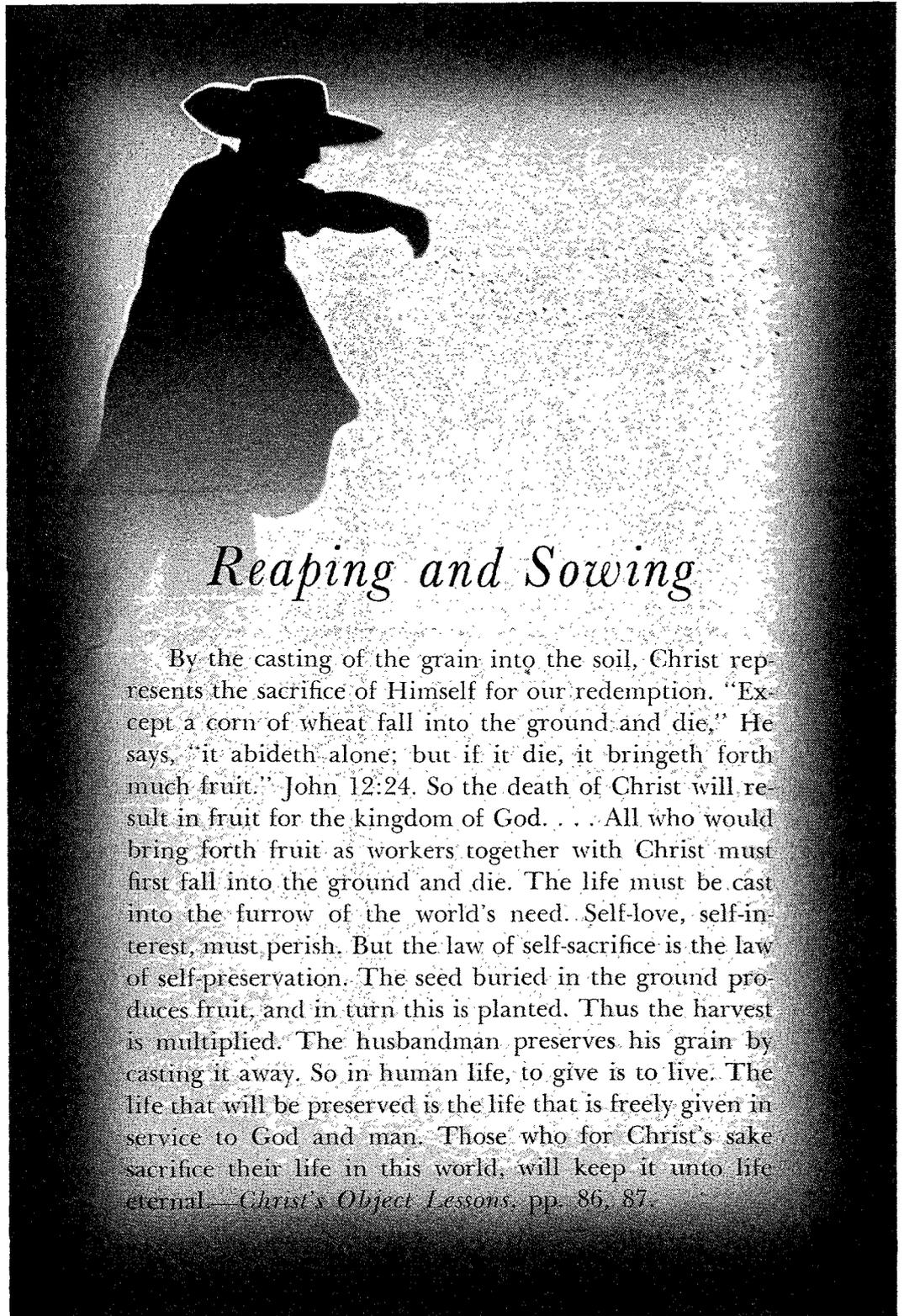


# *The* Ministry

NOVEMBER, 1959

*"Now thank we all our God  
With heart and hands and voices"*



## *Reaping and Sowing*

By the casting of the grain into the soil, Christ represents the sacrifice of Himself for our redemption. "Except a corn of wheat fall into the ground and die," He says, "it abideth alone; but if it die, it bringeth forth much fruit." John 12:24. So the death of Christ will result in fruit for the kingdom of God. . . . All who would bring forth fruit as workers together with Christ must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. But the law of self-sacrifice is the law of self-preservation. The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. The husbandman preserves his grain by casting it away. So in human life, to give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world, will keep it unto life eternal.—*Christ's Object Lessons*, pp. 86, 87.



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## Our Cover

How profoundly the harvest has influenced the lives and thinking of men the world over. The earliest men realized that the regularity and bountifulness of harvest proceeded from a beneficent Creator. The theology of the Hebrews was molded in no small degree by God's unfailing goodness. Probably no greater festival of joy was ever held among men than the Hebrew Feast of Tabernacles at the close of the harvest, when God's praises were sung for a whole week each year by massed choirs and people in a rich ritual, which continued till the time of our Lord.

The Pilgrim Fathers looked at their first harvest in the new world and recognized that "God's almighty hand" was over them.

The modern man reaps his harvests, but does he see that outstretched hand of blessing as did his forebears?

Look through the wheel and recapture the wide-eyed childhood wonder that the sight of ripe pumpkins and squash and corn and apples brought to you. Then join in a glad anthem of thanksgiving.

Cover Picture: A. Devaney

## With Our Editor in Northern Europe\*

**W**HAT busy months these have been! We left our office near the end of May and arrived in England in time for the British section of the two University Extension Courses conducted in the Northern European Division this year. From the moment we landed at Southampton, every day was crowded with appointments. The teaching schedule itself was a heavy assignment, but added to this we had a full program of weekend meetings, including regional gatherings, youth camps, and institutional appointments.

It has been both a privilege and an inspiration to meet with ministers, teachers, and Bible instructors day after day in the classroom, and to unfold the purpose of God for this Advent Movement. A spirit of genuine revival and heart searching has been apparent, and we have been deeply conscious of God's presence. Truly the Lord has been speaking to us by His Spirit.

The British Extension School was held at the Newbold College, some thirty-five miles from London. This fine institution is admirably suited to a program such as this. The classes were conducted in the main chapel, and in addition to the students regularly enrolled, a number of ministers living in the London area and unable to be in attendance all the time came for two or three days a week.

Dr. W. G. C. Murdoch was the director of these extension courses, and Arthur L. White of the White Publications gave wonderful instruction on the background of the movement, stressing particularly the place of the Spirit of Prophecy writings. Another course was conducted by the writer in public and pastoral evangelism. At the conclusion of this six-week school all the workers from the British Isles came together for four intensive days of study. This was not actually a part of the extension school, but the inspiration from the classrooms carried over into these workers' meetings, which were designed to give inspiration in the field of evangelism.

Following the British Extension School

the faculty moved to Norway, where a similar extension course covering the same subjects was conducted. The excellent college building at Tyrifjord in this northern country is attractive in every way. This new structure is built on the shores of one of Norway's most beautiful lakes.

Two thirds of the way through our course in Norway, the workers from the East and West Nordic unions came together for four days of intensive counsel. Like the one in Britain, this was different from an ordinary workers' meeting, there being no reports from workers and no promotion of any kind. We met for deeper study of God's Word and clearer understanding of the counsels of the Lord's Spirit to the leaders of this Advent Movement.

At first it was felt that the break in the regular class study might weaken the program, but we feel now that it actually had many things to commend it. Indeed it proved a strengthening of the whole program. For these hard-working heralds of the cross to be able to draw together for a period of concentrated study has meant much. Some said that no group as large as this one had met in Scandinavia for more than twenty years. Already we are witnessing an eagerness on the part of all for a larger soul-winning program throughout these lands. As this report goes to press many who left the classroom are now in the midst of intensive campaigns.

As already intimated, during the four or five days of our Scandinavian workers' meeting the regular program of classwork was carried on as usual, the larger group joining in the class discussions. The visiting workers procured the syllabuses and the textbooks, thus catching the spirit of study.

In addition to the classwork we had the chapel appointments every day. Each afternoon and evening was filled with additional meetings and discussions—in all, eight meetings a day! But no one complained; instead there was a happy spirit of fellowship that made it a time long to be remembered. God seemed to be leading in a particular way on the last day when the class period and meeting climaxed in

\* A report of the Seminary Extension schools held in Northern Europe.

a consecration service just before the evening meal. Then right afterward we gathered for a wonderful fellowship meeting, when that large group of dedicated ministers and Bible instructors met around the Lord's table. As the eighty or ninety additional workers took their leave that night or early the next morning, the regularly enrolled students got down to their heavy class programs again. Those of us who use English as our mother tongue cannot fully appreciate what it means for those who have to take their study assignments in a language other than their own. As teachers we honor those who make such noble attempts to build themselves up in knowledge and techniques to make themselves more efficient stewards of their Lord. We can report with great satisfaction that the graduate work of these students is not one whit behind the standards in the classrooms at the home base.

#### *Lakeside Evangelistic Center*

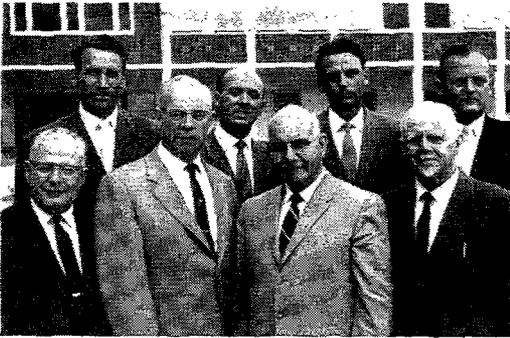
As we write these lines we are in the midst of another heavy program, right in the heart of Finland. All of our workers from the Finnish Union have gathered at the campsite in Jyväskylä. Concerning this camp we can truly say that here is a place "where every prospect pleases." We are comfortably housed right on the bank of one of Finland's sixty-two thousand lovely

lakes. We were informed that we were coming to a youth camp, but this place is far more than that. Here is a campsite that is used from the beginning of March right through until November each year. In the spring, groups of Adventist ski parties come together here. Not all who come are Adventists, but those not of our faith are carefully selected friends. Everyone in Finland is a skier, and during the weeks that these groups come together meetings are held and a spirit of devotion is encouraged. Thus the ski party becomes a kind of evangelistic gathering. Now with the warm summer sun shining on the lakes around us it is difficult to imagine this as a land of ice and snow. When the snow melts the mothers' camp begins. This offers an unusual opportunity for hard-working mothers to come together for ten days or more. And as in the ski parties, some mothers are not actual members; but they are encouraged to attend. The wholesome spirit of fellowship and evangelism leads many of these mothers who as yet are not full-fledged members to understand the philosophy of the Advent Movement, and it is not long before they too want to join the ranks of God's people.

Following the mothers' camp come the junior camps. And what wonderful occasions these are! There is no more important group among us than the boys and



The group who attended the workers' meeting in Scandinavia. The representatives from the General Conference are in the middle of the front row.



The instructors and interpreters who carried the responsibility of the Seminary Extension School.

girls. Then come the youth camps. No one camp is permitted to be larger than from 120 to 150, because as the leaders say, they do not want numbers so large they would lose the personal touch. The youth camps over, then come the workers from the Finnish Union. Every year these ministers

Eloquence is vehement simplicity.—Cecil.

and Bible instructors come together for prayer, counsel, and study. It is in this particular council that we find ourselves. Soon these workers will be back at their posts, planning their evangelistic programs. But another group will be coming; this is the Bible study group, composed of those whose interest has been awakened through Bible correspondence lessons. We are told that this will be a large and enthusiastic company. In a spirit of wholesome fellowship and intensive study, every day they enjoy not only the beauties of nature but more particularly the beauties of the Word of God.

So group after group comes and goes in this unique evangelistic center. Here is evangelism of the highest order, and God is blessing the work. Two of us, Arthur L. White and the writer, came for a long week-end from the Norwegian Extension School, and during the days we have been here we have taken all the meetings. And how these dear people love meetings! Not only is every day filled to the full, but each evening has two full meetings from 7:15 to 8:30 and 8:45 to 10:00! It is inspiring to see the confidence of our workers growing in the Spirit of Prophecy writings and the place these books have in the strengthening of the church. It means much for the people of these smaller countries to hear the

story of God's leading in the history of the Advent cause. God surely expects much of us in the intense days in which we are privileged to preach.

Finland borders on the great country of Russia, and it was an unusual opportunity to cross the border and pay a brief visit to that interesting land. Not all who go to Russia visit the great city of Leningrad. It has a population of 3.5 million, and no city of this nation is more interesting than is this one, which is the birthplace of modern Russia—a place where world-shaping history has been made during the past four decades. My one regret is that the heavy program of our teaching work did not permit me to remain in Russia longer. Every courtesy was extended to me, both officially and unofficially, and many times I was urged to revisit this land. How wonderful it is to know that the Lord has His own in every corner of the globe. Soon the Spirit of God will be poured out and great will be the rejoicing of His people as they see the multitudes of earth coming to a knowledge of His grace. The tragedy is that through the centuries much that has gone by the name of Christian has been alien to the spirit of its Founder, who loved everyone of every race and kindred and tribe. Whoever we may be and wherever we may live, we are all members of one family, friends and brothers of a Carpenter, who left the bench to build a kingdom.

As I left that land of interest two stanzas of a song we sometimes sing were ringing in my ears:

We've a story to tell to the nations  
That shall turn their hearts to the right,  
A story of truth and mercy,  
A story of peace and light.

. . . . .

We've a Saviour to show to the nations  
Who the path of sorrow hath trod,  
That all of the world's great peoples  
Might come to the truth of God.

REFRAIN:

For the darkness shall turn to dawning,  
And the dawning to noonday bright,  
And Christ's great kingdom shall come to  
earth,  
The kingdom of love and light.

—COLIN STEARNE

R. A. A.

THE MINISTRY

# Can You Raise Funds?

WILLIAM J. HUBERT

Director, General Conference Church Development Service

[NOTE: W. J. Hubert came to the General Conference from the Southwestern Union Conference, where he directed the work of fund raising. Under his leadership several hundred thousand dollars was raised in our churches for church building. Previous to connecting with the Southwestern Union, brother Hubert spent a number of years in this specialized work, and he is eminently qualified to give this help and to direct in this field of endeavor.—C. L. TORREY.]



**H**OW to raise funds for building and budget programs is a question that has plagued our ministry through the years and has become one of the greatest problems facing the churches today. Recognizing this need, the 1958 Autumn Council session voted that a fund-raising counsel and direction service be established in the union conferences throughout the North American Division, to give fund-raising assistance to our churches.

In order to provide counsel and guidance to the union conferences in the training of men as directors, the General Conference has established a fund-raising office. The writer, having served as fund-raising director of the Southwestern Union for several years, has accepted the call to connect with the General Conference in this capacity. At the 1959 Spring Council the General Conference Committee adopted the title of "Seventh-day Adventist Church Development Service" for this counsel and direction service. Some unions have already secured men for this work, and others will be selected in the near future.

It was also recommended at the Autumn Council session that this service be made available to our churches without charge (with the exception, of course, of any local expenses such as printing, stamps, et cetera). The churches look upon this as an outstanding example of good will on the part of the conference—in helping them to help themselves. This, together with the fact that the canvass director is a denominational worker, eliminates the bitter and controversial factions that exist in various

degrees in fund-raising programs conducted by professional firms.

*The Direction Service:* On each "directed" canvass the church is provided for several weeks with an on-the-job director from the Church Development Service of the union office, where one has been appointed. He is a highly trained technician, a denominational worker whose ministry is dedicated not only to raising funds for our churches but also through the dynamics of stewardship to bringing about a spiritual revival among the members.

The director helps organize all activities of the fund-raising campaign. He is responsible for the technical supervision and management of the canvass. He provides the lay leaders and the pastor with additional know-how in organizing and conducting a canvass program.

*The Canvass:* Every canvass program includes three separate stages: initial contact, operations, and follow-up. They might be described as follows:

1. *Initial Contact:* After arrangements are made with the director by a district pastor through his conference president in regard to the fund-raising program in a local church, the director meets with the church board or congregation in business session, to analyze their potential, discuss fund-raising concepts, and explain the benefits of an every-member canvass.

2. *Operations:* The actual canvass program begins with the director's arrival for the intensive phase of the canvass, which consists of two to five weeks, depending on the size of the church and the campaign goal. This intensive period of the canvass includes four separate phases:

a. *Preparation:* The preparation of the mimeographed materials used by the various committees. The printing of the brochure, pledge cards, etc.

b. *Organization:* The congregation is organized into committees that function

throughout this intensive period. Getting the right people into the right position of leadership on these committees is one of the important factors in the success of the canvass.

*c. Education* The educational program begins with the very first meeting or conference of the canvass and continues in every meeting until every family has been visited for their subscription. A fellowship dinner is held as an educational meeting for the entire congregation—it is not a fund-raising dinner.

*d. Solicitation:* The solicitation of the congregation does not begin until the church is well along in the canvass program. It is completed rapidly by a highly organized group of dedicated laymen.

*3. Follow-up:* An adequate follow-up organization must be established and maintained as an essential factor in the ultimate success of the campaign. The director, therefore, keeps in touch with the local

church throughout the collections period.

A spiritual impact upon and within a congregation can be the by-product of a fund-raising campaign. This can happen, however, only if the program is successful financially. The best way to gain both financial and spiritual objectives is through an intensive, every-member canvass. It has been demonstrated over and over again that the right kind of fund-raising drive will meet both needs. The two interact—a spirit of devotion inspires giving and the act of giving increases the spirit of devotion.

This unique service has a great future in the denomination. The potential in church and school building programs, in church expense programs, and in church school budget programs has just been tapped. It will lift a mighty load from the pastor's shoulders, and take a great step in serving the spiritual needs of the congregation.

## "I Consulted With Myself"

E. E. CLEVELAND

Associate Secretary, General Conference Ministerial Association

**T**HERE is a place in the minister's experience for consultation with God. The consecrated minister sees in Him the Master Weaver of his life pattern. His soul panteth after God "as the hart panteth after the water brooks." Prayer, like breathing, becomes a habit to such a man. It is his point of contact with Infinite Power. All men of spiritual *power* are men of *prayer*.

It is a wonderful thing that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God. What higher power can man desire than this,—to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. . . . The prayers you offer in loneliness, in weariness, in trial, God answers, not always according to your expectations, but always for your good.—*Gospel Workers*, p. 258.

### *Consult the Brethren*

There is a place in the minister's program for consultation with the brethren.

There should be frequent councils, and earnest,

whole-hearted co-operation. . . . As workers, we need to counsel together over difficult matters. It is right that brother should consult with brother. And it is our privilege after we have done this, to bow together in prayer and ask for divine wisdom and counsel. . . . No one is to strike out on his own independent judgment, and work according to his own mind, *unless he has a treasury of his own from which to draw.*—*Evangelism*, pp. 97, 98. (Italics supplied.)

Nor does he idly sit awaiting orders for the next advance while a thousand opportunities die at his doorstep. To him, consultation with the brethren includes seeking counsel, an exchange of ideas, prayer fellowship, and decision for or against one's own pet project. Also included is the delicate matter of human relations, that of honoring the time-tested principle, "honour to whom honour" is due, it being recognized that the church has not yet officially titled its ministers "bishops," and that the "Chief" is still more readily identified as the head of the police and fire departments.

### *Consult Our Companion*

There is an area in one's ministerial life when he should counsel with his wife. The minister's wife is more than a hewer of wood and a drawer of water. Her years of living and working with her husband have qualified her to hold an opinion in some areas pertaining to his work—an opinion that can be of help to him. However, a man who permits his wife to dictate church policy and to decide whether he accepts a mission appointment deserves our pity and prayers.

### *Consult Ourselves*

There are some decisions that a man must make for himself. There are some areas of ministerial experience where God refuses to intervene, and that are off limits to wife and brethren. "Then," said Nehemiah, "I consulted with myself" (Neh. 5: 7). Any organization that decides everything for its ministers and members has too much organization. A church must to some degree be authoritarian to maintain discipline. But few will deny that one of the gravest dangers of organization is the assumption by some of powers not granted under church policy. One of the by-products of this "disease" is the reduction of the constituent ministry to pattern thinking and robotlike conformity. Long live freedom of speech, with propriety, in the church of the living God.

The right to express an opinion is God given. This spirit must never be denied or discouraged. Neither environmental pressures nor inner fears should prevent a man from being true to himself as well as to his church. Who knows whether his is a heaven-sent idea if it is unexpressed? It is difficult to imagine Peter following the party line, or the other apostles being reduced to the impotency of the rubber stamp. Nor is there indication of John the Baptist parroting the opinions of the powerful to gain favor, or remaining silent because of its expediency. John "consulted with himself."

A young minister was sent to a district as pastor. He literally bombarded the conference office with requests for advice on all things. After the reception of the thirtieth such letter, the conference president wrote: "Why do you think we sent you there?" This man had failed to "consult with himself." Said one author: "What one lacks in vision, someone must supply in super-vision."

"Diverse in mind, in ideas, one subject is to bind heart—the conversion of souls to the truth, which draws all to the cross."—*Ibid.*, p. 99. The Christian church needs more men who, in a Christ-like manner, earnestly contend for their own convictions, but, when voted down, will work as fervently with the majority as if their own plans were adopted. Such a man has consulted with his God, his brethren, and himself.

The preservation of one's individuality in the face of the mounting obligations of the church program is a real problem to more than a few pastors. No responsible leader can counsel neglect of any phase of the program, for with all our promotion we have not harnessed 40 per cent of the total resources of our church membership. To by-pass certain assessments is not the answer. Nor can the minister do it all himself. Those who try usually lose their health, or vision, or both. How then can the minister save himself for the God-given responsibility of personal evangelism? "He, in his private and imperiled existence, must fight for wholeness and depth and against erosion. By a sheer, violent effort of will he must seek to become his calling, submit himself to be shaped in his life from the center outward," says Joseph Sittler in his article "The Maceration of the Minister." (*The Christian Century*, June 10, 1959).

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A man working or thinking is never alone.—  
Henry David Thoreau.

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"He need not," continues this author, "see the visions and energies and focused loyalty of his calling run, shallowly like spilled water, down a multitude of slopes." In the final analysis, whether or not a man is master or slave to his program, depends on the man. While it is true that there is much from without to hem him in, there should be power from within to prevent it.

In the actual expectation of a truly staggering church program, some have turned to consecrated laymen in their pews for assistance and with good success. With their help the minister's load is lightened. Free to follow his vocation, the man of God with a message from God, goes his happy way, proclaiming that message with power and love.

# The College Ministerial Curriculum —Its Structure and Contents

LEIF KR. TOBIASSEN

Chairman, Department of Religion, Union College

[The author of this article presents his personal views in a way that will provoke thought in all of us as we see the development of graduate ministerial training within the framework of our denominational system of education.—EDITORS.]



IT IS natural that the rise of graduate ministerial training within the framework of the Adventist system of education should influence the under-graduate ministerial curriculum. Especially will the requirement of at least one year's graduate study before a ministerial candidate is admitted to conference internship, lead to a more critical scrutiny of the college theology program.

The writer has corresponded with thirty-five North American administrators and others (names given, if requested) in regard to their thinking concerning the current college ministerial curriculum. On the basis of this correspondence and the writer's own observations, the following suggestions are offered:

1. Practical experience in soul-winning endeavors in class and out of class should be a part of the undergraduate ministerial training program; this should include 68 semester hours of applied theology and a well-organized system of practical work in the local Sabbath school, MV bands, In-gathering effort, as well as certain types of evangelistic field work, personal and public.

2. Practical experience in organizational and administrative techniques should be included as co-curricular requirements, particularly in budget-making, agenda-making, minute-taking, conducting and participation in committee sessions, distribution of executive responsibility, delegation of authority, differentiation between policy-making and decision-making, denominational polity on the local, conference, and general levels, et cetera. A student who has no personal initiative and who cannot master organizational and ad-

ministrative techniques in orderly fashion, and who does not understand group dynamics, should not be recommended for the Adventist ministry.

3. The requirements, within the ministerial college curriculum, in English, written and spoken and read, should either be increased or elevated; that is, a higher grade than D should be required of ministerial students in the basic college English course.

4. The requirements in the social sciences should be increased to include a course in sociology, one in international relations, and a third in government (particularly constitutional interpretation relative to human rights, church-state relationships, et cetera.) either in the upper biennium of the college or on the graduate level. The need for making the Adventist ministerial training program more global-oriented and more related to today's and tomorrow's society cannot be overemphasized.

5. The requirements in natural sciences and mathematics should include one laboratory course in some natural science and one in another field; if that field be one of the natural sciences, that course also should be a laboratory course. The need for preparing our future ministers for service in a technologically progressing world is now universally recognized.

6. A general survey course in church history should be included in the college curriculum in order to help the student understand the past and the present from the Christian and the Adventist points of view. This point of view he should have before leaving college.

## *Needs Just Now*

From the point of view of preparing recruits for the Adventist ministry the current need seems to be threefold:

1. Stronger personal devotion to spiritual Christian living and to eager soul-win-

ning efforts. This cannot be achieved by curricular structure or by better organized requirements; its achievement remains the religion teacher's and the college (university) administrator's major duty in their relationship to the students generally and individually. Yet, the experience alluded to in paragraph three is a definite aid and a partly reliable measure.

2. Stronger personal leadership qualities. Neither can this be taught in a formal way, although three attempts can be made: (a) organizational theory and denominational polity can be taught more intelligently and realistically, particularly by example in the local church; (b) experience can be gained by participating in church organizations, student associations and clubs, and in high-level and thoroughly organized student "conference" organizations and ministerial associations; (c) encouragement can be given in class and out of class, as well as when recommending for jobs or scholarships.

3. Wider global vision. If it was ever permissible to educate Adventist ministers in terms of merely local or national thinking, that time has now gone. The North American Adventist colleges have in this respect a particular task in regard to ministerial global-minded personnel; the proportion of missionaries and leaders from home bases is changing more and more. On the college and on the graduate levels a wider international vision must be introduced into all Adventist classrooms in the specific courses and in social sciences, et cetera, as well as in the courses in theology and its cognates. Our new university particularly must help in training teachers of this type both in religion and in the other areas.

#### *Complex Program of Ministerial Training*

The Adventist ministerial training program is the product of seven different factors: (1) the department of religion, its

instructors and its departmental student organizations; (2) the other departments that provide required and elective courses, particularly the departments of English, history, et cetera; (3) the administration that provides the general Adventist spirit

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Religion converts despair, which destroys, into resignation, which submits.—Lady Blessington.

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and the professional atmosphere of the institution reflected in the educational policies and the standards of student work and conduct; (4) the local church, including the Sabbath school, the MV Society, et cetera, that molds the pastoral and missionary habits of the ministerial student; (5) the board that appoints the administrators and the instructors and thus creates the climate under which the administration and the faculty and students can live and work; (6) the General Conference, which coordinates the program on its various levels; (7) the significant factor of the conference officers and committees that employ ministerial graduates.

The ministerial training program is, of course, not primarily a structure of credits and course requirements but rather the climate the board and the other six factors create for the instruction and the experiences that the ministerial student is led into. Among these factors the individual Bible teacher is but a part of one. Nevertheless, the religion professor is charged with the particular responsibility of taking the initiative in always analyzing and evaluating the program and in subjecting it to fearless scrutiny. The world to which it is our mission to convey the Advent gospel is rapidly changing. The structure and details of our curricular requirements must not remain static; it is a part of our task to help in the changes.

## SUCCESSFUL MINISTRY

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¶ The preacher should be positive but not dogmatic; earnest but not denunciatory; tender but not sentimental; scholarly but not pedantic; simple but not commonplace; impassioned but yet graceful; popular but not vulgar. Believing with all his heart in the reality and deadly power of sin, in the peril of the ungodly, and in the Gospel as the only adequate remedy for a ruined race, he should try to make his fellow men believe the same; and by his tremendous earnestness, by the contagion of his own faith, he would succeed.—Fuller.

# Tact

TAYLOR G. BUNCH

**H**OW important is tact in the work of the ministry? The answer is given in the following sentence: "Tact and good judgment increase the usefulness of the laborer a hundred-fold."—*Gospel Workers*, p. 119. What a tremendous increase, and what else could accomplish so much?

Tact is defined as "sensitive perception, keen discrimination, and nice discernment of what is appropriate to say and do in dealing with others, especially in difficult situations." It is another term for courtesy, politeness, and good manners. It is the knack of getting along with others. It is the intuitive appreciation of what is fit, proper, or becoming for the occasion or emergency. It is doing and saying the right thing at the right time. And who needs a greater supply of tact than preachers who deal with all kinds of people and problems? Someone has said that tact is the ability to make a man feel at home when you wish he were!

Henry Varnum said that "tact is something more than manners, but manners enter largely into it. It is a combination of quickness, firmness, readiness, temper, and facility. It is something which never offends, never excites to jealousy, never provokes rivalry, never treads on other people's toes." Archbishop Temple said: "Good manners demand three things, self-control, self-denial, and self-respect." Some preachers, like many others, find it difficult to distinguish between two words that sound alike—*tact* and *tack*. However, their meanings are very different. One soothes and wins, and the other pricks and irritates.

Another similar word in sound is *fact*. A well-known writer said in a letter to a young preacher: "You are an enthusiast for fact. . . . Now try to be an enthusiast for tact. Some ministers are strong on fact, but weak on tact. Their pastorates are brief. Others are strong on tact but weak on fact. Their pastorates are futile."—EZRA RHOADES, *Case Work in Preaching*, p. 73.\*

We need informative sermons with plenty of facts, but we also need a liberal supply of tact in presenting them. Tact is impossible for a preacher with a superiority complex who is a stranger to humility. If he has a lot of ego, and feels that he stands on a sort of pedestal from which he looks down on "the common herd" to whom he speaks as a patriarch to little children, he cannot but irritate his hearers who resent his attitude and find it difficult to listen to his sermon.

Jesus was our example in tact as in everything else. Of Him the prophet said: "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth" (Isa. 42:2, 3). James Moffatt's version reads: "He shall not be loud and noisy, he shall not shout in public; he shall not crush a broken reed, nor quench a wick that dimly burns." †

In the light of this statement and others can anyone think of Jesus as being other than a very quiet man in both private and public life, possessing a "meek and quiet spirit" even in His preaching? Noisy, emotional, sentimental sermons offend the better class of people, winning those who are unstable and whose sojourn in the church is therefore brief. The tact of Jesus led Him carefully to avoid bruising or wounding even a soul as weak and tender as a bruised reed, or quenching the spiritual spark that is as nearly extinguished as a dimly burning wick with only a little smoke as evidence of its existence. Like Jesus, the minister should deal with such persons tenderly and tactfully and attempt to fan the spark into a flame. He should never be guilty of dropping such persons from the church membership in order more easily to reach the per-capita goals of the church.

Of Jesus we read: "Coarse and uncouth manners were never seen in our pattern, Jesus Christ. He was a representative of

heaven, and His followers must be like Him."—*Gospel Workers*, p. 91. "In the work of soul-winning, great tact and wisdom are needed. The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes.

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Doubt indulged and cherished is in danger of becoming denial; but if honest and bent on thorough investigation, it may soon lead to full establishment in the truth.—Tyron Edwards.

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He never made truth cruel, but ever manifested a deep tenderness for humanity. Every soul was precious in His sight."—*Ibid.*, p. 117.

Again we read: "The religion of Jesus softens whatever is hard and rough in the temper, and soothes whatever is rugged and sharp in the manners. It makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity. Kind words are as dew and gentle showers to the soul. . . . Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit. . . . True refinement will never be revealed so long as self is considered as the supreme object. Love must dwell in the heart. . . . Love imparts to its possessor grace, propriety, and comeliness of deportment. It illuminates the countenance and subdues the voice; it refines and elevates the entire being."—*Ibid.*, pp. 122, 123.

These statements constitute a good summary of the subject under consideration.

The tactfulness of Jesus was illustrated in His treatment of Judas even though He knew he would betray Him. In the upper room He treated the traitor as the honored guest by washing his feet first, placing him at His right hand at the table, and serving him first with the bread and wine, all in an

effort to save him, and we are told that His kindness almost brought repentance and a confession. That was real tact in operation. Consider His dealings with Peter. Jesus had foretold his denial. He knew what was going to happen. He heard the denial and cursing, after which their eyes met. Peter expected a look of condemnation and scorn, which he knew he deserved, but instead saw an expression of love and pity and tender sympathy, and it broke his heart. He hurried out to the Garden where Jesus had agonized in prayer, threw himself on his face and "wept bitterly" in repentance and confession, and left the Garden a different man.

On the morning of His resurrection Jesus told the women to tell the disciples "and Peter" that He had arisen. Immediately Peter and John ran to the tomb to confirm the testimony of the women. Jesus later commissioned Peter to feed His sheep and lambs, and chose him as His spokesman on the day of Pentecost when one sermon resulted in three thousand souls won to Christianity, the largest number ever reached by a single sermon in all history. A modern conference committee would never have permitted Peter to preach so soon after his tragic failure, but Jesus could read his heart and knew that his conversion was genuine.

Space will not permit a discussion of the dealings of Jesus with Nicodemus, the

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Disguise yourself as you may to your fellow men. If you are honest with yourself, conscience will make known your real character, and the heart-searching one always knows it.—Payson.

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woman at the well of Samaria, Mary Magdalene, the woman taken in adultery, Zachaeus, and others. He went beyond the second mile in love and sympathy and tactfulness. His preaching was in the positive rather than the negative. His was not a religion of don'ts. Even the truth should not always be spoken, for there are times when silence is golden. Jesus knew when to speak and when to refrain from speaking. It is not a virtue to always speak our mind and then boast of our courage. It may even be an act of cowardice. Not the denunciation of the Papacy but justification by faith is the third angel's message in verity.

(Continued on page 31)

# SEMINARY -- Enriching the Ministry



## Two Seminary Extension Schools in the Northern European Division

W. G. C. MURDOCH, Ph.D.

*Professor of Systematic Theology, Potomac University*

**D**URING the months of June, July, and August, two Seminary Extension Schools were held, one in England at Newbold Missionary College, from June 1 to July 15, and the other in Norway at Tyrifjord Høyere Skole, (Norwegian Junior College) from July 20 to August 27.

There were three full-time instructors, R. A. Anderson, secretary of the Ministerial Association, A. L. White, secretary of the Ellen G. White Publications, and W. G. C. Murdoch from the Department of Systematic Theology of the Potomac University. In addition to these three teachers there were many visiting lecturers who presented subjects of special interest and of great importance to the minister of the gospel.

### *The Three Classes*

The class taught by Elder White did much to establish more firmly the confidence of our working force in the Spirit of Prophecy. This course traced the prophetic guidance in the Advent Movement, showing how the Lord has led the church through the years of our history since 1844. The tests of a true prophet were examined and opportunity was given to the student to decide for himself on the genuineness of the messages sent through Ellen G. White. This class has always been most popular in the Seminary at Washington, D.C., and the enthusiasm with which it was received in these two summer schools was most refreshing. A well-prepared syllabus and full collateral notes brought much of the richness of the content of the course offered in the parent institution to this overseas division.

Elder Anderson's class in evangelistic leadership was most practical and stimulating. The dynamic presentation of such subjects as "The Divine Call to the Ministry," "The Making of a Minister," "Successful Methods in Meeting Modern Problems in Evangelism," "The Correct Use of the Voice," and "The Place of Music in Worship" was arresting and challenging. Not only was stress laid on the art of soul winning, but the need for carefully shepherding the existing flock was strikingly emphasized.

We have always believed in the centrality of Christology in our teachings, but sometimes we have not stressed this important subject in our preaching. The objective of the course in Christology and soteriology was to present in logical sequence such great themes as "Christ's Pre-existence," "His Unique Personality and Sinlessness," "His Substitutionary Death," and "His Subsequent High Priestly Ministry." Soteriology is a corollary to Christology, and traces the way of salvation, from grace, faith, regeneration, repentance, justification, through sanctification to final glorification. As these great doctrines were reviewed we were impressed anew with Heaven's wonderful provision made for sinful man, and vowed that from now on as ministers we would be "foremost in uplifting Christ to the world."

### *The Visiting Ministers*

It means much to any school to have visiting speakers present lectures in the fields of their specialty. In the 1959 Seminary

Extension Schools we were particularly fortunate in this respect. At the English school S. H. Horn, who was on his way to the Middle East with a guided tour, took time from his busy program to give a most informative talk on "The Present Climate in Old Testament Study." W. J. Cannon, who was on furlough, gave us freely of his limited vacation time and presented ten lectures in the field of pastoral psychology. F. D. Nichol stopped long enough in his world tour to spend the last week at the school. He drew many helpful lessons from his intensive research on *The Seventh-day Adventist Bible Commentary*. W. H. Beaven inspired and charmed the students in his special field of speech and sermon delivery. W. R. Beach in his mission appeal made it clear that our work is one around the world. Whether we present the message to the neighbor across the street or to the national across the sea, the work of God is one in all the world.

A. F. Tarr, president of the division, brought to us the high standards a worker for God should maintain in order that "the ministry be not blamed." G. D. King, secretary of the division, gave us a stimulating talk on how we can be ambassadors for Christ. He pointed out certain ministerial weaknesses and suggested ways of remedy-

ing them. The union president, J. A. McMillan, admonished us to spend more time in the great essentials of soul winning and cited some of the self-sacrificing efforts of our pioneers, comparing the many advantages we have today with the lack of resources in the early days. J. H. Bayliss, president of the South England Conference, did credit to the subject given him, which was "Sound Speech That Cannot Be Condemned." W. L. Emmerson gave an illustrated lecture on the beginnings of the Advent Movement in the Old World, and how these were transplanted and took root and bore fruit in the New.

In Norway we did not have so many special lecturers, but were favored in having V. N. Olsen, Bible teacher at Newbold Missionary College, lead us into the field of early Christian literature. He brought the Sabbath-Sunday question into sharp focus as it was discussed by the early fathers from Ignatius to Constantine. He traced the great Christological controversy from the Council of Nicaea to the Council of Chalcedon.

W. E. Read presented eight lectures on the greatest theme of all, "The Incomparable Christ." As the students and workers saw Christ uplifted anew in all His majesty

(Continued on page 29)



Students and instructors of the Seminary Extension School held at Newbold Missionary College, England. Front row, left to right: W. L. Emmerson, J. H. Bayliss, J. A. McMillan, W. G. C. Murdoch, R. A. Anderson, A. L. White, and A. F. Tarr.

# A Tour of the Lands of the Reformation

Sponsored by the Potomac University and Directed by Daniel Walther, Summer, 1960

**I**N THE summer of 1960 the Potomac University is sponsoring a guided tour through the lands of the Reformation. Our "text" could well be *The Great Controversy*, since the reformation era is of such importance, second only to the introduction of Christianity. We shall visit sites that the tourist hardly ever sees, without passing by the places of usual interest. We will also include places of denominational interest.

**England** Our first stop is in London, a city that offers many opportunities to look at the past. Oxford and Cambridge will also be visited.

**France** The historic sites of French Protestantism in Paris, the Protestant Seminary, the libraries, museums, et cetera. In the south of France is the "desert" where the Huguenots listened to their "prophets" and fought for their faith. We shall look over the "Museum of the Desert" in the Cevennes, which conveys an unforgettable inspiration, as do the valley of the French Waldenses, near Avignon, and the prison of Marie Durant on the Mediterranean Coast.

**Switzerland** There are many cities and villages here that offer to the student opportunities for study and meditation. But we will stop especially in Zurich (where Zwingli introduced the Reformation), Bern, and particularly Geneva, which will be reached by a detour through the beautiful Swiss mountains. In Geneva we will see John Calvin's place of activity, from Calvin's college to the place where Servetus was executed.

**Italy** We will visit the Waldensian valleys for several days, which will include the Waldensian college. The manuscripts and churches of the Waldenses should be of great interest to us. We shall be especially interested in the rugged valleys where the Waldensians resisted the Roman hierarchy and worshiped often in almost inaccessible places. Rome will be our next stop, where we will visit Vatican City and the Catacombs, Paul's prison, and numerous sites that fascinate the student of church history. Then we will proceed by bus to Assisi through the lovely Umbrian mountains to

Florence, where we shall see Savonarola's cell, Michelangelo's workshop, Dante's house, et cetera. From Florence we travel over Venice to Innsbruck in charming Austria.

**Germany** From Austria we travel north, not too far from Oberammergau to the country of Martin Luther. We shall stay several days in Wittenberg, Luther's university town (where he nailed the 95 theses to the church door) and then proceed to Erfurt and the Wartburg (where Luther translated the New Testament). Our tour finishes at Frankfurt with a visit to Worms.

## Who May Come

This tour is a regularly planned part of our Seminary program. A three-hour semester credit (graduate) in church history is granted for those who register for that purpose. College students will receive four semester hours credit. The tour also welcomes ministers, teachers, and others.

## Time

We will assemble at the Potomac University on June 2 for orientation and briefing. We shall proceed directly from Washington airport by jet airplane to London. The tour ends in Frankfurt, Germany, July 6. We all leave at the same time, but we are at liberty to return individually later.

## The Cost

We are pleased to announce the attractive rate of \$996, which includes the following: round-trip transportation by regular commercial plane; excellent (reserved) transportation in Europe; accommodation in good tourist hotels; all meals; sight-seeing fees (including local transportation); gratuities (to porters, maids, et cetera).

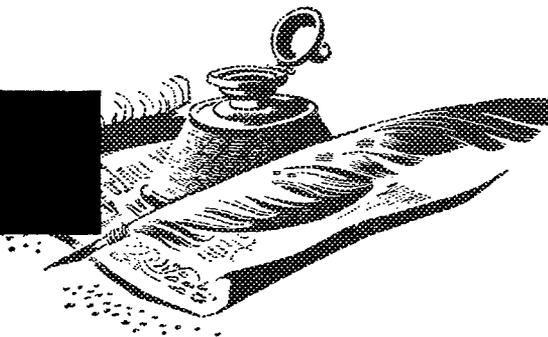
## Brochure

A detailed brochure is being prepared, giving the day-by-day program. Later, precise information will be conveyed as to passports, insurance, luggage, what to take along, et cetera.

For further information, contact at your earliest convenience:

Dr. Daniel Walther  
Potomac University  
6830 Laurel Street  
Washington 12, D.C.

# EDITORIAL



## A GRACIOUS DISPOSITION

**H**OW tragic for a man to possess education, talents, and skilled techniques, and yet not be acceptable for a position of responsibility because of an unpleasant disposition. Men who are known to be critical, easily offended, or quick-tempered rarely are wanted for leadership in business, society, or religion. They may be diligent, hard-working men, but an unpleasant personality will hinder their growth.

The prophet Daniel undoubtedly possessed many valuable administrative qualities, but it was the excellent spirit within him that chiefly led to his advancement. The scripture says: "This Daniel was preferred above the presidents and princes, because an excellent spirit was in him" (Dan. 6:3).

Recently a conference committee was searching for a man to fill an important position. A name was suggested. After a moment's hesitation someone remarked, "Well, he is a capable man, there is no question about that. He has training and experience; but he has somewhat of a sullen, moody spirit and a rather negative and critical attitude. I wonder . . ." His name was not mentioned again.

Another man was named as a possibility. "Yes, he might do," said one of the committee. "He has not had too much experience in this particular phase of the work; but he is a man who is constantly striving to grow and enrich his ministry for the Master. And what is more, he is one of the most gracious men I know—so friendly and courteous. He is always finding the best in people. It is a joy to have him around. I move he be called."

"I second the motion."

"All in favor say Aye." And it was unanimously voted.

Surely the eyes of the Lord are running to and fro throughout the earth, searching for men and women who are willing to help and serve in any capacity; willing to accept counsel with a smile; willing to take suggestions without argument; and willing to be thoughtful and gracious in all personal relationships.

A number of years ago a group of vocational teachers inquired of several thousand employers the reason why the last three persons had been discharged from their employment. The teachers expected a long list of reasons for the dismissals, and were surprised that more than two thirds of the individuals had lost their jobs because they could not get along with other people. This was the same in every kind of business and for workers of all ages.

Is not this one of the greatest problems in the world today, the matter of communications and relationships?

The Son of God came into the world not to condemn but to save. In His ministry for others he showed deep tenderness, sympathy, compassion, and love. And it is that same gentle love in our own lives that will commend the Saviour to the world. It is not natural for us to be tender and gracious in moments of provocation; yet it is our potential. A transformed man, a new creature in Christ, will proclaim abroad the beauty and perfection of his high calling. He will reflect the precious traits of the character of Christ.

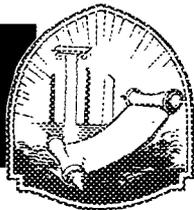
The minister stands as God's mouthpiece to the people, and in thought, in word, in act, he is to represent his Lord.—*Gospel Workers*, p. 20.

Every true minister will have the attributes of one who comes directly from the presence of the Master. It is a solemn responsibility to be called as God's personal ambassador to the world. Personalities will be pleasant and messages will be warm from the throne of glory if the following counsel is heeded:

Never venture to enter the desk until you have wrestled with God in prayer, and come forth as seeing Him who is invisible, with your faces lighted up with beams from the Sun of Righteousness. You will then have no tame words to offer. The divine truths which glow in your own breast will kindle the hearts of others.—ELLEN G. WHITE in *The Review and Herald*, July 22, 1884.

A. C. F.

## RESEARCH--Theology, History, Science



# Alcoholism and the Seventh-day Adventist Church

(Concluded)

W. H. BEAVEN

Dean, Washington Missionary College

**T**HERE are many kinds of alcoholics. (The figures I shall give you are rough estimates.) There are two kinds of addicts. One is the primary addict—the person who suffers from the beginning of youth. He is an alcoholic from the day he takes his first drink, though he may not know it. There are members of Alcoholics Anonymous who are under fifteen. There is one I know by name in Des Moines who is thirteen years old. I know another in Davenport, Iowa, who is seventeen. There are scores under twenty who are members of Alcoholics Anonymous. They didn't begin drinking when they were two years old. The one who is thirteen began drinking when he was thirteen, and in six months he had all the appearances of a skid-row bum. You say, How could this happen in somebody's home? Well, he comes from a good home, and it happened right there. The alcoholic is a master of deception and a genius at self-deception. Until you have worked with one you have no idea what I am talking about. This fellow was drunk right under his mother's nose, and she didn't know it. And why should she? Nobody drank in her home. She had never seen anyone drunk close at hand. This boy got away with it for weeks. My point is that this kind of

person (and about a third of all alcoholics fall into this category) is an alcohol addict from the day he takes a drink. The old temperance literature that said, "Never take the first drink," is certainly very applicable to this group of people. But, unfortunately, you cannot tell who they are. There are many subtypes within this primary group.

The second group of alcoholics, roughly two thirds, develop alcoholism through a prolonged process of habituation. In other words, they drink and drink and drink, and eventually become alcoholics. There are many kinds of these too—beginning with the Frenchman who drinks his bottle of wine at every meal. Did you know that 7 per cent of Frenchman drink two or more liters of wine a day? And a liter is approximately a quart. One cannot do that for more than fifteen or twenty years without becoming an alcoholic. He may never be drunk to the observable eye, but he is an alcoholic by all medical definitions. He will have all the symptoms.

There are many kinds, I repeat, of these people who are secondary alcoholics. Now what causes this? Why do we have alcoholics? Why is it that a man can drink every day for years and never become an al-

coholic? And there are millions of them. And why is it that right alongside of them a fellow drinks only two days and becomes an alcoholic? This is part of the puzzle; this is part of the problem; this is one of the reasons why there is a great deal of confusion about alcoholism. On the one hand many of the temperance people say that alcohol is the cause of alcoholism; remove alcohol and there will be no more alcoholism. That is perfectly obvious, of course. You cannot have alcoholism without alcohol. But if you are at all realistic, you know that the world has never existed long without alcohol and is very unlikely to do so in the future. Even in prohibition days there were alcoholics. After all, if you cannot get alcohol in its pure form you can always use Sterno, witch hazel, or rubbing alcohol. You can always get drunk with a little ingenuity. As a matter of fact, we have some superalcoholics in the United States today who don't drink alcohol as we think of it at all—they drink nothing but what is known as canned heat. They say that plain alcohol doesn't have enough kick, and they go on to something stronger. So, by simply saying that alcohol is the cause of alcoholism, we are shutting our eyes to many other facets of the problem, and we are ignoring the need for people to help those who are victims.

#### *Alcohol Education*

I believe in alcohol education. I have spent the past five years of my life dinning this into the ears of people on two continents. I think this is the only way we can educate the people regarding this thing, and we are making tremendous progress. Drinking in the United States is decreasing markedly. Contrary to all the calamity howling you may have heard, the per capita consumption of beer and hard liquor is going down steadily, and has been doing so for the past five years. The number of drinkers in the United States is decreasing about 10 million in ten years. But there is a ten-

to fifteen-year lag between the time one begins drinking and the appearance of alcoholism. If no new drinkers began after today, we would still keep producing 200,000 more alcoholics a year for the next ten

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Prosperity is a great teacher; adversity is a greater. Possession pampers the mind; privation trains and strengthens it.—Hazlitt.

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to twenty years. This is part of the problem.

Furthermore, when we say alcohol is *the* cause of alcoholism we are ignoring the other 40 to 50 million people who drink and keep on drinking and are never going to be alcoholics. Some of these people are the *finest in the community*. And if you would say to one of these individuals that alcohol is the cause of alcoholism, he would be almost sure to ask, "Then why am I not an alcoholic?" You would have some difficulty in answering him and would probably say, "But you will be someday." "Oh, no, I won't," would be his reply. "My grandfather drank for fifty years. My father drank for fifty years. They all died pillars of the community. I never saw them drunk in my life." Puzzling, isn't it?

Now there *are* some things we know about the causes of alcoholism. There are physiological causes, and there are psychological causes; there are cultural causes, philosophical causes, and religious causes. They all play their part with various kinds of alcoholics. I think I should tell you that *every case is different*. Any generalizations we may make must be predicated upon the statement that no two alcoholics are alike. If they were, it would be much easier to treat the problem. What are these problems?

We know from years of study that there are some people who are more susceptible to alcoholic addiction than others. Alcohol

## SINNERS

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¶ A MAN once stepped into a church and heard the congregation saying to the pastor: "We have left undone those things we ought to have done, and we have done those things we ought not to have done." The man slipped into a pew and sighed with relief, "Thank God! I've found my crowd at last!"

Jesus Himself once said, "I am not come to call the righteous, but sinners to repentance." Since His time the church has not been a showplace of saints but a clinic for sinners. To the derelict, the diseased, the distressed, the defeated, the church opens wide its doors as a society of sinners.—John R. Brokhoff in *This Is Life* (Fleming H. Revell Company).

is a habit-forming drug, so defined by the World Health Organization. But there are degrees of susceptibility to the addiction-producing properties of various drugs. One person can take twenty shots of morphine and not become a morphine addict. Another takes two shots and is an absolute, hooked addict. We know this is true of every drug except heroin. These wide varieties constitute physiological problems.

### *Psychological Problems*

It is with the psychological problems that I would like to conclude, because, in my opinion, they are the more important, they are the more widespread, and I think they explain many of the problems among ex-Seventh-day Adventists. We know that most of the damage that comes to our personalities comes in our early life. The Catholic Church was very wise when it said, "Give me a child until he is seven." Modern psychology clearly supports the idea that those first seven years, plus the nine months before, are the most important years in the life of an individual. When the child does not get the emotional sustenance he needs, the bases for alcoholism and/or personality defects are laid.

What are these basic personality needs? One is affection; another is belonging, the sense of being a part of something. A third is the enjoyment of sense pleasure. The groundwork for personality defects and alcoholism can be laid in the home of an ascetic. If one considers it bad to enjoy the senses of the eye, the ear, the touch, the taste, the smell, and in its proper place, sex, one is laying the foundation of a potential alcoholic. In other words, the Puritan home could be blamed for some alcoholics. A fourth need is the sense of recognition and approval. A fifth is acceptance and understanding. Lack of these damages personality, and this helps to lay the foundation for rebellion, of which alcoholism may be one form. So, some of the causes

come from the failure of the home to provide for the basic personality needs of the child.

What types of homes produce these problems? Research indicates four basic types. One is the authoritarian home. There was a cartoon in the *Washington Post* recently that was a classic illustration of the authoritarian home. Dennis was standing in the corner; beside him was a little chair and on the chair was a Teddy bear. Dennis was saying to the Teddy bear, "Now you stay there until I tell you to leave, and you've got to do it because I'm bigger than you are!" This depicts the authoritarian home, which says, "You do it because it's right, or else!" This attitude is not limited to any one group and some Adventist homes fall into this category.

The second kind of home is the success-

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**Nothing sooner overthrows a weak head than opinion of authority; like too strong liquor for a frail glass.—Sir P. Sidney.**

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worship home. This does not appear often in our church, but I have lived near homes where something unpleasant happened unless the child came home with all A's. You've got to be a success, you've got to achieve, you've got to make money, you've got to be the president! Third is the moralistic home. A fourth is the home where there is the rejection of the child. We probably have our share of these four types of homes in our denomination, therefore we also may be guilty of producing some alcoholics.

We have indicated that no one really knows exactly what produces an alcoholic. However, we can say that there are some things that *do not* produce an alcoholic. We know, for example, that it is not hereditary, and any evidence that seems to indicate that it is, needs to be re-examined.

## **THE SPIRIT OF ATONEMENT**

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¶ **HERE** is a son dismissed from college because of drunkenness and immorality. The father could take one of four attitudes: First, "I forgive you—it's all right." Second, "I turn you out and have nothing more to do with you." Third, "I forgive you, but I will send you away." Fourth, "I will take the boy back into my home, suffer with him, and forgive him." That last would be atonement. If God is like that which we see in Christ, we know which way He will take. There was no other way for God to take and remain the kind of God He is. He being what He is, and we being what we are, the cross was inevitable.—E. STANLEY JONES.

What actually develops is that alcoholism may result from the environment of an alcoholic, and may be attributed to heredity with the adage, "Like father, like son." But we have been totally unable to discover any hereditary factors.

#### *Characteristics of Alcoholics*

All alcoholics have at least four characteristics, possibly five. Some may have others, but these four or five are common to most of them. Number one is a feeling of ambivalence toward authority. The alcoholic resents authority but he has to have it, and he resents this fact. He may have a domineering parent or mate. He needs this to live, but he hates it because he needs it. Second, the potential alcoholic has a low frustration point. This makes it easy for him to seek release quickly, more quickly

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We are always complaining that our days are few and acting as though there would be no end of them.—Seneca.

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than the average, normally integrated person. Third, an alcoholic has dreams of grandiosity. He is notably a daydreamer. He thinks of himself more highly than he ought to think. This is typical.

Fourth, he is likely to be a perfectionist. Notice how this pattern fits: "I am a perfectionist, I fail, I have a low frustration point, I get drunk." These things all tie together; they are part of a pattern. And fifth, alcoholics as a class have very poor self-esteem. Now notice this again: "Dreams of grandiosity; I would like to be a big shot, sometimes I think I could be, but really I'm a worm."

There are people with these characteristics who are not alcoholics. If you never start to drink you never become an alcoholic, but you may be a potential alcoholic just the same. We should not ridicule or

condemn the alcoholic who may have found this means of escape that we have not found. He may be no worse than some of us. Remember, "There, but for the grace of God, go I."

Someone, very wise, said a long time ago, "You never fully understand alcohol as a problem until you understand it as a solution." In other words, the person who is an alcoholic takes alcohol as the solution to his problems. Alcoholics are not a happy people; they do not enjoy life. Alcohol becomes the solvent in which they find relief.

There are many psychological and psychosomatic and psychiatric theories as to the causes of alcoholism. If you begin reading, you should know beforehand that there is no unified psychological theory about the causes of alcoholism.

One set of psychiatrists insists that alcoholism is a repressed homosexuality factor. The Menninger Clinic in Kansas maintains that alcoholism is the result of a tendency to suicide. There are very excellent schools of psychology that insist that alcoholism is the result of an overprotective mother plus a severely repressive father, which produces an emotionally stunted individual who finds the adult world impossible and turns to alcohol for a solution. There are many who fit this pattern. A psychiatrist frequently sees only a very narrow group of alcoholics; he rarely sees a cross section, yet from his practice he draws his theories. Furthermore, many students of alcoholism believe that people go to psychiatrists because they find in a particular psychiatrist some form of relief. Consequently the practice of any individual psychiatrist often tends to be made up of the same kind of people. To put it another way, a psychiatrist takes only those patients for whom he wishes to work. Hence individual psychiatrists and psychiatric clinics tend to draw only certain segments of the

*(Continued on page 32)*

## **GREAT BECAUSE FAITHFUL**

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☞ THE personalities of the Old Testament were great not alone because of great things they did, certainly not because of their sinlessness, and not because they did not make mistakes, and every one of them was guilty of one sin or another. They were great because they were faithful when God called them. They did the work that He had for them to do. God does not just work through a nation collectively; He does not work through a big church or a big Sunday school class; He works *through individual men and women who are faithful in their work.*—William S. LaSor in *Great Personalities of the Old Testament* (Fleming H. Revell Company).

# Why I Cannot Retire

BLAIR SUMNER LATSHAW

Pastor Emeritus, Epworth Methodist Church, Chicago, Illinois

**M**Y OWN conference last June awarded me the pin of a retired minister, and I wear it with pride. Behind me are forty-eight years of active service in the Christian ministry—yet I am not really retired. As long as life lasts and work remains to be done, I am not “through.” And I speak for hundreds of other retired ministers.

I believe that Methodism is generous in putting the age of compulsory retirement at seventy-two. A definite time must be set, even though some men are vigorous at that age. All of us have seen men who were broken-hearted when they were compelled to quit, and yet they should have retired long before.

Well-meaning friends may say, “It must be fine to have nothing to do,” and therefore to sit down and enjoy one’s self. It is the “quiet evening time” in their thinking, when one can look forward to the sleep of the night.

I cannot settle down to such sitting quietly. And I want to tell you why. I have four good reasons:

*1. The first is because of my call to the ministry.*

I started preaching because I believed I had a definite call of God. At the time, I was teaching in one of our college preparatory schools. Suddenly I was offered a church and, though I was enjoying my work, I was haunted with the idea that God wanted me to preach.

I had already bought a ticket for a trip to Europe. The church was insistent; I had to accept or reject the offer. I prayed earnestly, and the result was that I gave up the trip and took the church.

I have never doubted the reality of that call, and I have never regretted my answer. I have thought of God as calling farmers, artists, businessmen, musicians, and teachers, but my call into the ministry has seemed to me to be a kind of summons to the supreme calling.

This call was for life. So, it does not stop with the close of a particular pastorate or with a new relationship to a conference. If God spoke to me in the past, he still speaks. I hear him say that he still has work for me to do.

The release of nuclear energy, the unleashing of forces whose power is beyond our wildest imagination, the appearance of atheistic and utterly unscrupulous despots who have these marvelous forces at their command all present possibilities that fill our souls with horror. But these forces have limitless possibilities for good as well as evil. This generation must make decisions that will determine human destiny. God calls me to be a worker with him.

*2. To quit is to die at the top.*

How frequently we have seen people, active and efficient, putting their souls into their work, and then suddenly giving up their tasks, only to find that after they have lost their highest incentives for living, they cannot live within a vacuum.

The famous dictum of Descartes comes to mind, “I think, therefore I am.” And there are the familiar words of Proverbs, “As a man thinketh in his heart, so is he.” The old definition of motive is “that which moves the will.” These emphases disclose how basic are thinking, motives, and incentives.

To stop thinking with all the strength of our intellectual vigor is not to stand still but to go backwards. That loss is followed by deterioration in all phases of life, often by physical death itself.

Person after person has said to me: “Don’t quit. Keep going.”

Two familiar scripture texts come to mind: *At evening time there shall be light* (Zech. 14:7, R.S.V.); *The path of the righteous is like the light of dawn, which shines brighter and brighter until full day* (Prov. 4:18, R.S.V.).

### 3. What is called retirement is, or ought to be, a great new adventure.

All life is an adventure, as none of us needs to be told. When a man or a woman decides to answer the call of God for the Christian ministry—when he goes to his first charge—he is entering upon a new adventure. When the time comes that he is not physically able to carry the terrific responsibilities of the active ministry, he does not quit but enters upon a new phase of continuing adventure.

In many ways I have been struck by the fact that this is particularly a day of adventure. And the Bible is a book of adventure. You remember Hebrews 11 as a special example, but there are many others. We live and work in faith. "Through faith" the prophets of God "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

The United States of America is a great adventure in human liberty, and in these days it has opportunities and responsibilities of leadership. Today the spirit of liberty, the yearning for its blessings, the demand for a new world adventure in government is everywhere.

So retirement, to me, is a stirring adventure. My mind must keep awake to the sweeping movements in the world, to the expanding vision of the Church, and to the opportunities of fulfilling my part, no matter how small that part may be. There is a thrilling opportunity of thought in world terms, of prayer that reaches around the

world, of doing what my hands can find to do, and doing it with all my might.

### 4. Retirement is a challenge to greater breadth and greater depth in religion.

Paul Tillich recently wrote on *The Lost Dimension in Religion* and he called it "depth." He said what all of us are saying, that religion must touch the whole range of life—social, economic, cultural, and political. It is not something for Sunday, but for everyday. It is not something for ministers only, but also for laymen. And it is not only for active ministers but for retired ministers, too. So, I say with Nehemiah, "I am doing a great work, so that I cannot come down" (Neh. 6:3).

As I start my retirement, I am more than ever convinced that we must be Christ-seized personalities. The profoundest force in life is Christianity. It demands surrender to Christ and to his way of life.

William T. Harris, United States Commissioner of Education for the years 1889-1906, has been quoted as defining literature as "vicarious experience." This is supremely true of preaching. Paul wrote to the Thessalonians, "We were willing to have imparted unto you, not the Gospel of God only, but also our own souls."

The true Christian develops through the years in the experience and practice of his religion. This should be true of every minister. His religious life should continue to develop in his "retirement." Then his message and influence should be at the peak.

In the deepest sense he cannot retire. He must continue to give his message in word and deed, or lose his own soul.

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## WHO EARNS THE SPIRITUAL COMPLIMENT?

❏ WHAT do we do when someone compliments us? Most of us are tactful enough to accept it graciously and then turn the conversation to something other than ourselves. But none of us is so free from human vanity that he does not like these things.

Yet what do we do when complimented for things which are our earnest endeavor to carry on the Lord's work?

I spoke to a friend about this, and he gave me great help, based, he said, on a practice of military officers. When an officer receives messages or letters at his desk which are meant for someone at higher headquarters, he sends them on, marked "Referred to G.H.Q." (General Headquarters).

Now, my friend was a man much used by God, to whom people frequently said grateful things in the way of spiritual compliments. He told me that whenever one of these compliments came to his attention, he just said, "Thank you, I'll refer it to G.H.Q." And there was no temptation to take for himself an expression of thanks which really belonged to God.—DR. SAMUEL M. SHOEMAKER, Rector, Calvary Episcopal Church, Pittsburgh, Pennsylvania.

# "In Everything Give Thanks"

A Meditation on the American National Harvest Festival

MERWIN R. THURBER

Book Editor, Review and Herald Publishing Association

**T**HANKSGIVING DAY by both custom and Presidential proclamation has become so firmly entrenched in the hearts and lives of Americans that it is difficult to imagine the yearly calendar of special days and celebrations without it. And although the habit of celebrating Thanksgiving Day may degenerate into a mere form or a time of feasting, the habit of giving thanks from a heart overflowing with gratitude can never become a meaningless ritual. And so Thanksgiving Day continues to have a spiritual significance in the lives of millions of Americans in spite of commercialization of the day and the all-too-frequent gluttonous celebrations of gourmands.

Thanksgiving Day is religious. The first American Thanksgiving Day, in 1621, was proclaimed by Governor Bradford as a time of special thanks to God for a bountiful harvest and the progress of the newly established settlement in the wilderness. In fact, the harvest festivals of all ages past have been motivated primarily by religious feelings. The polytheists and idol worshipers of all heathen religions looked upon the fruits of the ground as gifts from their deities. And the worshipers of the true God were anciently instructed to accept the riches of the earth as bounties of the Almighty. David ascribed to God's power all the forces of nature that produce the good things man needs. "He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Ps. 104:13-15).

The infidel and agnostic, or even the deist, believing that man's riches are the result of his own diligent efforts, have no sense of gratitude. They say, if man is the arbiter of his own affairs, and there is no God, or the Deity is so far away as to have no interest in His creatures, then there is no one to be thanked. However, there are not nearly so many atheists in the world as we are sometimes led to believe; but there is a large group who do not distinguish clearly between selfish rejoicing over good fortune and a profound gratitude to God as the direct and personal giver of all the good things we enjoy. The distinction between these two attitudes will govern how we celebrate Thanksgiving Day.

During the entire history of white men in America, the day of thanksgiving has been recognized as a time for religious services and devotional meditations. Governor Bradford called fellow colonists to a period of prayer and praise for the bounties of God. George Washington, in his first proclamation, said, "I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these states to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or will be; that we then may all unite unto Him our sincere and humble thanks." To-day people gather in churches to worship God and express gratitude to Him for His mercies and beneficences. All this is good. But there is more.

When we give thanks to God for His blessings, if we are sincere in our gratitude, we naturally recount and remember His specific acts of love. Of course, we include in our list the material prosperity that has

rewarded our labors during the year, and as we are instructed in the hymn, we count our blessings, naming them one by one. This reminds us of what God has done for us, and we rejoice. There may be in such recounting a lurking satisfaction that we are not as badly off as some people we see around us. God has been very good to spare us the illnesses and disasters that have come to others in the circle of our acquaintance, or to strangers in distant parts whose tragedies are of sufficient magnitude to be reported in the public press. And so we thank God.

But rejoicing in our blessings raises some questions.

Does the number of blessings we have been able to remember or the magnitude of the blessings we have received, measure the amount of thanksgiving and praise we render to God? Should the man who has been able to buy a luxurious large automobile rejoice more than the man who could purchase only a small one, or perhaps could afford none at all? Should the man who has skipped through the year with only a short struggle with a mild cold sing praises to the Lord more loudly than the man who has undergone major surgery and has been laid off from work for six months with no income? Should the person who has traveled extensively without accident be more grateful than the person who had an accident in his neighborhood and barely escaped with his life? It is interesting that the Pilgrims had no thanksgiving the second year when crops were poor.

When we put the question in such plain terms we are forced to admit that praise to God and gratitude of heart cannot be measured by the blessings we can count. Such miserly restraints upon our thanksgiving would be rank ingratitude in the face of God's infinite goodness to us and the overflowing bounties that He sheds abroad for us to enjoy.

We may be tempted to equate prosperity with God's blessing and favor, and disaster and poverty with His curse. That was the philosophy of the Jews. Riches meant God's approbation, poverty His disapproval. Jesus answered this for us when He explained to His disciples that tragedies and unfortunate experiences do not come to us as a punishment for some sin we have committed.

The lives of some people are such a series of troubles that we may think they

might be excused from gratitude altogether. The apostle Paul forestalls any such conclusion when he admonishes, "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). The Revised Standard Version translates this, "Give thanks in all circumstances." And the psalmist admonishes, "Let every thing that hath breath praise the Lord" (Ps. 150:6).

"In all circumstances." In the Sermon on the Mount Jesus tells us, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." And the apostle James encourages us, "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4).

Entirely in harmony with these scriptures, Ellen G. White encourages us to gratefulness and praise for even the trials of life:

"Man has been placed in a world of sorrow, care, and perplexity. He is placed here to be tested and proved, as were Adam and Eve, that he may develop a right character and bring harmony out of discord and confusion. . . . While our kind heavenly Father has given us so many things to promote our happiness, He has given us also blessings in disguise. He understands the necessities of fallen man; and while He gives us advantages on the one hand, on the other there are inconveniences which are designed to stimulate us to use the ability He has given."—*Testimonies*, vol. 5, pp. 311, 312.

"Then let us not mourn and grieve because in this life we are not free from disappointments and afflictions. If in the providence of God we are called upon to endure trials, let us accept the cross and drink the bitter cup, remembering it is a Father's hand that holds it to our lips. Let us trust Him in the darkness as well as in the day. Can we not believe that He will give us everything that is for our good?"—*Ibid.*, p. 316.

"*Blessings in disguise.*" Unless we have a very well-developed sense of spiritual discernment, guided by the Holy Spirit, counting our blessings may be at times misled.

(Continued on page 40)

# The Better Life Picture Roll

J. ERNEST EDWARDS

Secretary, General Conference Home Missionary Department

[Recently a new plan for the pictorial presentation of Bible teachings was developed by the Home Missionary Department. Although this inexpensive evangelistic aid was primarily prepared for overseas use, it will interest evangelists, pastors, Bible teachers, and instructors. Knowing that the readers of THE MINISTRY desire to keep abreast of all new developments in soul winning, the editors have arranged this interview-type article.]

## *What is the Better Life Picture Roll?*

The Better Life Picture Roll is a pictorial presentation of Bible truth in chart form. Each of the thirty-two subjects, in four-color pictures, illustrates one important Bible doctrine. The pictures are in the setting of Bible lands, or have been internationalized to assure viewers identifying themselves as being included in the picture. The roll is without text, thereby eliminating the translation problem. However, there is ample white space at the bottom of each sheet for crayoning any words in any language or dialect desired.

## *What is the significance of the name Better Life?*

Following careful study, this title was selected to accentuate the educational aspects of this pictorial aid, which is based on the teachings of the world's greatest Book. It is recognized that one is assured the better life for citizenship here and above by following the instruction of the Bible.

## *What need in the field initiated this project?*

A few years ago an overseas division president, commenting on the Sabbath school Picture Roll, mentioned that this was the most practical approach to interesting people in the Bible, but he pointed out that this avenue did not provide a doctrinal presentation of our message. He suggested the development of a new type of picture roll—one that would depict the cardinal points of our message for use by workers and laymen in a more complete coverage of Bible truth. After consultation with the Ministerial Association, the Home Missionary Department surveyed the divisions to ascertain the need for such a roll. In large

sections of the world field there is no electric power and the use of a battery system for projectors is expensive. The possibility of producing such a soul-winning device was explored with the Review and Herald Publishing Association.

## *What was the response to this proposed doctrinal picture roll?*

Every division was interested in this evangelistic teaching aid as demonstrated by their orders for 15,000 and their investment in this project. The division subsidized the picture-roll project to reduce the cost to the workers and laymen. Typical of the letters from overseas are the following:

**SOUTH PACIFIC:** "Our native missionaries in the South Pacific Islands would not know how to present the truth without Sabbath school Picture Rolls. They go out into a district, hang their Picture Roll up on a tree, and in no time they have hundreds of natives gathered around looking at the pictures, and from these pictures they tell the story of Jesus and His soon coming. But we are in real need for just that type of evangelistic aid that a doctrinal picture roll would bring us. It will fill a vital place in our work here."

**SOUTHERN ASIA:** "The picture-roll idea is old and tried. It is simple. It will work in India. Our village workers and many laymen around the field are using the Sabbath school Picture Roll already, but this will greatly help our laymen in their evangelism."

## *Does the Spirit of Prophecy recommend the use of charts in the presentation of truth?*

"Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth. . . . The use of charts is most effective in explaining the prophecies relating to the past, the present, and the future." "These charts are object

lessons to the people. . . . The Lord uses them to impress minds."—*Evangelism*, p. 203.

*What method was used to assure the mission fields that these pictures would fit their needs?*

A representative committee of missionaries from six world divisions spent days in careful scrutiny of sketches and pictures. The customs of many places and religious attitudes were carefully analyzed before final selection. The pictures chosen are in the setting of Bible lands, or have been internationalized. It became necessary for the Review and Herald Art Department to give study to depicting some phases of truth that, as far as we know, had never before been graphically portrayed. Subjects that were difficult to illustrate were undertaken, such as The Unpardonable Sin, The True Church, Standards of Christian Living, What Must I Do to Be Saved? and The Eight Aspects of Healthful Living. Of the thirty-two pictures, twenty-two were especially planned for this project.

*In what ways can these picture rolls be used?*

These picture rolls are now being used in these different ways:

1. As a visual aid in less civilized areas for presentation of truth by laymen. It has

been proved that what one sees and hears makes a fivefold deeper impression than what one hears alone.

2. As charts in Bible classes in our mission schools.

3. As a guide for instruction in baptismal classes even in areas where projectors are used in teaching truth.

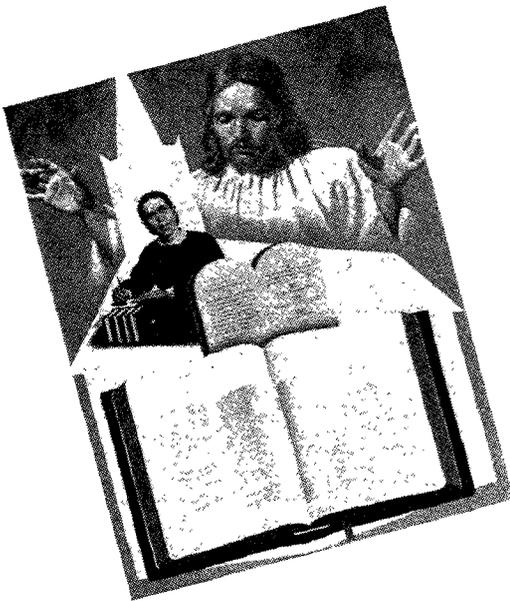
*Has any instruction been prepared to guide one in the best use of each picture?*

In the guide booklet is a suggested method of presentation, and in many cases a simple Bible study outline is given beside each of the thirty-two miniature pictures. It is prepared so that the instructions can be adapted to fit the need of various regions.

*What is the comment of the Ministerial Association on this new evangelistic project?*

Elder R. A. Anderson has expressed the interest of the Ministerial Association in this project. "We are just as happy as you that this Better Life Picture Roll project has developed and that this evangelistic tool is now being widely used in nine divisions. This new Bible teaching aid will mean much to our laymen in their presentation of truth."

*What are the expected results from the use of this picture roll?*



Two of the interesting pictures included in the Picture Roll.

A letter from the Southern African Division stated, "We feel absolutely confident that this material will be put to good use, and *may well spark the largest evangelistic effort that has ever been seen in this field.*"

It is believed that this Better Life Picture Roll will be a valuable soul-winning tool in the hands of workers and laymen of the various world divisions, and will result in reaching more souls with our message and

greater baptismal returns. This inexpensive equipment in the hands of workers and laymen may well be a means of preaching Christ and His truth to more people in more villages, partially solving the problem of a completed work. "All-out" evangelism is the call of this hour, and we believe that our workers and members can present the truth more effectively by the use of this simple teaching aid.

## PASTOR -- Shepherding the Flock



### How Do We Pray?

CLYDE G. BUSHNELL

Professor of Languages, Southern Missionary College

**WE READ** in the Scriptures that the disciples on one occasion came to Jesus and asked Him to teach them how to pray. They had been impressed by His prayers. Their simple strength and beauty had stirred their souls, and they wanted to know what to say when they prayed and *how* to say it.

Today men still have a longing to learn how to pray effectively, how to word their petitions clearly, how to express simply yet forcefully the desires of their heart. This is, of course, especially desirable in the case of public prayer when the intent is not only to communicate with God but also to carry the minds of the listeners into the presence of Divinity. To do this effectively one must avoid words, and even intonations, that might cause a hearer's attention to be detracted from the real purpose of the prayer. Such detractions might be mispronunciations, faulty grammar, monotonous repetitions, an affected tone of voice, or gross errors in diction, to take note of a few outstanding culprits.

Of late, however, one who listens carefully to prayers made in public is conscious of an ever-increasing tendency to avoid the word *Thou*, the familiar, respected form of address that has been preserved in the language mainly because it allows us to indicate our realization that God is holy, all-powerful, omniscient, ever-present, immortal, different from us. This is true especially of uneducated folks who seem to feel that the use of *Thou* is a form of putting on

"spiritual airs." Usually such people are consistent; that is, they use the pronoun *You* throughout their entire prayer.

There are other persons who mix the two forms promiscuously. First it is *Thou* and then it is *You*; then it is "We feel grateful to *Thee*" and then in the next sentence "We look to *You* for guidance." The same person may begin his prayer with "Our Father which art in heaven" and follow that with "We thank *You* that *You* are with us." This is a way of speaking which is offensive to the ears of any educated person.

Perhaps it is due to thoughtlessness; perhaps it is due to a desire to be more "chummy" with God, for somehow the respect of the Deity which was originally conveyed by the familiar forms, *Thou, Thy, Thee, Thine*, and their compounds, has well-nigh disappeared; and many persons feel they can express their love and appreciation of God more clearly by using the forms *You* and *Your*.

There is no sin in using the common form, *You*. There is no sin in mixing the forms *You* and *Thou*. But there is, in the mixing of the two forms, a definite revelation of inadequate handling of the English language, and under circumstances that ought to command as perfect a performance as possible.

Another case in point is the lack of agreement between the pronoun *Thou*, when it is used, and the verb that follows. It well may be that herein lies the reason why many are making use of the common pronoun of address,

You. How often one hears such expressions as: *Thou would, Thou might, Thou should, Thou can, Thou will be, et cetera*, and at times from those who are college graduates or, more shamefully still, from those who majored in theology. Correct usage demands that one say: *Thou wouldst or wouldst, Thou shouldst or shouldst, Thou mightst or mightst, Thou canst, Thou wilt be*. Does it not behoove each man who occupies the pulpit regularly, each one who plans to occupy it frequently in his lifework, to make sure that his speech contributes to the glory of God? The application of 1 Corinthians 10:31 is very broad. *Whatever we do must be done to His glory*.

The examples cited above in no way cover the whole field of errors in this matter. The alert person who recognizes his weakness may consult any grammarian—Curme, House and Harmon, Wooley, Kittredge and Farley, to mention only a few outstanding ones—and learn for himself what is proper.

The words of Washington Gladden, penned many years ago, are still very, very true: "The preacher in the pulpit—above every other type of professional worker—must have a complete and perfect mastery of our mother tongue." Yet, while this problem may have special application to the ministry, would it not be fitting for every college student and teacher to be aware and on his guard lest he fall into this careless way of speaking to Him who, above all beings, demands that everything be done decently and in order? When we ourselves know *how*, we can successfully teach others to pray.

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## Two Seminary Extension Schools

(Continued from page 15)

and beauty, they were drawn to rededicate their lives to the speedy finishing of the work in all the world.

### Special Features

Two special features of the schools were the temperance conventions and the three-day workers' meetings. W. A. Scharffenberg, W. H. Beaven, and C. D. Watson took charge of the two-day temperance meeting in England. On one of these days we transferred our students to the University of London, where we had well-known temperance advocates lecture to us. W. A. Scharffenberg and O. Jordal were successful in obtaining some of the leading authorities in temperance in Norway to visit our school and give instruction.

In order that some of the benefits of these special schools be extended to the entire field, the leaders of the division and unions called in the other workers who were not privileged to attend the regular classes during the school term. Three days were spent with this larger group in intensive study. Both method and content were presented during these days, and a time of deep spiritual refreshing was experienced.

### Objective

The motto of the Theological Seminary is "From All the World, to All the World." This motto came alive in our schools as the student body was representative of many countries, and we all entered into a solemn pledge to do our utmost to take the last message to all the world. The students were enthusiastic in their praise for the valuable instruction received. These extension schools are not in the nature of a convention, but teaching is carried on as in a regular school. During the term examinations are given, and the students who have the prerequisites and who successfully pass the three courses are granted six hours postgraduate credit.

Very few of our workers from overseas have the opportunity of attending our Theological Seminary in America, but by means of these extension schools many of the benefits of the Seminary are brought to them in their own country and in their own language. We have always believed that workers should be trained in their own country, and should have the responsibility of leadership placed on them. These extension schools can do much in the training and development of young men in their home fields. We found the students eager, intelligent, and cooperative. They expressed a strong desire that the full fifth year ministerial program be offered to them in their own division. This request is being passed to the General Conference and the Potomac University Board.

As teachers we could not speak too highly of the cooperation received from A. F. Tarr, the division president, and also from the other officers of the division, and from the union and local presidents. The two colleges gave us freely of their facilities. We believe that the new vision of the message and the improved methods of presenting it will mean much in the near future in the finishing of the work in the Northern European Division.



## How Music Can Be Effectively Used in Obtaining Decisions

B. L. RAITH

Pastor, Salem and Swedesboro, New Jersey, Churches

**S**ONG is one of the most effective means of impressing spiritual truth upon the heart and mind of man; therefore, music, if used effectively by the evangelist, will aid him in obtaining decisions for Christ.

Moses wisely presented the truth to the Israelites in song. In strains of melody God's love and mercy and guidance were portrayed to them, and the hearts and minds of all were impressed by His goodness and a sense of their own need.

Those who carry God's last saving and warning message to the world today can likewise impress the great truths of the atonement and the second coming of Christ on the hearts of men by following the same methods that Moses used more than three thousand years ago. In our evangelistic meetings we can carry the minds of our listeners away from this sin-cursed earth, to a place of peace—our heavenly home. By singing the beautiful songs of the gospel we can make clear to our hearers that through the darkness that surrounds the inhabitants of this world today, there shines the blessed light—the “blessed hope” of the coming of our Lord and Saviour, Jesus Christ.

The proper use of song will furnish the following power:

1. Power to impress truth upon the heart. This must be done if we are to obtain decisions for Christ.

2. Power to quicken the thought. This quickening of thought will enable our hearers to comprehend the truth, that will free them from confusion.

3. Power to subdue rude and uncultivated natures. The old nature must be subdued before men can put on Jesus Christ.

4. Power to promote harmony of action. Unless we move men and women to act, our appeals have failed.

5. Power to open the springs of penitence and faith. Until these springs are opened no man can find justification and peace with God.

6. Power to banish gloom and foreboding. With the gloom encircling the world today, how much this power is needed.

7. Power to give life a new meaning and a new purpose. This is the very aim of the gospel of Jesus Christ.

8. Power to impart courage and gladness. This courage is needed today in this world of fear and distress. A man needs courage to make a decision for Christ and to walk in His way.

9. Power to attract souls to the gospel. In these times when it is so difficult to attract hearers, we must not overlook the drawing power of the talent of music that God has given.

10. Power to resist temptation. As music opens the springs of penitence and faith, it helps men to lay hold of God's grace.

11. Power to resist discouragement. How the hearers and evangelists alike need this power!

12. Power to banish the evil angels. This enables the Holy Spirit, with the holy angels, to move unresisted upon the minds and hearts of our hearers.

13. Power to conserve Christian experience. Backsliding can thus be halted, and our converts strengthened. (See *Evangelism*, pp. 496-499.)

The song service is very important in evangelism, but this service should not be a theatrical display or a concert. The emphasis should

not be placed upon the songs sung or the singers, but upon Jesus Christ. "The science of salvation is to be the burden of every sermon, the theme of every song."—*Evangelism*, p. 502. Hymns that are sung should be familiar to those who sing, and they should be sung with spirit and understanding. A company of the best singers can be organized as a choir. Their voices can lead the congregation, and all who will may unite with them. Emphasis in our evangelistic meetings must be placed upon the congregational singing. "The singing is not always to be done by a few. As often as possible, let the entire congregation join."—*Testimonies*, vol. 9, p. 144. Interest in the song service can also be increased by the proper use of musical instruments skillfully handled.

Song can also be used during the sermon time unannounced, to impress home upon the heart and mind some important point of the sermon. While preaching on such a subject as "The Wonders of the Bible" the evangelist may pause in his sermon for a few minutes while the singing evangelist or soloist, with an open Bible in his hand, sings that heart-touching hymn, "My Mother's Old Bible Is True." Such singing from the heart will touch both heart and mind of the hearers.

In choosing special music we should endeavor to secure singing of as good a quality as possible, but we should not hire worldly musicians for our church services, and borderline music should be avoided. The following quotation should guide us in our selection of singers: "The songs in which every word is uttered clearly, in a musical tone, are the songs that they [angels] join us in singing. They take up the refrain that is sung from the heart with the spirit and the understanding."—*Evangelism*, p. 510.

However, perhaps the most important use of song is during the time of the evangelistic appeal. As the evangelist makes his appeal, special music can begin unannounced. A soloist, duet, trio, quartet, or choir, may be used for this appeal song. Some evangelists make their appeals only during the intervals of time between the stanzas of the hymn sung. The singer cooperating in this type of appeal has to watch the evangelist closely for cues as to when he should sing, and when he should remain silent. Other soul winners prefer to have the singing go on softly as they make the spoken appeal, and while all in the audience are praying. In such an atmosphere of prayer the Holy Spirit can use the music to open the springs of penitence and faith, and to impress the truth upon the heart.

May God help us as evangelists to use music to bring heaven's gladness to men as did Jesus. "The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor, and brought heaven's gladness to the toilworn and disheartened."—*The Ministry of Healing*, p. 52.

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## Tact

(Continued from page 13)

We talk about increasing and even doubling our membership, but what would happen if we would greatly increase our tactfulness in dealing with people? Here is the answer: "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."—*Testimonies*, vol. 9, p. 189. What a tremendous increase, not by preaching from the pulpit but by being living epistles of Christ which are "known and read of all men." Read also *Gospel Workers*, pages 117 to 120, which tells us the great results that will come from tactful preaching, and how loveless and tactless sermons arouse "prejudice" and "combativeness" and close doors through which we might have found "access to hearts."

In Proverbs 13:15, we read in Moffatt's translation: "A man of tact is popular: the way fools live stirs up dislike." † The language indicates that an untactful person is a fool. Someone made the following classic statement in regard to the conduct of tact: "Aristocracy of mind treats the duke and the ditch digger alike—both as the duke, though as with Jesus, slightly in favor of the ditcher." Let us ever remember that "tact and good judgment increase the usefulness of the laborer a hundred-fold," and possessing the seven essentials for success in the ministry of book knowledge, consecration, integrity, intelligence, industry, energy, and tact, the minister cannot be inferior but will have a commanding influence for good.

\* Published by Fleming H. Revell Company. Used by permission.

† From *The Bible: A New Translation* by James Moffatt, copyrighted 1922, 1935, 1950 by Harper and Brothers. Used by permission.

## Alcoholism and the Seventh-day Adventist Church

(Continued from page 21)

alcoholic population. This probably helps to explain why there is no unified psychoanalytic theory concerning the causes of alcoholism.

We can say this, however: If we have an imperfectly integrated personality, we are much more likely to become an alcoholic than if we do not have it. And if we have a mature personality we are much less likely to become an alcoholic. The proportion of those with neurotic and psychoneurotic problems among alcoholics is far higher than in the general population.

For our own encouragement and our Christian understanding, we must remember that the only thing that makes an alcoholic different from a nonalcoholic is the fact that he has been drinking alcohol. We should be increasingly thankful to God that we find ourselves in an environment where, with all the problems we may have inherited and acquired, we do not easily find recourse to alcohol for the solution of them. If we have reached adulthood, thirty years of age, our chances of ever turning are extremely slim. But just think of the millions of people who find themselves in an environment where drinking is handy, and everyone with a problem has its solution at his finger tips. Don't be mistaken, alcohol is the handiest, easiest solution to human problems that man has ever found. True, it is a false seducer, but it is attractive.

So if we want to help the alcoholic and give him hope, we must catch him early enough, before physical damage sets in; and, second, we can impress upon every social drinker the symptoms of alcoholism,

the dangers of alcoholism, to the extent that he will either decrease his social drinking or blot it out altogether. This is not temperance as we normally think of the term. But these two aims go together.

I do not believe in fear techniques; they are the poorest motivations in the world, but I would rather have somebody refrain from cutting off his finger because he is afraid than not refrain from cutting it off. It is much better for a man to say, "I love my Lord, I want to keep my body holy to Him," than to have him say, "I'm scared

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**A man of integrity will never listen to any plea against conscience.—Home.**

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of being an alcoholic, and so I don't drink." But it is better that he does not drink, whatever the reason. We must take people where they are and reach them with the message with which they will be reached.

I don't care what the method used may be, if it will save mankind from this horrible situation, let us use whatever method is at hand. In this case the end justifies the means, although normally it does not. If the fear technique is what is needed to reach certain people, we should use it. However much we dislike this business, the fact is we will have to face the victims of the liquor traffic, and no one is in a better position to help them than the minister. The literature on counseling the alcoholic invariably states that the first person to whom an alcoholic should be sent is the minister. A wonderful opportunity of saving these souls lies before us if we can only understand their problem and appreciate and love them and help them find relief.



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### Planning a New Church?

Designs for churches to seat from 110 to 2,000 sent to building committees. There is no obligation. Nothing to buy. This is my hobby to encourage the erection of more dignified, reverent, and worshipful church structures.

L. G. Steck, M.D.  
1037 Market Street  
Chehalis, Wash.

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# HEALTH EVANGELISM



## God's Dietary Program

M. DOROTHEA VAN GUNDY

Nutritionist, International Research Foundation

WHEN God placed Adam and Eve in the Garden of Eden, He said to them, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:29). He therefore outlined what foods man should eat. These were created on the third day of Creation week and were planned in such a way as to provide all the essential elements necessary for proper growth and maintenance of the body. The record in Genesis says that after sin entered, the green herbs of the field were added to the original diet list. See Genesis 3:18.

It is interesting to note throughout the Bible that whenever God had a special work for someone to do He often gave specific instruction as to the dietary program. The experience of Daniel is interesting. He followed God's nutrition program and it served him well. He made a record never reached by any other statesman as far as we know. He was the prime minister of two world kingdoms—one succeeding the other. Usually the conquering nation takes as prisoners or executes the officers of the defeated nation, but not so with Daniel. He was too valuable. One spiritual writer says: "The life of Daniel is an inspired illustration of what constitutes a sanctified character. . . . A strict compliance with the requirements of God is beneficial to the health of body and mind. In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God, and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it cost them a great sacrifice."—

ELLEN G. WHITE, *The Sanctified Life*, pp. 18, 19.

To John the Baptist also God gave a specific work, and he was given instruction as to his mode of living. Following God's instruction, he chose a plain and simple diet.

All through the history of the world Satan has been promoting substitutes for God's plan of living, and he has a counterfeit food program as well. We read in 1 Corinthians 10:21 (last part), "Ye cannot be partakers of the Lord's table, and of the table of devils." We may change the context and imagine two dietary programs, one of which provides maximum health and the other lowered vitality. Only by following God's program can we enjoy good health.

### *God's Program*

1. Natural foods
2. Nonstimulating
3. Vegetarian
4. Regular  
(Good breakfast  
light supper)
5. Simple food, free from  
grease and spices
6. Controlled appetite,  
Temperance

### *The Popular Program*

1. Refined foods
2. Stimulating
3. Nonvegetarian
4. Irregular  
(No breakfast, heavy  
meal at night)
5. Rich, heavy, fatty foods
6. Gluttony

Let us look briefly at the various items in these lists. God put everything necessary in the food for man's health. I cannot believe there

are any nonessentials there. The refining processes of food remove much of the essential vitamins and minerals, and when a person lives largely on refined foods, it isn't long until deficiencies begin to show up. These often affect the nerves and the mental outlook on life. It is almost impossible to live to a great extent on a refined diet and not find it necessary to use stimulants in the form of tea, coffee, and

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Do you wish men to speak well of you? Then never speak well of yourself.—Pascal.

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Cokes. These seem to be necessary for that extra lift to keep a person abreast of the accelerated speed of modern living. These stimulants borrow from our future reserves for present use and leave no provision for paying back.

God would have us use foods containing the essential vitamins and minerals that He put in food. With the right kind of nourishment and proper rest it will not be necessary to take stimulants to keep going.

Vegetarianism has already been discussed in the August issue of the *MINISTRY* magazine. So we will mention it only briefly here. It was God's original plan that man should subsist on fruits, grains, nuts, and vegetables, and this plan of eating will be established again when Eden is restored to this earth.

After the Flood, Noah was given permission to eat meat, but with this restriction: no blood was to be used. The blood represents the life of the animal. Other places in the Old Testament forbid the use of animal fat.

Modern research is giving us the relation between the use of fat (particularly animal fat) and degenerative heart disease. The facts are decidedly conclusive. The restriction of fat and blood was given to the Jews as a health measure. If this practice would keep the Jews healthy, there certainly isn't any reason why it wouldn't keep anyone else healthy who would follow the plan.

Regularity is important to health. Let us no-

tice another scripture; "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness" (Eccl. 10:17). Eating "in due season" could mean eating at regular times. Laboratory experiments show that having a regular time for eating is a much better plan than eating hit and miss meals. Modern research reveals there should be a good breakfast to begin the day. The evening meal should be light and easily digested, with nothing just before going to bed.

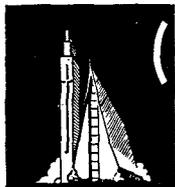
Now many people in this country are not following God's program. They eat no breakfast, or have just a cup of coffee and light up a cigarette to get them going. They snack off and on all day and then finish up with a big meal in the evening with a few TV snacks thrown in before bedtime for good measure.

Temperance is one of the outstanding qualities of a true Christian. This grace is extolled and recommended all through the Bible; on the other hand gluttony is condemned. Proverbs 23:1, 2 gives an unusual recommendation, which if followed would probably take care of all excesses in eating. "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite." This seems to be good advice—no matter with whom we are eating.

Is God really particular about what we eat and drink? Paul says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). This scripture is very plain, and he continues, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 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. 3:16, 17). It is impossible not to defile our body temple if we eat wrongly.

But what is the purpose of all this instruction on temperance and healthful eating? We will quote three scriptures to answer this question.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). Health is God's wish for everyone.



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"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26).

This is a wonderful promise. Let us never forget it is the Lord that heals us, we cannot do this ourselves, but God *does* give us a part to play, and that is choosing to "do that which

is right in his sight." In other words, if we follow God's plan in living and eating, He has pledged Himself to take care of our health.

God has established laws for the care of our wonderful body temples. These are written upon every fiber and nerve of our being, and when we find and follow God's program we will have the necessary health and will be able to present our bodies a perfect living sacrifice, which is the only kind that is acceptable to God.

Why don't we do as Daniel did and give God's dietary program a trial? A few weeks spent carefully following this program should bring about a threefold improvement in our health—physical, mental, and spiritual.

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## A New Way to Reach Millions

**A** NEW venture in the field of community relations is now possible with the completion of the new public relations film, *More Than Singing*.

The 30-minute, full-color sound film promises to fill a need long felt by evangelists as well as by public relations directors and pastors who wish to acquaint their communities with the denomination. Designed especially for the non-Adventist audience, the film tells the story of the church, its world mission program, and some of the varied aspects of that program. The Adventist emphasis on health, temperance, threefold education, welfare, publishing, and medical work is shown. The church's concern for its fellow men is demonstrated as closely associated with its faith in a soon-coming Saviour.

Many Adventist institutions around the world will see themselves appearing on the screen as the story unfolds. The cast of actors is a truly impressive one, for these actors come from all corners of the earth and play the roles in which life has cast them.

Workers from Bombay to Belém, from Skodsborg to New Zealand, and in between have done their part to make this film possible. It is a product of the generous effort of many consecrated hands.

The major setting for the picture is the General Conference session with its dozens of colorful figures and exotic exhibits. This provides the springboard for brief journeys to overseas lands where mission work of various types is being carried on. The viewer finds himself catching glimpses of heathen versus Christian life in the South Pacific. He sees for himself the deadly in-

roads made by leprosy, the well-nigh incomprehensible need of the people living in less civilized regions of the Dark Continent.

In bright colors the film paints the picture of youth preparing for service under Christ. It shows something of the extent of the church's educational program and the product of that program.

Because of its international character, the film will be acceptable to audiences of any country. It is possible that if there is sufficient demand, translations will be made in languages other than English.

In the planning of the film thought has been given to its possible use on local television programs as well as before civic clubs, community groups, evangelistic audiences, and churches of other faiths. It can also be used with church exhibits at fairs, et cetera. For this reason great care has been exercised in the wording throughout the film as well as in the title *More Than Singing*, which tends to pique the curiosity. The hidden meaning in this title becomes apparent as the story unfolds.

This is the first film of its kind ever produced by the denomination. It promises to have unlimited possibilities. Orders may be sent direct to the General Conference Bureau of Public Relations, 6840 Eastern Avenue NW., Washington 12, D.C. Cost of this unusual film is \$175 a print. If check does not accompany order, it would be well to order through the local conference treasurer, making sure to indicate the source.

CAROL HETZELL

Gen. Conf. Public Relations Bureau

# BIBLE INSTRUCTOR



## "Where Can I Find a Bible Instructor?"

LOUISE C. KLEUSER

**T**HE question of finding well-trained, qualified Bible instructors has been a long-standing denominational problem. Important as the services of a Bible instructor are to the church, the need for these workers has never been fully met.

Having to meet non-Adventists in a winning and intelligent way demands a personality that will challenge the forces of opposition. Patience and an understanding of human nature are also necessary. Conference administrators find it difficult at times to find such talented people—men or women—when the need arises, hence the oft-repeated question, Where can I find a Bible instructor?

Experience has proved that women are invaluable in reaching interested people in their homes with the message. The Spirit of Prophecy states that in the field of personal evangelism they have no competitors and that they will fill an important place in earth's closing scenes. This should give direction in our planning and determination to meet God's mind in this matter.

But how shall we continue to train women for this profession? Our colleges expect the Seminary to undertake this responsibility, but by the time they come to the Seminary many of the young women have matrimonial interests. If they become minister's wives, the training they receive is not wasted and can be used to help the husband in his evangelistic campaigns and church work. But here we repeat, Where can we find women Bible instructors who can give full time to the work of soul winning?

Although the need for Bible instructors is present at all times, the lack is more apparent when our conference leadership launches into larger evangelism. As evangelism remains basic in fulfilling the gospel commission, Bible instructors are constantly in demand, therefore we must be practical while thinking through this problem. With this in mind we would like

to direct the attention of our conferences to the following experience.

### *A Conference Bible Instructor Training Course*

In one of our Eastern (U.S.) conferences, a field where for years evangelism had not been as productive as in neighboring conferences, the picture began to change. Evangelists and pastors got a vision of the needs of the field; strong churches were raised up and the weaker ones received new life. But such an aggressive program demanded home visitation by experienced Bible instructors. It is true that a conference may occasionally borrow a Bible instructor from another field, and this conference did that. However, such a procedure meets the need only temporarily. Each conference should train Bible instructors for its own field. Where this plan is faithfully followed there is always the help needed for expanding evangelism.

This Eastern conference committee decided to experiment with an idea someone presented. It was to provide a conference Bible Instructor Training Course.

First, pastors selected from their churches women who had an interest in, and a gift for, soul winning. They studied how much time these women could devote to the Bible work in their churches. When the list reached the committee it was supplemented and trimmed until only the names of those who gave promise of being suitable material for the training experiment remained. This was no hasty selection.

Second, the committee decided that this training should be given in connection with the annual camp meeting. The program was two hours study and classwork daily, totaling fifteen hours of concentrated instruction to a picked group of about twenty.

The Ministerial Association responded to the request of the conference for an instructor during the entire camp meeting.

Interest in the class instruction grew from day to day. These women were studious and earnest. Classwork received their first attention during the camp meeting period. A free and friendly spirit helped to guide the instructor in the discussions. Methods were built around specific doctrines in evangelism. The project was not centered in any department; it was carried out by the conference committee. These ministers observed the effects of the plan from a distance, and gave the students wise guidance.

For the encouragement of the women who had been willing to be drafted for this specialized training, the conference presented a small check to them at the close of the course. There was good will in this gift and it assured confidence for the future.

### *Follow-up Training*

In the above-mentioned project the conference had made provision for its established Bible instructor to "mother" these women in their initial church visitation and Bible work and that this plan should not cease after they have returned from the camp meeting. A recent checking with the conference president confirmed our confidence in the sincerity and ability of the trainee group. In recognition of their faithful services to the church, and with the consent of the conference leaders, the Ministerial Association Bible Instructor Certificate was granted to fourteen women who completed the course. We have learned that the pastors are harnessing this consecrated and trained group into the program of soul winning.

But a short course of Bible instructor training is not sufficient to develop a full-fledged teacher. In addition to experience, follow-up instruction should enter into this objective. Here the services of an experienced Bible instructor who is well established in the field will mean much to the success of the project. The local touch is needed, however, and periodic encouragement should be given until these newly trained women are able to stand on their own experience. Women also need fellowship in their work, and this need should be considered.

As this conference weighed its needs against its possibilities, we listened to their suggestions. Out of the group of twenty women we found two who could perhaps be used immediately for full-time Bible instructor service. These presented a background of church experience as well as an excellent training in salesmanship for a livelihood. Our leaders felt that God was now directing them into denominational service. Others of the group who carried some home responsibilities, but who could perhaps

do part-time work, should be encouraged to spend a reasonable time each week assisting the pastor in his visitation of interested people. For obvious reasons the pastor must make certain that these women work with non-Adventists and do not become salaried deaconesses.

It is still too early to provide an inspiring report on the Bible work of the women under discussion, but the purpose of this article is to help lift our vision on the question before us—Where can I find a Bible instructor? We feel sure there is wisdom in the plan presented here.

### *An Appeal for a Training Program*

This plan is not a new venture, although it needs to be adapted to the current needs of the church. The plan worked successfully in the earlier days of our message and it still holds out promises for the present and the future. Practically speaking, our colleges train a limited number of students for Bible work, but few women enter conference employment. Therefore we must turn elsewhere in our search for Bible instructors. Why should we not look to our churches? There may be promising mate-

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## The True Art

Men boast of rare old paintings  
 And wonderful works of art,  
 Of beautiful strains of music  
 That touch and thrill the heart;  
 Of huge, imposing statues  
 That picture men of fame.  
 Ah, art is a glorious talent  
 That gives a glorious name!

But life's humbler, common duties  
 May bear the touch of art,  
 Blending in one great picture  
 Each small and unseen part;  
 For there's art in sewing garments,  
 And art in preparing food,  
 As truly as in rare paintings;  
 There's art in all that's good.

But I know of an art above others  
 That wins God's approving smile—  
 It never fails to please Him,  
 It will cheer us yet the while.  
 'Tis worth most earnest effort,  
 For with all the art earth holds,  
 The art above all others  
 Is the art of saving souls.

—Mrs. H. Christensen

rial there. If a simple plan is used, almost any conference can carry out a training program and profit much by doing so.

For emphasis, the Bible instructor plan needs conference guidance in each local field. It should not be confused with our excellent laymen's courses guided by the Home Missionary and Missionary Volunteer departments. The

training of Bible instructors for conference service requires broader instruction. This can be built on what the local church has already done for the development of its members.

If we develop the plan we have discussed here, we may find the answer to the oft-repeated question of conference leaders, Where can I find a Bible instructor?

## SHEPHERDESS -- Her Vital Partnership



### The Spirit of Thanksgiving

#### A Thanksgiving Program for Shepherdess Gatherings

This program appears by request of the field. At this season of the year any shepherdess gathering would be featuring such a theme. Before entering into a discussion of Thanksgiving ideals and plans, please turn to page 24 and become well acquainted with Merwin Thurber's excellent material from which you may draw the historical background of Thanksgiving Day.

It is indeed very fitting that Christians of all lands and climes should set apart one day of the year for gratitude to the Provider of all blessings, in whatever national setting this happens to be. God's favors are not confined to any one country, and we might add that in fields where some temporal blessings appear to be limited, God's bountiful hand balances this apparent lack with greater spiritual gifts. He adjusts the scale to be fair to all, whether or not we acknowledge His blessings with thankfulness.

Our program material may not conform in every detail to the needs of your shepherdesses, but it can be adapted. We have slanted it toward our colleges and institutions. In Adventism, Thanksgiving Day has its own setting. Perhaps it is this point that we are endeavoring to emphasize in the following suggestions. The program should feature practical aspects, and like any other program, to be a success it must be planned for in good time.

#### *Program Parts*

##### *1. Setting the Thanksgiving Mood*

A Thanksgiving program should inspire a thoughtful, reflective mood. At least, this is one

of its objectives. In these last days of history the sin of ingratitude is astounding. How much young people of today take for granted! To God's shepherdesses the day of celebration is more than a family get-together in the atmosphere of feasting. Such temporal bliss does have its occasional place and appeal, but the holidays of Israel each had some particular meaning for keeping the providential care of Jehovah before the youth. They were part of a constant educational process, usually introduced with "lest ye forget the covenant of the Lord your God which he made with you," or by His gentle proddings concerning the stranger and sojourner among them. The principles of sympathetic service for others continue to inspire self-denial and sacrifice.

Domestic science courses taught in our schools today have appeal, with healthful cookery perhaps in the lead. During the teens and twenties much attention is paid to food and sociability. Satisfying the appetite may be a pleasure as well as the supplying of a need (Eccl. 3:13). Yet according to the apostle Paul, "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

In our reflective Thanksgiving mood we recall the religious life of the Plymouth Colony of New England. What sturdy characters were found among these early American women! Their tables, spread with the products of a bountiful harvest after the hardships of a long Cape Cod winter, represented toil and heart-

ache—and missionary work! They had made friends with some of the Indian tribes and invited them to the feast. Today we would be apt to call this act public relations or practical Christianity. The point is that the focus was taken away from the feasting and directed to the witnessing—witnessing to God's loving care before these Indian pagans.

2. "What Mean These Stones?" (See Joshua 4)

This part should be presented inspiringly by a capable shepherdess who has lived an hour with the experiences of ancient Israel before they entered the Promised Land. The chapter should be impressively narrated. It is one of the most dramatic chapters in the Bible and has much application to God's Canaan-bound people today. Instructed by God, Joshua commanded that twelve stones be taken out of the river bed for an object lesson to present and future generations. (You, too, may want to make a graphic object lesson of these twelve stones by building on the platform a monument to God's protecting care. Use your imagination—and your shepherdesses.)

*Points for Emphasis* (Study Joshua 4)

1. The setting for Israel's crossing of the Jordan.

2. A generation who had not crossed the Red Sea reviewed its experience at the Jordan.

3. Joshua, not Moses, reviewed these scenes of deliverance for the building of faith.

4. Each family was represented in the tribal stone later set into a memorial.

5. Israel still on the march, the ark of God's presence their rallying point.

6. Twelve stones out of the Jordan river bed teach God's faithfulness.

7. "What mean these stones?"—application to Thanksgiving Day (Joshua 4:20-24).

3. *Gratitude and Hospitality*

Thanksgiving must mean thanks-living. As workers, our personal gratitude to God should be shared with more than the immediate family. Jesus taught that at such a feast the lonely and needy should grace the family board. Each ministerial home becomes an object lesson to the community, for a minister holds an elevated position in society. A little "caste system" may unwittingly creep into an Adventist worker's home in America, the same as in India or elsewhere. The youth in the homes of Adventist workers have need of instruction on this point.

We recognize, of course, that there should be occasions when the ministerial family can enjoy one another's company without the presence of guests, but is Thanksgiving Day such an occasion? It should be remembered that serving a

parish will always require special attention to the weaker members. There are the lonely and bereaved, perhaps living too much in the past. Sharing your Thanksgiving dinner, and better, the radiant spirit of your home, may quickly solve problems that hours of office counseling have left unsolved. As in the days of Israel, holidays may have purpose and meaning. Workers' children should be given a very definite part in entertaining these guests, and they usually revel in it. Thanksgiving deeds have marvelous reflexes.

4. *The Thanksgiving Basket*

Demonstrating the packing of a Thanksgiving basket may become a delightful part of a program. We suggest that you have in readiness a decorated basket and some staples, groceries, vegetables, and fruits to be packed during the program. Next year some of your shepherdesses may be called on to lead out in a similar service. You may want to invite Dorcas and welfare women to add their experienced touches. When the basket is filled give it an honored place on a display table.

For variety, with informality, your shepherdess might say as she places a bag of flour in the bottom of the basket: "It takes good flour to make a wholesome loaf of bread. This year I have learned to bake tasty bread, and I am thankful that my family has enjoyed much better health. I include with my gift my recipe for making it."

5. *A Poem or Reading*

Select this gentle inspiration not so much for its literary value as for its homespun philosophy. If it is original, all the better. It may even become the benediction to send the shepherdesses on their mission with a new appreciation of shared Thanksgiving. And now, a happy Thanksgiving to every shepherdess!

LOUISE C. KLEUSER

---

## A Little Thing

A candle's but a little thing,  
It starts with just a bit of string.  
Yet, dipped and dipped with patient hand  
It gathers wax upon the strand  
Until complete and snowy white,  
It give at last a lovely light.

Life seems so like that bit of string,  
Each deed we do a simple thing. Yet,  
Day by day if on life's strand  
We work with patient heart and hand,  
It gathers joy, makes dark days bright,  
And gives at last a lovely light.

—Author Unknown

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## Books

(Continued from page 42)

ing difference it makes whether or not a woman's life is Christ controlled."

After long reflection on the counsel in this helpful book we recommend its Christian directness. A touch of humor makes it the more provocative. Genie is known as a colorful speaker and radio personality and as a columnist for a high class of youth literature. The author's conversion happened within the past decade, but its genuineness is not concealed. There is deep judgment in her discussion of the trite and psychological problems women present in every walk of life. She deals with principles, not just platitudes, because of her tender conscience. She speaks to your heart.

Eugenia Price in *Woman to Woman* has succeeded in revealing the difference it makes whether a woman's life is Christ controlled or not. This argument too few youth leaders emphasize with power. Instead of dwelling on answering the ever-with-us question, "Is it right to do so and so?" with a Yes or No, the author shows her readers how to look within for the answer by her frequent challenge, "Who is in control?" Ministers' wives, here is a book you will want for your library.

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## "In Everything Give Thanks"

(Continued from page 25)

ing and we may neglect to express the full measure of gratitude due to God for goodness in our lives. Better, that we should follow the psalmist's admonition and praise the Lord in spite of circumstances that appear forbidding. Let us "in everything give thanks."

But yet there is more.

Thanksgiving is sharing. Blessings received for ourselves alone are stultifying. He who receives to keep loses what he receives. When we receive we must share.

Harvest festivals have always been periods of sharing the bounties of God's providence with those less fortunate. Moses instructed the Israelites in regard to the harvest festival: "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates" (Deut. 16:13, 14).

During this Thanksgiving season let us rejoice before the Lord in our prosperity and adversity, and may we show our gratitude by sharing our blessings.

I do not thank thee, Lord,  
That I have bread while others starve;  
Nor yet for work to do  
While empty hands solicit heaven;  
Nor for a body strong  
While other bodies flatten beds of pain.  
No, not for these do I give thanks.

But I am grateful, Lord,  
Because my meager loaf I may divide;  
For that my busy hands  
May move to meet another's need;  
Because my doubled strength  
I may expend to strengthen one who faints;  
Yes, for all these I do give thanks!

For heart to share, desire to bear,  
And will to lift,  
Flamed into one by deathless love—  
Thanks be to God for this.

—JANIE ALFORD

"O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so. . . . Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:1-8).

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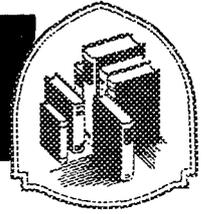
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# BOOKS -- For Your Library



*Valley of Decision*, Leola Woodruff, Pacific Press Publishing Association, Mountain View, California, 1959, 140 pages.

Having completed the reading of this booklet in which the author tells of her experience in leaving her inherited and deeply embedded convictions of Mormonism, we can heartily recommend it to our workers. For help in meeting the problems of evangelizing those who are Mormons, it is unique.

To a surprising degree this gem reveals sound personal evangelistic techniques in dealing with the particular doctrines of Mormonism. Every minister, evangelist, and Bible instructor should own a copy of this illuminating yet kindly written booklet. Our conference Bible instructors will welcome this helpful doctrinal explanation presented by an author whose roots were in Mormonism. Her experiences, approaches, and appeals are of such a practical nature that we desire to impress upon our readers the value of her book. Written in story form, it relates in a gripping way each step of enlightenment into Adventism, and the writer succeeds in conveying the very methods that brought personal conviction to Bible truth.

Here it might be well to mention again the *Home Bible Study Crusade* lessons published in Salt Lake City, Utah. (Address: P.O. Box 31, Salt Lake Branch, Salt Lake City 15, Utah.) This set of 36 lessons following the usual pattern of our correspondence courses in evangelism, definitely slanted toward the peculiar doctrinal needs of the investigator, is the best tool we have found for meeting Mormonism. The price is comparable to that of other sets prepared for evangelistic use.

LOUISE C. KLEUSER

*Prison Is My Parish*, H. Park Tucker, Fleming H. Revell Company, Westwood, New Jersey, 1957, 191 pages, \$2.95.

Now and then we come across a book that is not only outstanding but also distinctly different. Such a book is *Prison Is My Parish* by H. Park Tucker, who for twelve years has been chaplain at the United States Federal Penitentiary in Atlanta, Georgia. Perhaps the reason for the book's being so out of the ordinary is that its author can likewise be so described. His call to the ministry was unusual. It came deep in the earth in a caved-in mine where he lost part of his left arm.

Once he set his hand to the plow to train for the ministry he didn't turn back, although he was harassed by many handicaps. Perhaps the most outstanding was that he was well past twenty years of age when he entered the seventh grade. Persever-

ance and determination, however, carried him through the seminary.

His parish is also unique. To quote a couplet that he uses frequently outside his church in the "castle":

Some men preach under steeple and bell,  
But we preach one foot from hell.

The sermons are apparently well received, for his audiences are the largest of any such institution in the United States. The day I attended, more than six hundred were present, representing sentences up to 4,200 years for every type of crime. They were also from every class of society. At practically every service a call is made for sinners to surrender their hearts to God. The results are most encouraging, and we are told that in an encouragingly large percentage of the cases, the results are lasting.

In more than one sense Chaplain Tucker's audience is also different. When he talks about sin and sinners, there is no looking around to see whom he might be discussing. There seems to be a recognition not only of guilt but also of the need of divine assistance. Those attending are not required to be there.

*Prison Is My Parish* abounds in heart-touching illustrations from life, brief classic excerpts from his sermons, and also the light and shadows of the spiritual influences and counterinfluences in our greatest prisons.

One chapter should be of special interest to every lover of and worker for youth. It is the most powerful appeal that I have ever heard or read. It is a lecture given by the chaplain at Phenix City, Alabama. A boy's club was to be established in what was formerly a notorious gambling den. The distinguished citizens of the area were present. The results of the discourse and the call that followed were phenomenal. The author of this book is a dedicated, twice-born man. "I am not come to call the righteous, but sinners to repentance" well describes his ministry.

R. E. CRAWFORD

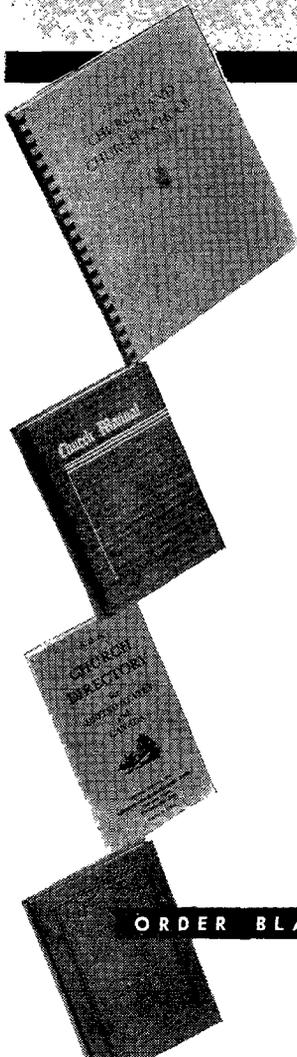
*Woman to Woman*, Eugenia Price, Zondervan Publishing House, Grand Rapids, Michigan, 1959, 241 pages, \$2.95.

The author, Eugenia Price, styled "Genie" for down-to-earth friendliness, speaks as a woman: "Being one, we have always interested me. Now, however, I stand in awe of my own sex . . . because God has placed breath-taking responsibility in our hands. . . . He has created into woman a frightening ability to leave marks on these lives which are so dear to Him. . . . I have tried to show the altogether amaz-

(Continued on page 40)

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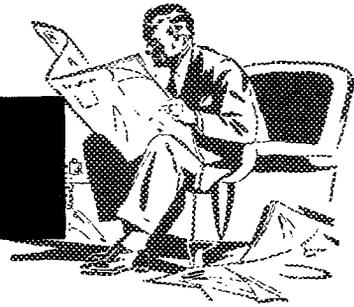
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# NEWS -- From Current Journals



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

¶ The new commandant of the United States Marine Corps, Maj. Gen. David M. Shoup, is a tough Marine, but he is also a praying man. General Shoup, who is 54, won his nation's highest decoration, the Congressional Medal of Honor, on the bloody beaches of Tarawa in World War II, describes himself frankly as a "devout Methodist" and there is always a Bible on his desk.

¶ A bill to exempt persons who conscientiously observe Saturday as a day of religious worship from Pennsylvania's law prohibiting merchandising on Sunday has been introduced in the State Senate. Senator Charles R. Weiner (D-Phila.), cosponsor of the measure said, "Our democracy was formed on religious freedom. That's why William Penn (Pennsylvania's first governor) came to this country, and although the majority of our society observes Sunday," he added, "we can't overlook the fact that Saturday is the seventh day."

¶ Republican James Fulton (R-Pa.) introduced a bill in the House to expand the Government's program of giving away property it no longer needs to include welfare or recreational agencies. Under existing law the Government donates surplus property to agencies concerned with civil defense and to educational and health institutions. Mr. Fulton's bill would amend the Federal Property and Administrative Services Act of 1949 to enable various religious and charitable organizations to qualify for receiving surplus property.

¶ Pope John XXIII illuminated by radio a 46-foot statue of the Virgin Mary atop an Italian church 300 miles away from the papal summer residence in Castel Gandolfo, Italy. The copper image was made from melted down old kitchen pots and pans donated by housewives in the town of Tortona, northwest Italy.

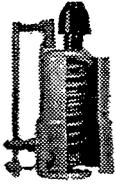
¶ Alaska is one of the most difficult mission fields in the world, 1,500 delegates and visitors to the World Missions Convention of the Church of God were told. W. E. Reed, general secretary, and E. F. Adcock, treasurer of the Church's Board of Church Extension and Mission, reported that many of the people who have migrated to Alaska have little or no interest in religion and that only 23 per cent of Alaskans maintain church affiliation. Other factors which make it difficult and expensive to operate

missions in the new State include, said the church officials, the high cost of living, the long and severe winter, and the fact that the population, which includes a high concentration of military personnel, is constantly shifting.

¶ Officials of the Seventh-day Adventist churches of Southern California opened a \$750,000 home for the elderly in Newbury Park, California. The non-profit institution will charge guests only for costs. It is comprised of seven units with quarters for ten guests each, and an administration building incorporating dining rooms, kitchen, lounge, and management offices. In addition, there are smaller buildings for sewing, recreation, and hobbies on a 20-acre site adjacent to the Adventist Newbury Park Academy. R. R. Bietz, of Glendale, president of the Adventist Southern California Conference, said that four more 10-guest units and 25 bungalow or duplex units will be added as needed. A 20-bed infirmary and a chapel are scheduled for immediate construction.

¶ An estimated 4 million television viewers were given a rare privilege when, by special Vatican permission, the British Broadcasting Corporation took its cameras inside a cloistered Carmelite convent at Presteign, Radnorshire, North Wales. Critics in the London press were unanimously impressed with the program, citing in particular the gaiety and enthusiasm of the nuns, whose lives are not normally seen at all by outsiders. The Mother Prioress of the convent explained the meaning of Carmelite life to a BBC interviewer and the reasons for the nuns' enclosure. Asked about the rule of silence, she replied, "Imagine if a lot of women living together were allowed to gossip. They could create quite a little hell, couldn't they?" The nuns break this silence at recreation time.

¶ Opposition to the election of a Roman Catholic to the Presidency was indicated in a resolution passed by the Indiana Conference South of the Evangelical United Brethren Church in Indianapolis. While the Roman Catholic faith was not mentioned, the resolution was interpreted as a reference to the possible candidacy of Roman Catholics for the Presidency next year. The resolution said: "We would caution the people of the United States of the danger inherent in selecting high government officials who, because of their religious faith, might be subjected to the dictations of some foreign government or personality."



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¶ Senator Wayne Morse (D-Ore.) told the Senate that, at the urging of many ministers across the country, he intends to sponsor a proposal to reprint a number of the prayers of the Senate chaplain, the Reverend Frederick Brown Harris. "I think that it is well that we disseminate as widely as possible in America the great spiritual lessons which the chaplain teaches us morning after morning as he prays for us and asks divine guidance of our work in the Senate," he said.

¶ Delegates to the seventh National Conference of Men of the United Church of Canada held in Port Calling, Ontario, were told that Russian propaganda is replacing the Bible in Africa. Dr. James H. Robinson, pastor of Presbyterian Church of the Master, New York, made a scathing remark about "the poor caliber" of missionaries being sent to the Dark Continent. He said they were still living in colonial times. "And that isn't good enough to compete with Communism and Islam, which are making enormous inroads in Africa. . . . Within the next 20 years, 45 million Africans will have moved to the cities where there are industries and jobs," he continued, and "Christian missionaries are still concentrated in rural Africa, while Communism concentrates on the cities."

¶ The first dictionary and grammar of Borneo's Kadazan language, the work of a Dutch mission priest, has been published in Sydney. The priest is Father A. Antonissen, of the Society of St. Joseph for Foreign Missions. Copies of the book, the original of which Father Antonissen thought had been destroyed by Japanese during the war, will be presented by the Commonwealth Government as a gift from the people of Australia to North Borneo. Father Antonissen began learning and recording Kadazan shortly after he arrived in Borneo in 1932. He later printed some tracts and pamphlets in Roman type, and finally started the English-Kadazan dictionary and grammar. He had just completed the work when the Japanese interned him and ordered the manuscript burned. It was not until some years after his release in 1945 that Father Antonissen learned that the manuscript had been rescued by a Kadazan girl and was still extant—charred and mildewed—in a remote village.

¶ "Prayer, hard study and detachment from worldly things are three prime requirements for the successful religious broadcaster," declared Bishop Fulton J. Sheen, America's top Roman Cath-

olic radio and TV personality. The prelate spoke before some 400 delegates from 31 States at the eleventh annual conference of the Catholic Broadcasters Association. Bishop Sheen, who has been a religious broadcaster for 30 years, said that "at least 10 hours on your knees and 30 hours' study is needed for one hour of successful religious broadcasting." In addition, he said, the religious broadcaster "must keep himself away from social engagements in order to draw nearer to God. In the world," he declared, "we can seek popularity and cash in on it—in religion we cannot." The bishop told the delegates that "this is almost the first time in my life that I've let you behind the scenes." He warned them never to give themselves credit for succeeding in bringing the listener to God. "It is God working," he said. "We are merely His instruments."

¶ Money collected by Roman Catholic children in Cork, Ireland, through the sale of waste paper was used to send 24 handicapped and polio-stricken children from the Cork area on an air-borne pilgrimage to Lourdes in France.

¶ A bill calling on the United States Post Office to issue a "Missiles for Peace" stamp to promote the peaceful use of guided missiles for mail deliveries has been introduced in Congress by Representative Victor L. Anfuso (D-N.Y.). The first shipment of U.S. mail by missile took place on June 8, 1959 when about 3,000 letters were delivered to Newport (Florida) Naval Auxiliary Air Station from the submarine U.S.S. *Barbero* 100 miles off the coast. The purpose of the stamp would be to "spur international peace through better communication," said Mr. Anfuso. "Through the use of guided missiles, mail in the near future could be delivered within a matter of hours to all parts of the world—and these will not be missiles for destruction, but missiles for peace," declared the speaker.

¶ "How can you tell right from wrong?" A new 16mm film to help young people answer this question is being released in Washington, D.C., by the Methodist Church. The movie, entitled *What You Ought to Want*, features Methodist Bishop G. Bromley Oxnam in a blackboard lecture on how Christian faith and morals can be used in all situations of life to reach Christian decisions. The 14-minute film, accompanied by a discussion guide, was produced by the Methodist Television, Radio, and Film Commission in cooperation with the Methodist Board of Temperance. It will be distributed to Protestant groups throughout the nation by the Methodist Publishing House.

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# PULPIT -- Pointers for Preachers



**PRAYER AND PUSH** MODERN skeptics have sometimes brushed aside the efficacy of prayer by saying that a person interested enough to pray must be naturally ambitious about the subject of his prayers. Psychologically, they say, prayer is answered by the *pushfulness* of the person offering the prayer. There may be a modicum of truth in this thought, but is it the whole truth?

In Mark 16:20, after the ascension, we read: "And they went forth, and preached every where, the Lord working with them." These disciples had waited "with one accord in prayer and supplication" (Acts 1:14). Were they a "pushful" group? Not if the two on the Emmaus road were typical, for they had about surrendered their hope in Christ as Redeemer. Perhaps the outstanding accomplishment of the resurrection was the resurgence of hope in a hopeless band of men and women, the empowerment of a powerless group, which became the galvanic nucleus of the apostolic church. It is not inherent energy, or personality, or push, which accomplishes God's work, but divine grace.

Paul had "push" to a plus degree: "I laboured more abundantly than they all" (1 Cor. 15:10). Yet he carefully covered himself with the true theological implications of divine grace: "yet not I, but the grace of God which was with me." Hustle, organization, work? Yes, but only in so far as they are under the divine compulsion of redeeming grace!

H. W. L.

**MENTICIDE** A DUTCH psychiatrist has written a book on brainwashing, or as he calls it, menticide. This book, *Mental Seduction and Menticide: the psychology of thought control and brainwashing*, by A. M. Meerloo, M.D., Jonathan Cope, London—is a study of mind conditioning, and shows how the mind can be made to accept unquestioningly any proposition placed before it. Soldiers have been made to believe a lie, like the one in Korea who was made to say that he actually saw bacteria used in American war methods. When forced from the "conditioning" such soldiers become "unconditioned" and soon deny their previous confessions.

Applied to Christian evangelism, can "conditioning" produce conversions? How far does a well-organized evangelistic team "condition" its audience? To what degree should conditioning be done in precampaign and campaign days?

Whatever may be the answers let us not forget that real conversion is not pledge signing and public confession, but a work of the Holy Ghost. Singing, fellowship, organization, physical surroundings, advertising, and a hundred other things are

important parts of legitimate atmosphere, or conditioning, but the real things that produce the vital inner experiences of the new birth are prayer-filled lives, study and preaching of the Word, Christlike influence, and personal spiritual fellowship with the seeking soul.

H. W. L.

**COMMERCIALIZED RELIGION** *The Christian Century*, July 29, 1959, carried an editorial that was a trenchant attack on commercialism in churches. "Secularism has taken over the whole area of church life which is related to money-raising. The church as money-raiser is no shining example to other organized forms of American life."

We are a church that does not hesitate to proclaim that when a man is converted to God, his pocketbook belongs to God also. That is not the kind of commercialism condemned in the above editorial, which refers to bazaars, games of chance, summer fairs and carnivals, et cetera, none of which enters the life of the Seventh-day Adventist Church. However, we can easily allow our zeal to bring literature sales of various kinds and campaign fund-raising to encroach upon the hour of solemn spiritual worship. We have provision in our church machinery to avoid these things. Let us preserve God's temple as a house of prayer and worship.

H. W. L.

**MAMMONISM** A FEW months ago the president of the Baptist Union delivered an address in London, England, in the course of which he made some noteworthy observations. He spoke of first-century Caesarism, which deified a man in Rome. At the same time there were numerous polytheistic cults, and also mammon was worshiped almost everywhere, even in the Temple at Jerusalem. "If Caesarism was the worship of the *man*," said the president, "and Pan the worship of *nature*, then Mammonism was and is the worship of *things*,"—*The Christian*, May 1, 1959.

Others have repeatedly stressed the evil of *mammonism* in both the world and the church. Love of things, love of self—these are death to all that Christ stands for. "Selfishness, the sin of the world, has become the prevailing sin of the church," we read in *Testimonies*, volume 5, page 204. (Compare *Thoughts From the Mount of Blessing*, page 88, on the love of money as the ruling passion in the Jewish age.) If Jesus "withheld nothing, not even His own honor and heavenly glory," we can understand readily that "He expects corresponding self-denial and sacrifice on the part of those whom He came to bless and save."—*Ibid.*

H. W. L.