamil is his native tongue.

Usually the best criteria for judging a book is a knowledge of the author, his life and service. Dr. Niles is not a stranger to the readers of *THE MINISTRY* as his books and articles are published widely. Daniel Niles is a Ceylonese who received his advanced education in the Western world, and is a Methodist minister currently serving as the executive secretary of the Department of Evangelism of the World Council of Churches and the chairman of the World Student Christian Federation.

In this volume Dr. Niles surveys the area from a very stimulating and strongly evangelistic point of view. From the first page it will be clear to the reader that the author is drawing upon his experience as a Christian living in Asia—in many ways parallel to that of the first-century Christians.

The pattern of this volume is developed from letters written by a Hindu, a Buddhist, and a Moslem friend in which each gives the major

reasons why he cannot become a Christian. In the light of these objections Dr. Niles analyzes the responsibility of the Christian worker in presenting the message of Christ. He challenges the ministry to present the whole gospel, without compromise, with the same vigor that resulted in the gospel's reaching the "uttermost part of the earth" in the first century. A common call to sacrifice is indicated as a powerful motivating factor to accept Christ when it is shared by the whole Christian community.

Not only will this volume be of real interest to our overseas pastors and evangelists working in the very countries that the author describes but the principles enunciated will prove of real value to soul winners everywhere.

ARLYN D. STEWART

Seventh-day Adventists Answer Questions on Doctrine, Review and Herald Publishing Association,
1957, 720 pages, \$1.50.

This is the much-heralded book prepared by an *ad hoc* group of Adventist leaders who have tried to answer a list of questions brought to our headquarters by certain evangelical leaders. Prepublication notices appearing in certain Christian journals had indicated changes in our theology, as expressed in the March issue of *The King's Business* by Dr. M. R. DeHaan, archcritic of Adventism, well-known teacher and radio preacher of Grand Rapids, Michigan: "I had been assured repeatedly that it would be a turn-about-face of the old Seventh-day Adventist position and a repudiation of many of their objectionable doctrines."

All of this sent me to this book with a critical eye on its doctrine. Questions of words over which specialists may differ, method of treatment, phraseology I might not relish—these things I ignored because I felt the major question involved was doctrine.

After reading the book Dr. DeHaan says: "My disappointment, therefore, was very great, when I found that there had been no *essential* change in the historic stand of the Adventists." He adds much more on the same line. The result of my reading left me, for once, in agreement on one point with him, namely, that there had been no *essential* change.

There is no sign that I can see of a *volte-face* in this book, either in doctrine or prophetic exposition, and I have not met anyone who can specify any major doctrinal change therein.

The book is not so long as the number of pages suggests, because the format is conveniently small, the main text is in large, readable 11-point type, with footnotes and quotations in 6-point and 9-point respectively. It is nicely indexed.

Forty-eight questions of major importance, each displayed clearly at the head of the page, are answered in ten sections of this book. An eleventh section is added in the form of three appendices, which take up fifty-two pages of quotations from Mrs. White on such vital things as the deity and nature of Christ, the incarnation, the atonement, et cetera.

The book opens with a statement of our fundamental beliefs, followed by a brief discussion of doctrines held in common with Christians in general, a statement of our relation to the Bible as our rule of faith, and our attitude to the development of doctrine and changing emphases. The Arian (fourth-century heresy that the Son had a beginning) tendencies of some in Millerite days came into the Sabbathkeeping movement. This book explains how these tendencies were shed over a long period of time, and with them certain personal unbalanced statements on the atonement, et cetera.

If we all could get our semantics straight, there would be fewer supposed disagreements. For instance, what does the word "atonement" mean to you? It has more than one meaning in the Bible, and many in Christian theology. What happened on the cross and what is happening in heaven in relation to the atonement? How does Mrs. White use the term? It is all discussed in this compilation in a way that will strengthen our members in the faith.

In pages 356-390 is an invaluable discussion of such questions as: Does our teaching on the heavenly sanctuary service detract from the all-sufficient, once-for-all sacrificial atonement on the cross? What is our Lord doing as high priest in heaven? This sets the glory of the cross in its rightful place, without detracting from the heavenly ministry of Jesus. It is in this section, on page 381, that a sentence occurs that, taken out of context, has appeared strange to some: "But it [Christ's entry into the 'holy places' on high] was not with the *hope* of obtaining something for us at that time, or at some future time. No! *He had already obtained it for us on the cross.*" To be honest, the two sentences before and the one after should be quoted with it. The previous two read: "How glorious is the

thought that the King, who occupies the throne, is also our representative at the court of heaven! This becomes all the more meaningful when we realize that Jesus our surety entered the 'holy places,' and appeared in the presence of God for us." The sentence after reads: "And now as our High Priest He ministers the virtues of His atoning sacrifice to us." We can make a heretic of every religious writer by quoting him out of context.

I know more than one person who in my opinion is more scared of what may be happening in heaven, than they are sure of what Christ did for them on the cross. This part of the book sets that matter forth in its true light.

The non-Adventist quotations used here and there are valuable. The rather heavy use of Mrs. White's writings is probably due to her authoritative influence among us and to the fact that the Spirit of prophecy has suffered by misquotation at the hands of both friends and enemies, especially on the atonement and the nature of Christ. The absence of a systematic theology among us evidently influenced the compilers to appeal to Ellen G. White's writings. Furthermore, the inquirers repeatedly asked for Mrs. White's views on various questions.

The compilers make no claim to have the last word on doctrine in this book. It would be unthinkable to expect complete unanimity in minor details that do not affect personal salvation, but the more we think on those things that are fundamentals of the Advent message, the more united will the church become in worship and service.

Not many books contain so much of value at so low a price. It should be in every Adventist home, in the church and public libraries, and in the hands of inquiring friends.

H. W. LOWE

Pastoral Prayers for the Church Year, Samuel J. Schmiechen, Abingdon Press, New York, 1957, 144 pages, \$2.00.

It is not often that a book on such a theme as this is found to be so practical and helpful. Samuel Schmiechen has made a real contribution to the Christian church. Although we do not advocate the reading of prayers in the service, yet there is no portion of worship that should be more carefully prepared than the pastoral prayer. The one who is called to lead the congregation into the presence of God through prayer should have time to meditate on all the varied needs that such a group of people represents, for he is not offering his own prayer, but rather voicing the prayer of every heart present.

The prayers in this volume are simple, and cover a very wide range of subjects. General invocations, prayers of intercession, offertory prayers, and special prayers for specific occasions—these form the basis of the book. In his preface the author says: "The importance of the pastoral prayer in Protestant work cannot be overemphasized. It may be a high moment of worship. Certainly through it the windows of the soul are opened up and other portions

of the service are viewed with fresh and new meaning."

Here will be found some penetrating thoughts that suggest the mode of intercession. It is a pleasure to recommend this book, especially to our pastors. It might well form the basis for much-needed instruction in this feature of public worship.

R. ALLAN ANDERSON

***La Métaphore du Miroir*, Norbert Hagedé, Bibliothèque Théologique, Delachaux et Niestlé, Neuchâtel, Switzerland, 1957.**

THE MINISTRY is read avidly all over the world by our workers who understand English. They are made cognizant of publications in English that ought to be of help and interest to them. Occasionally we hear of works published in other countries. It also happens that some of our overseas workers make a contribution to Biblical scholarship. This is so in the case of *La Métaphore du Miroir* by a young French scholar. His study has been accepted in the rather exclusive Theological Collection, where we find some of the works by Karl Barth, O. Cullman, F. Leenhardt, et cetera.

Our author, whose knowledge of Greek is ascertained here, turns once again to the difficult but fascinating problem of the influence of Greek thought on Christian teaching. More specifically, Mr. Hagedé wishes to examine the hurdles that faced Paul as he endeavored to make the Christian message clear to the pagan world. To accomplish this, Mr. Hagedé uses Paul's metaphor of the mirror in the epistles to the Corinthians. Paul's use of the mirror leads the attentive reader into an erudite word study; it introduces him to the vision the apostle entertained of his task, and to Paul's knowledge of God and man. While the author detects the influence of Hellenism on Paul's mind, he also establishes to what extent that knowledge was used to an understanding of Christianity by the world the apostle lived in and that he wanted saved through Christ.

Although this book is not as yet available in English, it is brought to the attention of the readers of THE MINISTRY who wish to have a recent approach by one of our scholars to this basic problem that faced the apostolic era.

DANIEL WALTHER

***The Life and Teaching of Jesus Christ*, James S. Stewart, Abingdon Press, New York, 192 pages, \$1.50.**

James Stewart is well known as an author of forthright, challenging volumes. His *Heralds of God*, which was in the Ministerial Reading Course a number of years ago has been hailed by our ministers as one of the most helpful books on the subject of preaching. This present volume opens up a very interesting field. While the approach is simple, it reveals a depth of scholarship. The author is certainly a master of his subject.

It is not a large work—only 192 pages—and in the paper cover sells for \$1.50, but its value to the

studious pastor and evangelist will be recognized at once. We could wish that the author had discussed some subjects more fully in a few places. For instance, in dealing with the large subject of the gospel of the kingdom he has only one paragraph on the eschatological aspect of this great theme. This is to be regretted, especially when our Lord, as well as the apostles and prophets, placed such emphasis on this phase of the subject.

One of the most helpful features in this book is the list of discussion questions found at the end of every chapter. These could provide excellent material to stimulate prayer meeting interest. We heartily recommend it to our workers.

R. ALLAN ANDERSON

***An Historian's Approach to Religion*, Arnold Toynbee, Oxford University Press, New York, 1956, 317 pages, \$5.00.**

Toynbee's stimulating synthesis of history, philosophy, and religion contains many valuable thought-provoking analyses. This treatise deals with the cosmic possibilities of man's relationship to the universe and with the folly of his self-centeredness in the idolization of parochial communities, self-sufficient philosophies, religious institutions, and ecumenical empire.

He briefly surveys the encounters between higher religions and the idolized ecumenical communities of the past. He discusses the diversion of these higher religions from their spiritual mission to mundane tasks. The larger portion of his book is an analysis of religion in the Westernizing world, which includes the religious outlook in this twentieth century.

There are many valuable lessons and historical quotations for the Adventist ministry in this striking volume. On pages 287 and 288, Mr. Toynbee indicates that the "strength and repulsiveness of original sin" in our day is further proof that it is endemic in human nature and that we cannot "afford to go on ignoring and neglecting the problem of human nature any longer." His appeal is, "Let us set our feet on a spiritual path again." The writer would urge upon our ministry the perusal of this volume. It is one of the most stimulating books read in recent years. Toynbee says, "The solution of our problem is found in enrolling ourselves as citizens of the city of God of which Christ is king."—Toynbee's *History*, vol. 5, p. 396.

J. A. BUCKWALTER

Nutrition Today

(Continued from page 18)

Fortunately, a complicated physiological process goes on smoothly by applying simple rules of good nutrition. When a balanced diet is eaten as determined by an approved plan, such as the Basic 7, the acid-base balance is maintained as well as the nutrient balance.



Special Announcement

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For those who purchased filmstrips and audio tapes from the Review and Herald since March 1, 1957, if you will return the complete set, we will replace the filmstrips absolutely free and re-record the tapes for only \$15.00. The purchase agreement issued at the time of purchase must accompany the returned set.

If you purchased films and tapes prior to March 1, 1957, and desire the new set, send in your old filmstrips plus \$29.50 for the completely new filmstrips. The regular price is \$59.50. For \$15.00 we will re-record your old sound tapes. In addition, there will be a charge for replacing any damaged tape.

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HEALTH EVANGELISM



"Happiness and Health" Meetings

LLOYD E. STEPHENS

Pastor, Milton-State Line District, Upper Columbia Conference

IN THE year 1871 Aaron Miller, William Nichols, J. Franklin Wood, and James Bunch settled in Milton, Oregon. James Bunch had come from Kansas and had become a Seventh-day Adventist by reading the *Review and Herald*. The other three men, with their families and others, had come from California, where they had accepted the Adventist truth under the preaching of Elders J. N. Loughborough and D. T. Bourdeau. These laymen began in their humble way to give the gospel to the people of the Walla Walla valley. They sent their offerings to California and soon asked for the help of a worker. Elder I. D. Van Horn was sent to help them preach to their friends and neighbors the Sabbath and the second coming of Christ. Meetings were held in Walla Walla, Dayton, and Milton. Churches were organized in all three places, and thus the message began in the great Northwest.

Just eighty-one years after these pioneer beginnings, a new approach to evangelism was initiated in the old Milton Seventh-day Adventist church in October, 1957.

The plans for these meetings were designed to follow as nearly as possible the instruction given by Ellen G. White on April 12, 1901, at the General Conference, when she said: "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. . . . Our ministers are to work on the gospel plan of ministering.

"You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing, blessing and strengthening."—*Welfare Ministry*, p. 139.

In the Happiness and Health series of meetings an attempt was made to present the cardinal doctrines along with emphasis on two

great truths: the presence of the Spirit of prophecy, and the importance of a cheerful attitude in maintaining and gaining health of body, mind, and soul.

Theme of the Meetings

The theme of the meetings was: "A man at peace with God and man cannot be made miserable." On Friday night the emphasis was on the relationships of men to their fellow men. As the 2300-day prophecy was presented, much of our denominational history was given, showing how God has consistently led the Advent people. The early events of the 1844 movement and the account of the gift of the Spirit of prophecy became a thrilling story to the listeners.

A fifteen- or twenty-minute talk was given every Sunday night by a doctor or instructor on one of the natural remedies spoken of in *The Ministry of Healing*, page 127. The topic of hypnosis also proved to be an interesting subject as it was presented during the meetings and also in the panel discussion that was conducted on the last night of the series.

This effort was unique in that it was *both revival and evangelistic* in nature. Some are planning for baptism in the near future, and many received courage and help in their Christian experience. Statements were made by those who attended the meetings that would indicate an unusual response. One man remarked while leaving one of the services, "Oh, if I had only known these things twenty years ago, my life would have been different!"

C. C. Rouse, chaplain of the Walla Walla General Hospital, and the writer led out in the meetings. Jack Hubbs, manager of the hospital, also gave of his time and good counsel in support of the effort.

Medical-ministerial panel.
 Back row (left to right):
 Mrs. Lloyd Stephens; H. P.
 Kahler, M.D.; T. R.
 Thompson, D.D.S.; Pastor
 Lloyd Stephens, moder-
 ator; Chaplain C. C.
 Rouse; Administrator
 L. E. Hubbs; Jack Wood-
 hall, D.D.S.; Glenn R.
 Rice, M.D.

Front row (left to
 right): W. L. Unterseher,
 M.D.; Prof. Eugene Win-
 ters; Mrs. Lucille Jones,
 R.N.; I. C. Bohman,
 M.D.; J. E. Potts, M.D.



The success of these meetings was made possible largely because of the faithful cooperation of the Adventist physicians, dentists, and others, who gave the people much helpful, practical advice. Most of these participants are members of a local benevolent organization known as the Blalock Memorial Foundation.

Blalock Memorial Foundation

The Blalock Foundation was organized in 1948 and is made up of Seventh-day Adventist physicians and dentists and other benevolent-minded persons. The name Blalock was adopted in memory of the late Dr. N. G. Blalock, a hard-working missionary-minded doctor who offered to donate forty acres of his fertile Walla Walla soil, if a school were operated upon it. It was his gift that was largely responsible for the establishment of Walla Walla College in 1892.

The purpose of the organization is to gather and dispense knowledge that will help to relieve suffering and promote the upbuilding of humanity by medical missionary work and various other means. Those belonging to this organization, especially the physicians and dentists, are doing a work that is worthy of notice by all Adventists today when "the world is a lazar house filled with victims of both physical and spiritual disease."—*Testimonies*, vol. 7, p. 62.

At the present time the members of the Blalock Foundation furnish means for the employment of a full-time Bible instructor in this area. These men are doing a type of work that could be accomplished by no one else. As they administer physical assistance to their patients they also offer many timely prayers and give much-needed spiritual counsel. Often they are called to various parts of the conference to conduct Sabbath services. Many thrilling experiences could be told of the reclaiming of hu-

man wrecks who have found their way again and have become good citizens because these doctors have been willing to go the second mile. During the years since the founding of the Blalock Foundation, the number added to the church because of the medical work has varied from eighteen to ninety-nine souls each year.

It is gratifying to observe the records of these new converts throughout the area, and to find that so far there have been very few apostasies among those who have been attracted to the message as a result of medical-evangelistic work.

In this and similar series of meetings, one great fact outweighs everything else; people will attend Seventh-day Adventist meetings if our doctors and ministers work in unity to present the great truths which have to do with the healing of the whole man—body, mind, and soul.



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How Much Is It Worth to Be Well?

A. W. TRUMAN, M.D.

IN THE presence of five thousand surgeons a great annual convention of the American College of Surgeons, held in the city of Chicago, was opened by its founder, Dr. Franklin H. Martin, with the significant question, "Gentlemen, how much is it worth to be well?" I don't know the answer, do you?

We might ask the young man of twenty, whose body is being literally eaten away in living death by the cruel killer cancer. His nights of pain are spent in sleepless tossings upon his bed. His days drag out wearily with not a ray of hope that his dreams of a life of happiness and accomplishment might ever be realized.

According to a recent statistical report of the American Cancer Society "more children from three to fifteen years of age die of cancer than from any other disease."

We might seek the answer to Dr. Martin's question from the young man of twenty-four who is panicky with a sense of pending dissolution as he suffers the violent, gripping, viselike pains of a coronary attack. This often fatal malady, and new "captain of the men of death," is our greatest killer. Organic disease of the heart claims the lives of three hundred thousand Americans every twelve months. It is regrettable that the majority of its victims are in the most productive period of life. In fact, some of them are scarcely out of their teens.

Is this wanton waste of human life but a decree of fate? Has nature decreed that cancer "should strike one of four living Americans"? This is the frightening estimate of the American Cancer Society. Or has nature decreed that premature death from organic disease of the heart should become the nation's number one killer?

What Price Health?

Some years ago I had under my care in one of our sanitariums a man who was suffering intensely. He was the originator of a famous liniment, widely advertised for the relief of pain, but his liniment was quite ineffective for the relief of his own case. At the close of a hectic day he said to his nurse, "I will deed to you free of all encumbrance one of the best farms in the State of Massachusetts for one night's freedom from pain." How much is it worth to be well?

There was a young woman in Hollywood,

California, Elaine St. Maur, "whose shapely hands were so much in demand by sculptors and artists that she had them insured for \$150,000." How much are your hands worth? What would you take for your eyesight and become stone blind? What would you take for your hearing and become as deaf as the proverbial post? What would you take for a sound heart and suffer coronary attacks?—for normal lungs and develop tuberculosis or cancer? How much would you accept of earth's treasure in exchange for your health and spend your remaining days upon an invalid's bed, or in a wheel chair, enduring dreary, sleepless nights of tossing in pain and weariness? Whatever may be the price of good health, it is worth all it costs to be well, although to many it would seem the price is adjudged too high.

What price vigorous health, what price physical fitness and efficiency, what price freedom from pain, what price longevity? Are these priceless treasures bestowed by the whims or the caprice of the gods as some ancients believed, or by some chance dispensation of Providence? *Is disease casual or is it causal?* Is ill health but an accident? Does nature do her work at random by some game of chance, or in response to divinely ordered laws of physical peace written indelibly upon every organ and tissue of the body—upon the heart, upon the stomach, upon the liver, upon the lungs, upon the nerves and the brain?

Mental Derelicts

"Mental illness has become America's most shocking neglect. At the present rate," according to the Oklahoma Association for Mental Health, "one in every twelve children born this year will some day require mental treatment."

Mental derelicts are crowding our State institutions. Six hundred and fifty thousand of these intellectually dead or deranged occupy more than half of the total hospital beds in America. According to the Metropolitan Life Insurance Company there are now more than 171,000 new admissions per year to our mental hospitals, and the annual cost to the taxpayer for their care is in excess of \$1 billion, "not to mention the incalculable losses in man power." Forty per cent of the inmates of these hospitals are cases of dementia praecox—dementia of

youth—that is, mentally deranged young people.

Is there no cause for this blot upon our vaunted intellectual progress and our boasted enlightenment and culture? The cause is not obscure. Too many youth of today, and not a few of their elders, live upon thrills, upon mental excitement. Life for them is one dizzy whirl, a screaming merry-go-round. The tempo of life has become enormously speeded up. Faster, faster is the demand, but nature cannot for long endure such strain; therefore *they resort to stimulants to speed them up, and to narcotics to slow them down*, to enable them to keep up this dizzy pace until enraged nature snaps with a nervous and mental breakdown. These props include everything from liquor, cigarettes, caffeine, happiness pills, and goofball barbiturates to marihuana and heroin.

Passing by the stronger nerve props of the dope addicts, let us take a look at the supposedly harmless and innocent drug, caffeine—the most widely used drug in America.

Caffeine, America's Most Widely Used Drug

The United States Government says there are seventy-one brands of cola drinks. These *coffee cocktails* contribute no small share to the breakdown of youth. With few exceptions, every bottle of these *cola beverages* is *spiked with from two thirds to one grain of the powerful drug caffeine*.

Is caffeine, the alkaloid of tea, coffee, and cola drinks, the innocent, harmless drug that many suppose it to be, so that even children may consume it copiously without deleterious effects? Drs. Fisk and Crawford, directors of the New York Life Extension Institute, write:

Yet such substances (as the acid extractives) must be regarded as much less harmful in their effects than so powerful a drug as caffeine which exercises a positive action on such important organs as the heart, brain and nervous system.—*Periodic Health Examination*, p. 278.

Dr. Harvey W. Wiley, one time chief of the Bureau of Chemistry of the U.S. Government, said:

The most common drug in this country is caffeine. Your children, innocent of any knowledge of its deleterious effects, consume it freely. They do this to their great physical and mental detriment. . . . Caffeine is the essential alkaloid of coffee as their is of tea, both are dangerous and detrimental drugs.

In his textbook of pharmacology (1952 ed., p. 879), Dr. William T. Salter, professor of pharmacology, Yale University School of Medicine, says:

The chief problem . . . is the possible chronic effect on the central nervous system . . . increased irritability, loss of sleep, palpitation of the heart, and even muscular tremors. Such effects are due to chronic mild intoxication with caffeine. . . . The nervous effects are due primarily to caffeine. Certain widely used soft drinks contain as much caffeine as ordinary coffee.

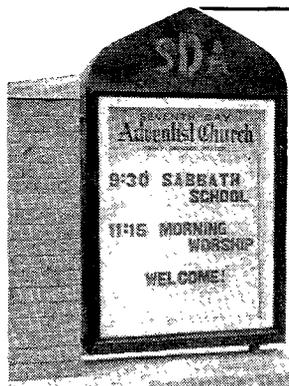
Caffeine Drug Addiction

Dr. W. A. Evans, who for a quarter of a century was health commissioner of Chicago, wrote:

Coffee is a drug. . . . From the standpoint of public hygiene the coffee question is worth while. It is much the most wide-spread form of drug addiction.

Dr. O. T. Osborne, former professor of therapeutics at Yale University, says:

There is no question but that the caffeine habit can be acquired. Whether as such (perhaps in the form of cola drink) or as a tea or coffee habit, cola beverage, tea and coffee fiends are of common occurrence. . . . The very fact that these beverages are such nerve stimulants should prohibit their use by children, by the same decision (a cola drink) should not be a beverage for a child. The tea and coffee, or other caffeine habits may be readily acquired by anyone and may do as much harm in some cases as alcohol and tobacco.



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How strangely familiar these recent scientific medical statements sound when compared with that which was written ninety-three years ago by Ellen G. White.

Revealed Truth and Scientific Confirmation

In 1864, Mrs. White wrote, "Tea and coffee are stimulating. Their effects are similar to those of tobacco."—*Counsels on Diet and Foods*, p. 425.

The effect of tea and coffee, as heretofore shown, tends in the same direction as that of wine and cider, liquor and tobacco. . . . In some cases it is as difficult to break up the tea-and-coffee habit as it is for the inebriate to discontinue the use of liquor.—*Christian Temperance*, pp. 34, 35.

The use of tea and coffee is also injurious to the system. To a certain extent, tea produces intoxication. . . . Tea is poisonous to the system. Christians should let it alone. The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse.—*Testimonies*, vol. 2, pp. 64, 65.

Revealed truth does not require scientific confirmation. It is no more the truth after science has belatedly demonstrated and confirmed it than it was prior to such confirmation.

As Dr. Paul D. White, heart consultant to President Eisenhower, said, "As to unequivocal proof, perhaps some of us shouldn't wait for scientific answers. We may be dead by the time the scientists' answers come along."

Now a final statement from the pen of Mrs. White.

Tea and coffee drinking is a sin, an injurious indulgence, which like other evils, injures the soul.—*Counsels on Diet and Foods*, p. 425.

Can any habit harm the body and not affect the mind and the soul? The Holy Bible says, "Eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2). "And he gave them their request; but sent leanness into their soul" (Ps. 106:15). And again, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:17).

First Rule for the Preservation of Health

The very first rule for the preservation of health and the "policy" that provides the very best life insurance is, keep all poisons out of your body. How is it so many fail to heed so rational a principle? It is sane, sensible, sound, and scientific!

Why should man poison his own blood stream? The blood is the life. Nothing should be taken in food, in drink, or in air, which can poison the crimson current of life. Is that really too big a price to pay for buoyant energy, joy-

ous living, a clear brain, and a lengthened life span?

The average youth of our day could easily add one, two, or three decades to his span of years. But some gay thrill seeker asks: "What, you don't drink? You don't smoke? You don't chew? You don't dope? What do you do? Don't you have any enjoyment or pleasure in life? Can't you have any fun?" Oh, fascinating delusion, fantastic mirage! Is the cost too high?

Is there no fun except in fetters that bind you? Are there no pleasures except in poisons that enslave you? Is there no enjoyment or vivacity except in vices that destroy you? Is there any pleasure in the gripping pains of a coronary attack, or in the stabbing, lancinating pains of a "crisis" of locomotor ataxia? Is there any exhilaration in the frightening hallucinations of delirium tremens? Is there any real pleasure in poisons that befog inhibitions and the mind, that open to men the gates to Federal prisons, and that close and bar the pearly portals of Paradise? Is there any thrill in a leap to suicide?

Has not the devil in fact sold to the youth of today—and to many adults for that matter—a false bill of goods? The modern philosophy—let us eat, drink, smoke, play, and make life a grand carnival, a dizzy whirl of sensual pleasures and thrills—is not the path to happiness. It is not the highway to health. It cannot be the road to longevity. Instead it is a short cut to disappointment, to disillusionment, to defeat, and to early physical disaster. It is the most direct route to the cemetery.

Who gets the most fun, the most enjoyment out of life, the culprit or the Christian?

Only the Christian knows the true meaning of life and experiences the unalloyed pleasure, the true joys and thrills, of real living. He alone has "promise of the life that now is" and a blessed hope for the life that "is to come" (1 Tim. 4:8).

Crushed Fragrance

He crushed the heart
Of a beautiful flow'r
And its fragrance filled the air.

He crushed the heart
Of a beautiful life
And it knelt for him in prayer.

—J. A. BUCKWALTER

Many people are lonely because they build walls instead of bridges.

NEWS -- From Current Journals



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

¶ Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, said in Berlin that "only blindfolded people can still believe that atheism holds any future." The bishop denounced especially the atheistic propaganda conducted by the dominant party in East Germany, which he said is being advanced with "arguments which come from the ideological junk shops of the eighteenth and nineteenth centuries. This alone makes it apparent that the future of Germany will not belong to the atheists, but rather lies with those who cling to their belief in God and are ready to do His will."

¶ About one family in every eight in Minnesota practice tithing—according to a State-wide survey. The survey found that 13 per cent of Protestant families and 7 per cent of Roman Catholic families, tithed.

¶ Ten thousand persons greeted Pope Pius XII with loud *vivas* when he came to bless them in St. Peter's Basilica three days after he celebrated his eighty-second birthday.

¶ The influence of the Papacy in world affairs has grown under Pope Pius XII to a stature that no one could have predicted, Archbishop Thomas A. Boland of Newark, New Jersey, told a congregation of diplomats and high government officials who attended a pontifical mass at the National Shrine of the Immaculate Conception in Washington, D.C., commemorating the nineteenth anniversary of the Pontiff's coronation. More than 100 diplomats, representing 40 nations, attended the Mass, which was celebrated by the Most Reverend Amlet Giovanni Cicognani, apostolic delegate to the United States. Included were 14 ambassadors, many members of the House and Senate, and a number of judges.

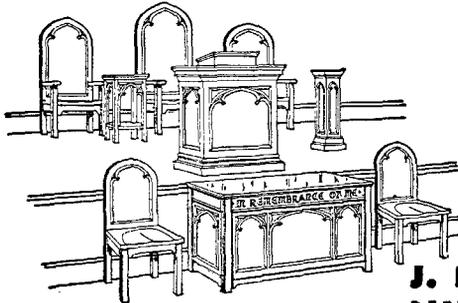
Archbishop Boland, in his sermon, told the worshippers that "these years have seen the influence and favor of the Papacy increase on such a world-wide basis that even the most optimistic could not have envisioned it a quarter of a century ago. He epitomizes the grandeur of four of his illustrious predecessors. He possesses the penetrating intelligence of the great Leo XIII; the childlike fervor of St. Pius X; the skillful diplomacy of Pope Benedict XV; and the indestructible spirit of Pope

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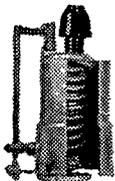
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Pius XI." He pointed to "the close ties which have developed between the United States and the Vatican and the Pope's special concern for America." He reminded the worshipers that Pope Pius XII is the only Roman pontiff who has ever visited the United States.

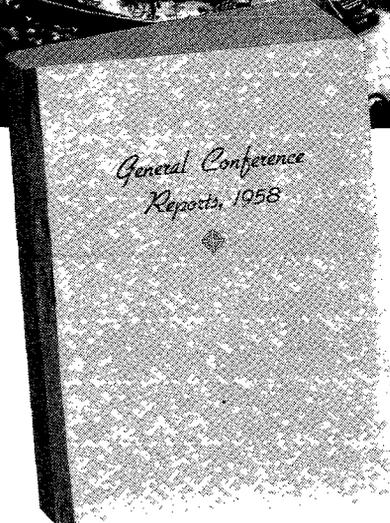
¶ Evangelist Billy Graham received the "Salesman of the Year" award from the Sales Executive Club of New York at its fifth annual dinner in New York. He was honored for "selling religion to millions of people throughout the world."

¶ The Reverend Ralph W. Stutzman, acting minister of All Souls Unitarian church in Washington, D.C., said that he no longer considers himself a Christian and that he believes the time has come for Unitarians to sever their connection with Christianity. He told his congregation that he personally does not believe in the divinity of Jesus and that he no longer can say, as have so many Unitarian ministers, that he is a "Christian in the sense of emulating the ideals and the life of Jesus. It is true that we Unitarians have come out of a Christian tradition, a Christian heritage, but now I think it is time for us to face the fact that we have come out."

¶ The American Legion is backing a bill that directs the State education commissioner to provide a nondenominational version of the Ten Commandments to any public school wishing to display the Decalogue. The Reverend Daniel B. O'Brien, chaplain of the New York State Department of the Legion, said display of the Ten Commandments would remind pupils "to respect the law of God."

¶ Legal authorities in Rome have instituted proceedings against French writer Roger Peyrefitte for alleged slanderous attacks on Pope Pius XII and the Vatican. "The people of Rome," the French writer said, "cheer the Pope without understanding the true and frightful meaning and the political tyranny involved in the expression 'Our Rome' often repeated by the Pope." Mr. Peyrefitte, a former French diplomat, is the author of books on the Catholic Church. If found guilty, he could be sentenced to from one to six years' imprisonment.

¶ Two merging conferences of Free Will Baptists eliminated from their proposed church discipline a tenet that declared smoking to be a sin. Many members of the denomination raise tobacco for a living. A spokesman for the conferences said the problem of smoking "was just something we had to get straightened out, and both sides voted to do so by eliminating it from the discipline." He added that any minister wishing to preach against smoking "would be at liberty to do so. There was a time when you could preach against its use and you would be followed, but that doesn't happen any more. And there is the question of livelihood for the farmers."



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Preaching in Our Scientific Age

EVERY great day in the church has been a day of great preaching. Many things combine to make a preacher, but most of all he must have a sense of the supernatural, a sense of vocation, coupled with clear vision. Preaching is never easy, and woe to the man who tries to make it so. Real preaching costs something.

A few years ago King George V was about to speak from London. Millions in this country had tuned in listening for his voice. All at once one of the leading cables snapped in the New York studio. Harold Vivien, a junior mechanic, sensed the urgency of the situation and sprang forward. Grasping the ends of the broken cable, he held them as the full current of 250 volts passed through his body. Convulsed from head to foot, he suffered considerable pain, but did not relax his grasp until the king had concluded his message. He became the living link that made transmission possible. What an impressive symbol of the preacher in action! Grasping God's throne with one hand and taking hold of the people with the other, he permits the living word to come through unimpaired. Nor can we preach with power until our own personality is vitalized and vibrant with the voice of the king.

As children we sang:

Twinkle, twinkle, little star,
How I wonder what you are!

But nobody wonders today. Even tiny tots talk glibly about spacemen and spaceships. This thought is strikingly expressed in Mary Margaret Milbrath's poem "Child of the Age," which was quoted in the *Watchman Examiner*, from the *Wall Street Journal*.

His mind's a flying saucery,
His room's a satelloid,
His words are from a glossary
An Einstein would avoid.

He's quite adept in rocketry.
He knows the names of stars.
He's forsworn Davy Crocketry
To plan a trip to Mars.

He boldly deals in distancy.
Fine spacemanship's his mark,
With just one inconsistency—
He's frightened of the dark.

Significantly enough, man's experiments in outer space have only added to the fear that grips much of the thinking of our scientifically conscious generation. Only the everlasting gospel can banish this fear from human hearts.

As preachers, we must learn how to proclaim God's message in the setting of this scientific age. We must bring men face to face with the reality of the living God.

Luther preached at the beginning of the age of discovery, the Wesleys at the beginning of the age of reform. The founders of the Advent message preached when industry was expanding. We preach when our knowledge of the universe itself is expanding.

Tremendous issues are before the world, issues that evangelists of other decades never dreamed of facing. To bring people from the market place into the holy place, and then at last into the "heavenly places in Christ Jesus," requires that we ourselves have such a vision. To do that we must center our gaze on horizons rather than local landscapes.

Every subject we present must be related to eternity past and eternity to come. As we contemplate the nature of God and the Trinity, the nature of man and the destruction of sin, and creationism, especially in the light of modern science, we will be led to give a new emphasis to these themes.

The Greek word *thronos* occurs 50 times in the Revelation, 13 times referring to the throne of Satan, and 37 times to the throne of God. This book reveals a battle between thrones. The last scenes are ushered in by the Judge of all the earth descending in majesty and power, crowned with many diadems. When David conquered the king of Ammon he took his crown. When the Prince of Wales emerged conqueror at the Battle of Cressy in 1346 he took the three-feathered crown of the king of Bohemia. Since then, by royal decree, this has been the emblem of England's crown prince. When Christ emerged from the greatest battle of all He stripped the glory from the prince of evil and, rising triumphant, carried in His hand the keys of the grim jailer. His sevenfold kingship is arresting: He is King of the Jews—racial; King of Israel—national; King of righteousness—spiritual; King of the ages—historical; King of saints—ecclesiastical; King of glory—supernal; and King of heaven—celestial.

Eschatology takes on new meaning when we study it in the light of the conquering Christ. The peoples of this sophisticated scientific age so soon to be arraigned before the conquering King of eternity, need to know Him as Saviour and Lord. This calls for clear thinking and powerful preaching.

R. A. A.