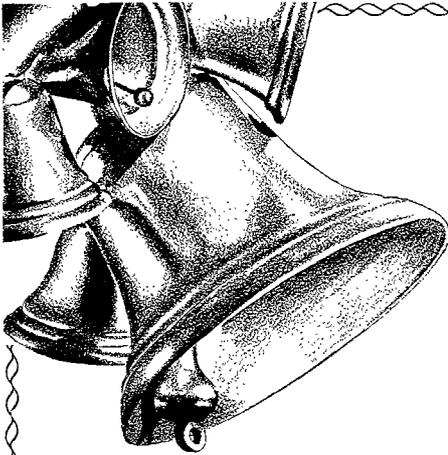


The
Ministry

DECEMBER, 1959



The Observance of Christmas

"Christmas is coming," is the note that is sounded throughout our world from East to West and from North to South. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge Him as their Saviour, to honor Him by willing obedience to His service. They show preference to the day, but none to the One for whom the day is celebrated, Jesus Christ. . . .

There is no divine sanctity resting upon the twenty-fifth of December; and it is not pleasing to God that anything that concerns the salvation of man through the infinite sacrifice made for them, should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas has been observed, the glory is turned from Him to mortal man, whose sinful, defective character made it necessary for Him to come to our world.

Jesus, the Majesty of heaven, the royal King of heaven, laid aside His royalty, left His throne of glory, His high command, and came into our world to bring to fallen man, weakened in moral power, and corrupted by sin, aid divine. . . .

As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It

can be made to serve a very good purpose. . . .

The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow-men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked His course of action. Let it mark ours who profess to love Jesus; because in Him is centered our hope of eternal life.—Ellen G. White in *The Review and Herald*, Dec. 9, 1884.

Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. Will He not be pleased if we show that we have not forgotten Him? Jesus, the Prince of Life, gave all to bring salvation within our reach. . . .

It is through Christ that we receive every blessing. . . . Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, . . . and bring your offerings to God according to your ability. Make melody to Him in your hearts, and let His praise be upon your lips. . . .

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Year's gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best Friend. We should make our gifts such as will prove a real benefit to the receiver.—Ellen G. White in *The Review and Herald*, Dec. 26, 1882.



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Our Cover

The winding road, worn clear of snow by men wending their way to some little home hidden away from the hectic world, is a symbol of life. Men go their devious ways, often forgetting God and neglecting man. Then at Christmas they try to remember both, and return to home, family, friends, and perhaps they worship God. Then back over the road to the world and its ways.

Let us make this season one of reverent thanks for Christ, for loved ones, for homes and churches where we may worship God in peace. May it be a time to remember the poor, the sick, the neglected, and a time to resolve that the spirit of the Lord Christ shall be with us not just for one day, but throughout the whole year.

"Let not our hearts be busy inns,
That have no room for Thee,
But cradles for the living Christ
And His nativity."

—R. S. CUSHMAN

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The Seventh-day Adventist Educational Emphasis*

R. R. FIGUHR

President, General Conference



SEVENTH-DAY ADVENTISTS believe in a high type of education. The need for this is well stated by Lord Macaulay:

“Nine tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires. Learning without corresponding character development has been no blessing to the world. Combined with low desire, it has often proved a curse.”

Seventh-day Adventists have ever stressed the importance of education, but always with a certain emphasis. The following inspiring motto has been their guiding star:

“Higher than the highest human thought can reach is God’s ideal for His children.”—*Education*, p. 18.

There could be no grander concept of learning. It gives to learning a religious connotation that Seventh-day Adventists appreciate. The student should “advance as fast and as far as possible in every branch of true knowledge.”—*Ibid.*

Wherever the work of our church has spread, there we have established schools and encouraged education. Often, in our earlier days, schools were established in poverty, and not infrequently they were inadequately equipped.

In those early days an Adventist lad began his schooling under just such circumstances. This lad was led past two beautiful, large, well-equipped, and well-staffed public schools. After a walk of more than two miles he was led down into the basement of a humble Seventh-day Adventist church. There he was placed in the care of a noble and devoted Christian teacher. She was not trained for her task as teachers are today, but she had something that training in itself can never supply—the gentle spirit of the Great Teacher, and the conviction that she was called and commissioned to do a

great work. Sincere parents, deeply concerned over the future of their children, made great sacrifices to send them to her, believing that in doing so they were providing the best possible educational opportunity for them. In such a spirit of sacrifice and dedication our educational work was born and has been nurtured. It has been carried forward in the same spirit the world around.

We have come some distance from those more primitive times, but our emphasis has not changed. Though our work has grown and facilities have increased, it remains our firm conviction that our young people, no matter what careers they choose, can be adequately educated only in Seventh-day Adventist schools, under Seventh-day Adventist teachers. We believe that the specific mission of our church can be accomplished alone through a people prepared and inspired by those who have caught and followed the heavenly vision of which the apostle Paul long ago spoke.

Our deep conviction in this matter, and our emphasis upon certain distinctive principles, were rather lightly looked upon by many in our earlier years. But a change has come. Time, that final and inexorable judge of ideas and philosophies, has rendered its decision. There doubtless came to your attention a few weeks ago an Associated Press article that was published across the country in leading metropolitan papers, entitled “Seventh-day Adventists Don the Scholar’s Cap.” We quote a few excerpts of what it said of Adventists:

“A group, often brushed off in the past as narrow-minded, today holds increasing stature in religious intellectual circles. . . .

“A new generation of earnest intellectuals is appearing within the ranks of avowedly fundamentalist groups and educational institutions.

“They’re reinforcing ‘old-time religion’ with keen scholarship.”

Have we changed our ideas of education to bring this about? Have we become liberal and worldly? Have we thrown aside our distinctive teachings and principles?

* Commencement address, Potomac University, Sligo church, August 13, 1959.

Not at all. This is but a natural outgrowth of what we have believed and emphasized from our very earliest years. This change was to be expected.

While Adventists appreciate and see much good in the secular schools and do not criticize or depreciate them in any way, recognizing the tremendous contribution they are making to the life of the nation, yet Seventh-day Adventists believe that they are called upon to give a special message to the world speedily. In preparation for this task it is their conviction that their own schools alone are adequate.

The apostle James contrasts two philosophies of education in his epistle written nearly two thousand years ago. Yes, as long ago as that, those who counted themselves disciples of the great Master Teacher encouraged and highly evaluated learning, but learning with a special emphasis. The apostle begins his brief discourse on this subject by asking a pointed question, "Who is wise and understanding among you?" In answer to that question he sets up a standard that is still good today:

"By his *good life* let him *show his works* in the *meekness of wisdom*" (James 3:13, R.S.V.).

The indisputable evidence of an educated man is not the framed diploma, nor the letters appearing after the name. These are but evidence that the man has had educational opportunities, not necessarily proof that he has actually achieved the goal. The proof is the good life, the useful deeds, and gracious humility that adorn the life. What an era of peace and happiness would be ushered in if this world of ours were populated by such truly wise and knowledgeable people! Nations would not be devoting half their national budgets to military purposes.

In many respects, the great country of the Argentine is similar to the United States. It is populated by an alert, liberty-loving, and cosmopolitan people. I had occasion one day to stand in line before a post office window and there await my turn for service. In the line ahead of me was an impatient, restless man—the type one is likely

to meet almost anywhere. Finally, in his impatience he pushed to the head of the line and demanded immediate service. A hefty policeman put him back in his place, despite his protests. When I quietly remarked to the officer upon the impropriety of the man's act, he stepped over and confided in me, "That man has very little education." The individual referred to looked intelligent. He was well dressed, and his speech was grammatically correct. He had

Gratitude is not only the memory but the homage of the heart—rendered to God for His goodness.—N. P. Willis.

the outward evidences, at least, of a degree of learning, but he had little consideration for others. He was selfish and evidently believed in getting, even with a degree of violence, the things he wanted. The police officer was correct. The man lacked those fine, commendable qualities that mark the truly educated—consideration, cooperation, and courtesy.

We believe that education should lead to the proper evaluation of self and a modest concept of one's own abilities and powers. A great stumblingblock of humanity, all too common, is overevaluation of self and of one's own attainments. It has been truly said that the person who knows everything has a lot to learn. It is also true that the chief difference between an educated person and an ignorant one is that the former knows more things that he recognizes he cannot understand.

That astonishing material progress has been made in our world in the last few years is everywhere recognized. It is continuing at an amazing pace. This led one thoughtful person to exclaim: "If we could have made as much progress these last fifty years with people as we have with things, what a world this would be!"

Applied knowledge could result in transforming the very world in which we live. Many dream of this. They dream beyond this little world of ours and are on the

DISCIPLINE

☞ Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.—Charles Kingsley.

Thrilling News

It was the last meeting of the Autumn Council. The General Conference treasurers had presented the report from the Budget Committee. All were staggered by the amazing figure of \$27,881,182.64—by far the largest annual budget in our history. The report was accepted by standing vote. Then we lifted our hearts to God in prayer. We could almost hear the exclamations of joy from earth's far ends as our leaders would receive the news by cable.

Then we began to reflect on how this money would be raised. We thought of widows bringing their mites; of children emptying their money boxes; of mothers trimming their family budgets; of faithful fathers binding about their wants in order to give more; of our consecrated youth sacrificing pleasures to make larger gifts to God; of businessmen, artisans, professional men, all increasing their appropriations that the everlasting gospel might be carried to all people everywhere.

Nearly 28 million dollars! This is by no means all our people will give to God's cause this coming year. It does not include our tithes and offerings to meet local needs. This would be another \$60 million or more. But for this mission appropriation we thank God, and we call on all our ministers around the world to pray that the Lord will hold back the winds of war and permit His work to move forward with speed. Soon His voice will speak from the throne, "It is done," and He will descend to gather His loved ones home.

R. A. A.

verge of sending men into outer space to touch the very fringes of eternity. But unless material progress is accompanied by character development, man will, if permitted to carry on, be the very means of his own destruction.

Unless education gives the right emphasis, its product can actually be a detriment to society, rather than a help. Notice this statement:

"Our country's leaders have long recognized in the unscrupulous but highly trained man a serious detriment to civil well-being. President Theodore Roosevelt once said, 'When you educate a man in mind but not in morals, you educate a menace to society.'"—*United Evangelical Action*, June, 1959.

"The late Warden Lewis Lawes of Sing Sing prison complained to a national educational convention in Detroit, 'Criminals

springing from our schools and colleges are more brazen, more vicious, and more desperate than ever before in the history of any civilized community.'"—*Ibid.*

Warden Lewis Lawes is a man who has been in long and close contact with hundreds of lawbreakers, and his complaint is that education too often only sharpens the wits of evil men and increases their capacity for crime, making them more vicious, more desperate. Plainly an emphasis is needed in education that will teach proper relationships to one's fellows and that will awaken a sense of responsibility toward others, making education a blessing in our desperately needy world, in place of increasing the menace of lawlessness.

This is precisely the reason Adventists stress a particular aspect of learning. The pattern has been established by our Lord Himself, who "came not to be ministered unto, but to minister, and to give his life a ransom for many." He came with a vision of service, a deep interest in others, a dedication to a mission for others. This vision He transmits to His followers. As a forceful example of what He means He relates the parable of the Good Samaritan. The two educated men passed the needy, smitten traveler by, their thoughts on what they considered weightier matters. It was left to the despised Samaritan, the man with much less opportunity for formal schooling, to render the service that, under God, everyone owes his fellow men. To all of His followers Jesus says, "Go ye and proclaim My gospel, the gospel of love and service." We maintain that the great purpose of intellectual training has for its chief objective, effectively carrying out Christ's divine directive. While there must be the upward look on the part of those who follow Christ, there must also be the outward and the downward look. The same Lord who said, "Come unto me," also said, "Go unto your fellow men."

Our church has not spent millions of dollars, raised through great sacrifice and self-denial, merely to prepare teachers, doctors, preachers, and others to carry on in the old established tradition of the professions. Were this our purpose we would avail ourselves of the excellent schools already established about us, for whose support we pay taxes. But we believe that Seventh-day Adventist young people, the future workers of this cause, can best obtain their training and their inspiration for selfless, dedicated

service from dedicated Seventh-day Adventist teachers. These men and women are called of God and commissioned by Him to teach and exhort all men to "look not to the things that are seen but to the things that are unseen," recognizing that "the things that are seen are transient, but the things that are unseen are eternal" (2 Cor. 4:18, R.S.V.). They believe that the very basis of true education was laid by God Himself when He stated this fundamental

He that would govern others, first should be the master of himself, richly endowed with depth of understanding and height of knowledge.—Massinger.

principle: "The fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28).

Such recognition of God leads to dedicated service. Those who strive to please God, sense that they are debtors to all men. It leads to the kind of service to which Jesus calls our attention in reminding us of that great final court session from which there will be no appeal. The Supreme Judge will there evaluate with unerring accuracy and justice the usefulness of lives that have been lived on this earth. The emphasis will be on selfless service. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here is the true measure of worthwhile living.

Today, if thousands of people were asked to indicate who in their judgment is the greatest living person, they would not name some well-known public character—statesman, renowned soldier, or wealthy person. They would point to the jungles of French Equatorial Africa, to a spot far removed from the beaten path of civilization, to a man who many years ago saw a great need, a neglected, suffering, and primitive people, and felt a deep, personal responsibility. A writer paid him a visit and describes how the trip to his chosen place of service was made:

I had gone by plane as far as I could—a little local plane that flies from Brazzville to the interior of French Equatorial Africa, which came to a landing in a bumpy, muddy field, with nothing but a hut and a tall stepladder to show there was a landing strip. From there I went by truck over a trail that could scarcely be called a road, to the very landing where a row boat was waiting to take me to the hospital. Five men were at the oars and I

knew by the clean bandages on their arms and legs that they were patients, and some instinct told me that they were lepers, almost healed but kept for observation. We rowed for about an hour up the river against the current.—*All Men Are Brethren*, p. 11.

There, though eighty years of age, Dr. Albert Schweitzer carries on his work in behalf of a needy, neglected people. He carries on with the vigor and enthusiasm of youth. He still is obedient to the vision that came to him many years ago. The same writer says of the doctor, "There was a simplicity about him that one finds only in the truly great. In spite of the heavy demands on his time, he puts up no barrier between himself and others."

Here is a man well educated, cultured, refined, intelligent. The world would pay high for his services. Had he so chosen he could be living in material splendor and in fame. But he turned aside from all this and disappeared into the jungle. Why? Because he considered what talents were given him, whatever skills he had acquired, placed him under obligation to his less fortunate fellow beings.

Education, according to the divine plan, was never intended to benefit primarily the recipient of it. The divine concept is that it shall better equip one to aid and encourage others in their need and distress. Neither should education make life more complex. Rather it should simplify and strip it of all pretense, useless adornment, trivia, and make the great issues of life and the purpose of living stand out clearly. Relationships with others should become more easy, more natural, more understanding. It is no credit to an individual of any profession to have it said of him, "He is very profound; he is so profound that I cannot understand

A really great man is known by three signs—generosity in the design, humanity in the execution, moderation in success.—Bismarck.

what he says. He must be highly educated."

Let us not confuse lack of clarity with depth. Deep waters are likely to be clear waters. We do not pursue education to make truth more difficult of understanding. On the contrary, the aim is to make it more simple and easily understood.

Especially is this true of those devoting

(Continued on page 21)

Prudence—A Cardinal Virtue

JEAN NUSSBAUM, M.D.

Religious Liberty Secretary, Southern European Division



SEE then that ye walk circumspectly, not as fools, but as wise" (Eph. 5:15).

No one was better qualified than the apostle Paul to counsel his brethren to "walk circumspectly." None other, indeed, had had such thankless

tasks to perform, such cruel trials to bear, such bitter persecutors. ". . . in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. 11:23-28).

Looked upon as a traitor by his fellow citizens, tracked down by the hating Jews who tried by every possible means to put him to death, Paul was placed under the most forbidding circumstances to accomplish the ministry to which God had called him. Thus his counsel is all the more valuable, because it has been inspired by a personal experience, by a merciless reality.

Just what is a man who "walks circumspectly"? If I were to sum up such a man from the viewpoint of the work to be accomplished in the Southern European Division religious liberty department, of which I have been the secretary for more than twenty-eight years, I would give preference to the definition found in the dictionary of the *Académie Française*: "[A man] who takes heed to what he says, to what he does, taking into consideration circumstances and surroundings."

Truly these four points specify admirably the conduct of the one whose mission it is to defend religious liberty and who consequently must intervene whenever that liberty is violated, which very often occurs in delicate situations. Such a one must take heed to *what he says*, and still more so, to what he should not say, which is even more difficult. To keep silence is a very golden and important art and is contrary to the impulses of human nature, especially when defending a just cause. Yet how many failures within this sphere may be attributed solely to some word thrown indiscriminately into the conversation, and which, when once uttered, cannot be withdrawn!

We must be careful also as to *what we do*. An attitude, a gesture, or simply the expression on one's face revealing surprise, disappointment, or discouragement may have a determining influence upon a sensitive listener.

Circumstances, too, play a preponderant role. One must know how to utilize them to the maximum, as far as possible without our opponent being aware of it. All circumstances are not always known beforehand, and we must react to those that arise during the discussion both quickly and very tactfully.

Lastly, *we must adapt ourselves to our surroundings*. This is not always an easy thing to do. We may find ourselves face to face with a polished, distinguished gentleman or with a hard, ill-mannered, insolent, vulgar person. Success will then depend in a great measure upon our personal attitude, upon the ability with which we approach the problems we have to solve, upon our reserve of patience, and above all else upon the atmosphere in which the conversation is to take place, which can only be created by a personality gifted with great spirituality. This is where a vast knowledge of the Scriptures and real communion with our heavenly Father can render the greatest service and permit us to obtain the most beneficial results. "It is the

spirit that quickeneth; the flesh profiteth nothing" (John 6:63).

To come abruptly to the point is not always the best means to reach the goal. This is true in almost all human activities, but particularly important in the field of religious liberty. "See then that ye walk circumspectly." Here Paul is insisting upon our personal responsibility. Each one must take heed to conduct *himself* in the right way. No one should be conscience for another—something we often try to do, but which is neither Biblical nor in harmony with the Spirit of Prophecy. When it comes to defending the cause of religious liberty one must show initiative, and conduct oneself as a pioneer. This branch of the work, relatively speaking, is a new one. Here one cannot content oneself to follow the beaten track, to imitate one's predecessors. Furthermore, each situation that arises offers an original character, which obliges one to modify or adapt his methods.

When a religious liberty problem presents itself, disorderly precipitance, inconsiderate zealousness, and misguided judgment are out of place. This does not mean we should never act urgently. It is often very important not to lose time, not to wait until things become too grave, or until measures have been taken that are difficult to redress. Serious information should be gathered beforehand and all precautions taken. We should visit those who can help us when the time for the decisive interview comes. We should not be content to visit only those men who are favorable to the cause of religious liberty. It is often helpful and necessary to contact those who seem to be, or are in fact, our enemies.

The apostle invites us not to walk "as fools, but as wise." What a strong statement! How do fools walk? They do not walk with the fear of God in their hearts. Instead of seeking heavenly wisdom, they act according to their own wisdom. I hesitate to say so, but I have met with almost inextricable situations just because some

brethren thought themselves clever enough to dissimulate and even deceive the authorities. Be it in financial matters, in erecting schools, or in establishing a program, frankness and sincerity must be the rule. King Solomon, who received the gift

Live near to God, and so all things will appear little to you in comparison with eternal realities.
—R. M. McCheyne.

of wisdom from God, affirms: "The wisdom of the prudent is to understand his way: but the folly of fools is deceit" (Prov. 14: 8). The one who wishes to deceive gives proof of stupidity.

One of the foremost characteristics of a Christian should be loyalty. When governing authorities know they can have entire confidence in those who approach them in regard to religious liberty then the defenders of this cause are very near the goal they wish to attain.

Solomon has also declared: "Wisdom is better than strength" (Eccl. 9:16)—not only the strength of brutal force but the strength of sound reasoning! Must we, with the law in our hands, go at it tooth and nail to prove that religious liberty is our just right? To do so would be a deplorable method and would, in general, be doomed to failure. "Wisdom is better than weapons of war" (Eccl. 9:18). The important thing to remember in religious liberty relations is to win the confidence and touch the hearts of those we contact. The secret of true success lies in interesting people, in putting oneself in their place, in showing them that to grant religious liberty serves their own interests. All these interventions must be carried out with the calm assurance that we are defending a just cause. Religious liberty is the foundation of all liberty. The Lord's blessing will rest upon those who endeavor to live up to its principles.

THE PLUS SIGN

☩ THE Maltese cross most accurately represents the Christian gospel. It looks like the plus sign of arithmetic. It is a cross with equal arms, and this plus sign is the only adequate symbol of the truth of Christianity. For the distinctive element is a plus of service. . . . Our God Himself is the God of the plus sign. He is a God who does not deal with us according to our merit, but in accordance with the gracious good will which He has. He does not act on the principle of measure for measure, but on the basis of a love that knows no bounds in its concern for His children.—Nenien C. McPherson, Jr., in *The Power of a Purpose* (Fleming H. Revell Company).

The Threat of Leisure Time

H. M. TIPPETT

Associate Book Editor, Review and Herald Publishing Association



DR. BORIS PREZEL, president of the New York Academy of Sciences, recently predicted that automatic devices and utilization of atomic energy will in a very short time make it unnecessary for anyone to work more than

twenty hours a week. In commenting on this possible change from a 40-hour week to a 20-hour week, he observed, "When that takes place the poverty-stricken will be replaced by the leisure-stricken."

To the sober mind, an economic imbalance of twenty hours of labor in a 168-hour week will present a problem appalling in its over-all implications. Specifically, it will be a new challenge to Seventh-day Adventists whose pattern of labor rests in the Sabbath commandment of six days of productive activity followed by a day of rest.

The problem is objectified by some recent public questionnaires showing that people are not prepared for so much leisure. One survey of Texas teen-agers reported that they are unanimously and overwhelmingly bored with free time. A similar survey in New York City revealed that only 15 per cent of those who responded acknowledged making any satisfactory use of their leisure hours. Perhaps it is this creeping paralysis of idleness that sparked the episode in Sweden a few weeks ago when sixty youth swept down on a town and held it in a two-day siege of terror that scared the citizens out of their wits. People were bumped off sidewalks and beaten up if they protested. Women were insulted and their dresses stripped from them in the streets. Is too much leisure a part of our delinquency problem?

A statement from inspiration seems to support that conclusion: "Idleness is the greatest curse that can fall upon man; for vice and crime follow in its train. It enfeebles the mind, perverts the understanding, and debases the soul."—*Patriarchs and Prophets*, p. 156.

With pressure for more free time coming from labor, one California aircraft factory innovated a four-day week with a three-day weekend. Within two short months the workers voted to go back to the five-day regime. The long weekend increased family squabbles and made the workers restless and dissatisfied. The women in the home said the men were in the way, and fretted at their inability to get things done around the house.

Perhaps the truth is that we are not by nature constituted to use intelligently more leisure time than that set by God in His injunction, "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God."

Indeed, this whole matter of possible longer weekends points up the grave consideration of what it will do to our own sense of the sacredness of the Sabbath day. Will it not tend to secularize the day, so that the physical rest it provides will be no different from that of Friday or Sunday? Already, with a 67-hour weekend break for many of our believers, there is a growing tendency to lump the leisure hours into one and make it available for a weekend safari, with only a token recognition of the Sabbath hours by attendance at church nearest the brief vacation rendezvous. The admonition of James on two-facedness comes to mind, "My brethren, these things ought not so to be" (chapter 3:10).

Fear of shorter working hours than those which now exist has many thinking laborers worried. One man on a 36-hour work week said, "Idleness leaves you thinking up things you shouldn't do." His comment is a modern version of that line from Isaac Watts, "For Satan finds some mischief still for idle hands to do." Let us confront ourselves with the questions, "Am I keeping God's balance in labor and rest? Are my leisure hours creative, or are they consumed in a vapid idleness?"

True Christian leisure must be an active, not a passive regime. Jesus recognized the

need of occasional retreat from His exhausting labors. To the disciples He said, "Come ye yourselves apart . . . and rest a while," but it is unthinkable that they spent their time in dawdling idleness. Undoubtedly, those hours of leisure were some of the most precious the disciples spent with the Master. For some of the finest opportunity for meditation and reflection comes in our hours of relaxation. How often in a waking hour of the night, heaven seems nearer as we contemplate the love of God and the meaning of life! That is creative leisure in a spiritual sense.

Sabbath rest does not mean idleness or mere inactivity. It is the busiest day of the week for our pastors and many a church worker. But if employed aright, the hours are pure creative joy, zestful and refreshing in their inspiration—a time to think God's thoughts after Him and like Christ go about "doing good." One wonders sometimes just where the accent in one's thinking is when he loves to sing, "O there'll be joy when the work is done." There'll be rewards then, to be sure, but there is promise of joy here as we labor in the vineyard. Are we finding it?

Energy begets energy. Inspiration is a by-product of effort. It seldom comes by waiting for it. The prospect of leisure time therefore should impel us to plan for its utility in self-improvement or in some special service in our sphere of influence. To look upon it as an opportunity for lazy retirement and self-indulgence betrays the ideal Christ has set for His followers.

Our greatest triumphs are in the area of the unenforceable—those things no one can compel us to do, but which we choose as a high privilege. So many scriptures come to mind as a concluding thought to these sketchy observations on the dangers and privileges of leisure time, but a text from the Old Testament and one from the New seem to afford thought-provoking warnings: "Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man" (Prov. 6:10, 11). "Awake thou that sleepest, and arise from the dead," "redeeming the time, because the days are evil" (Eph. 5:14, 16). Perhaps we have a commission here to set before the world the meaning and duty of diligence.

Ministerial Welcome

This welcome was extended by L. E. Biggs at an ordination service at the Oregon camp meeting, 1959.

My dear Elder ——, on behalf of the church of the living God, I welcome you to the most sacred, high, and holy calling ever entrusted to the hands of man. As you have accepted the challenge of the ministry, I welcome you to a life of never-ending toil and arduous labor. Referring to ministers Ellen G. White says: "At no time may they relax their vigilance. Theirs is a work requiring the exercise of every faculty of the being" (*Gospel Workers*, p. 15), and to this position of serious and solemn accountability I welcome you this afternoon.

I welcome you to the disappointments and the heartaches, to the sorrows and misfortunes, to the distresses and afflictions, that the enemy of souls will be sure to bring upon you and every other ambassador of the Lord Jesus in these times of pain and iniquity. I welcome you to the criticism and the examination of those who would bring embarrassment to the cause of God and His ministers, whether it may come from within or without the church of Christ.

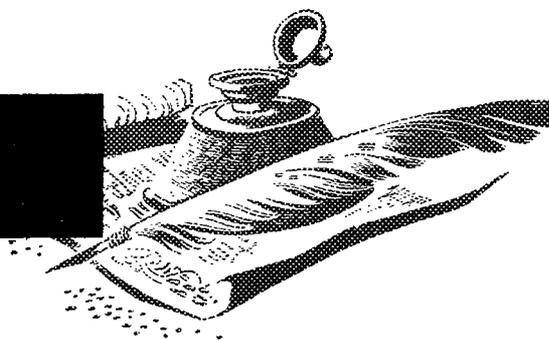
And, Elder ——, I welcome you to the satis-

faction and contentment, to the joy and sheer delight of the ministry. No profession or vocation can afford larger compensation, greater gratification, or more pure enjoyment, than that of the gospel ministry. Let me assure you, Elder ——, the joys will far outweigh the sorrows.

I welcome you to the authority, the prestige, and the power of the ministry. I welcome you to the humility, the servitude, and the self-forgetfulness that must possess the soul of every true representative of the meek and lowly Man of Galilee.

My dear Elder ——, may you be strong, courageous, and joyful in service as you come among us as a minister of the gospel of Christ. From this moment onward you are not your own. You have embarked upon a long, long journey from which there is no return. As you go forth to the world may God bless you and your companion in loving and fruitful service. "The grace of our Lord Jesus Christ be with you." Amen.

EDITORIAL



THE MORALS OF GOD'S MAN

THOU shalt not commit adultery" applies to ministers as well as laymen. This problem is becoming one of the greatest hazards to the Christian pulpit in our time. Nor is this sin peculiar to our age. Abraham, David, and Solomon are but a few examples of God-ordained men who failed themselves, their families, and their God in this respect. Strange women have corrupted kings, priests, and prophets in ages past. In our own day this sin has lost none of its demon-inspired appeal.

Being a gospel minister does not immunize a man against temptation. If anything, it increases the liability.

Satan's special temptations are directed against the ministry. He knows that ministers are but human, possessing no grace or holiness of their own; that the treasures of the gospel have been placed in earthen vessels, which divine power alone can make vessels unto honor. He knows that God has ordained ministers to be a powerful means for the salvation of souls, and that they can be successful in their work only as they allow the eternal Father to rule their lives. Therefore *he tries with all his ingenuity to lead them into sin*, knowing that their office makes sin in them more exceeding sinful; for in committing sin, they make themselves ministers of evil.—*Gospel Workers*, p. 124. (Italics supplied.)

No man of God should cloak himself in the garment of false security on this point. If he is human, he is liable. The recognition of this fact is the minister's first line of defense. Self-trust is the most potent enemy of the minister's morals. "I can take care of myself," was the testimony of one man who was deprived of his ministerial credentials.

If God's man does not by word and deed

stand against the tide of moral degeneracy that sweeps the world, then who will? "Everywhere are seen wrecks of humanity, broken-down family altars, ruined homes. There is a strange abandonment of principle, the standard of morality is lowered, and the earth is fast becoming a Sodom."—*Ibid.*, p. 125. To stand against this overflowing tide of corruption, God has placed the gospel minister. But what if his own feet are found in slippery places? The answer is simple. Christ is misrepresented, and the truth lies fallen in the streets. The message of example is heard above the sermon thundered from the desk.

The Over-all Effect of Immoral Living in a Minister Is Fourfold

1. *The Church.* The members do not listen to such a man as unto God. They become bold in transgression, and discipline is impossible. Their confidence in all ministers is thus impaired. Apostasies increase under such an influence.

2. *The World.* Weakness in the pulpit cannot be hidden from the world. The power of the message is counteracted by the sins of the messenger. In a given community the church seldom recovers its past prestige with the world. In the years to come laymen will be embarrassed by questions concerning Pastor — who flaunted the law of the God who called him and sent him forth.

3. *The Family.* The minister's wife is usually one who has stood by him through the years of his training and early struggles. She has toiled with him, suffered with him, and shared his triumphs. She has

borne his children, fed his frame, and made home a place of shelter from the world. Her "work is never done." Then, suddenly, she learns the shocking truth—that she is married to a promiscuous husband. No woman deserves this, least of all a preacher's wife. From that day forward she is never sure of him. This fact colors all future relationships. Though she forgives, she, being human, never forgets. He, then, must either become a bully, ensuring her silence by threats, or a cowering figure, pathetic in his weakness, who must purchase her silence at the price of his manhood. Then, there are the children. How long can the news be kept from them? And when they do learn, how can they continue to respect a man who does not respect himself?

4. *Himself*. What a price to pay for a moment of pleasure! There is first the loss of self-respect, the absence of which blunts the cutting edge of truth. There follows each transgression a weakening of the will to resist. Thus a man becomes a sinner handling holy things, defiling all that he touches.

"Why," asked a man who had been and still was practicing wickedness, "are souls converted to the truth through my influence?" I answered, "Christ is constantly drawing souls to Himself, and flashing His own light in their path. The seeker after salvation is not permitted to read the character of him who teaches him. If he himself is sincere, if he draws nigh to God, believing in Him, confessing his sins, he will be accepted."—*Evangelism*, p. 682.

Guarding the Safeguards

The wise man does not wait until the enemy is upon him to resist. He knows that few men are *suddenly* overcome.

One safeguard removed from conscience, the indulgence of one evil habit, a single neglect of the high claims of duty, may be the beginning of a course of deception that will pass you into the ranks of those who are serving Satan, while you are all the time professing to love God and His cause. A moment of thoughtlessness, a single misstep, may turn the whole current of your lives in the wrong direction.—*Ibid.*, pp. 681, 682.

Resistance must begin with the little things.

There will be women who will become tempters, and who will do their best to attract and win the attention of men to themselves. First, they will seek to win their sympathy, next their affection, and then to induce them to break God's holy law. . . . It is necessary to guard the thoughts; to fence the soul about with the injunctions of God's Word.—*Ibid.*, p. 681.

My fellow pastor, we are hunted men. "Our great adversary has *agents* that are constantly *hunting* for an opportunity to destroy souls, as a lion hunts his prey."—*Ibid.* (Italics supplied.) Their method is further exposed in the following quotations:

Men who are doing God's work, and who have Christ abiding in their hearts, will not lower the standard of morality. . . . They will not find pleasure in the flattery of women, or in being petted by them. Let both young and married men say, Hands off! I will not give the least occasion to have my good evil spoken of.—*Ibid.*, p. 680.

As a servant of Christ, despise the flattery; shun it as you would a venomous serpent. Rebuke the woman who will praise your smartness, holding your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan.—*Ibid.*, p. 679.

An Ounce of Prevention

It is not *necessary* that the man of God be overthrown on this point. He can be victorious by the grace of God, but not without conscious effort on his part. "I wish I could impress upon every worker in God's cause, the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God."—*Ibid.*, p. 681. *Prayer before* emergencies provides *power for* emergencies. There is also the question of watchfulness, to avoid those situations that would render one cornered. There are still some Josephs among us, but there is no necessity for presumption. To stay out of sin's way is to steer clear of sin.

A Pound of Cure

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome.—*Testimonies*, vol. 7, p. 17.

There is both pardon and healing in the heart of God for the transgressor of the law. And what is more, past sin does not make necessary future deviation. "Now unto him that is able to keep you from falling" (Jude 24). "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). A clean man with a clean message is our strongest guarantee of a clean church. The cycle of transgression can be broken. Have we the courage to break it?—E. E. C.

Should Medical Evangelism Be Emphasized in Our Ministerial Training?

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WITHOUT question the ministerial training program now available in our colleges and university emphasizing the "preaching of the Word" is meeting the world's greatest need—men of character, intelligence, sympathy, and piety. However, in view of the following facts it is suggested that a new emphasis on medical evangelism in the curriculum of students preparing for the gospel ministry be considered by those responsible for ministerial training.

In Christ's commission to the seventy, who may well be called the first century counterparts of today's ministerial students, the command was, "Heal the sick . . . and say unto them, The kingdom of God is come nigh unto you."¹

The plan of evangelism is unescapably clear: minister to the needs of mankind, that man's "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."² The twelve received the same commission as the seventy,³ therefore, it is logical to believe that those who have been called to preach the gospel today are expected to carry out the commission given to the first evangelists, and this means not only preaching but relieving physical suffering whenever and wherever it is necessary. John's prayer, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth"⁴ should be that of the evangelist for everyone he meets.

Christ's blending of physical and spiritual ministration is illustrated in His healing of the paralytic. He healed the man's soul when He said, "Thy sins be forgiven thee," and his body when He commanded, "Arise, and take up thy bed, and walk."⁵

Statements from the Spirit of Prophecy regarding medical missionary work and the gospel ministry carry a note of intensive urgency:

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister.⁶

The Lord, in His great goodness and matchless love, has been urging upon His human instrumentalities that missionaries are not really complete in their education unless they have a knowledge of how to treat the sick and suffering.⁷

The educator and students endeavoring to fulfil this clear instruction face perplexities. Critics inquire: "Do you expect ministers to diagnose and treat disease? Would not that prove dangerous and illegal?" And the prospective minister reading that a competent physician is "qualified to do ten-fold more good as a missionary for God than if . . . [he] were to go forth merely as a preacher of the word"⁸ inquires: "Should I not then study medicine rather than theology?" To this question we must answer: "Not if God has called you to the ministry!" But we repeat that his education is incomplete if he is not prepared to work as a team with physicians and nurses and if he is not intelligent on the cause of disease and what he can do to relieve suffering by simple means, and prevent disease by health education.

The suffering world compels us to awaken more fully to ministerial responsibility in this respect. The United States today has a ratio of about 1½ doctors to each 1,000 of its citizens. In China the ratio may be as small as one doctor for each 25,000 of the population; in India one doctor for each 10,000 persons.⁹ The medical profession alone cannot meet current health problems or those resulting from the perils of a war-filled era. The medical profession welcomes those who are qualified to cooperate in caring for the sick, as is evidenced by this recent report of a distinguished committee of medical educators:

In the face of constantly increasing demands for medical services, should not consideration be given to an increasing employment of health personnel trained at levels somewhat less than those of the physician? Considerable progress has been made already in this area. Nurses, social service workers, physical therapists, clinical laboratory technicians and many other groups provide invaluable ancillary

services. Should not efforts be made to determine other areas, not presently employed, where medical functions might be provided by personnel trained less extensively and less expensively than is the case with physicians?¹⁰

The minister should be inspired to prepare for such service by the fact that the medical missionary approach is outstandingly effective in opening doors to the gospel. Should foreign service be contemplated, the need to be competent in caring for the sick is especially essential. The missionary may find, as did the writer, that long before he can communicate in the language of the people he will be called upon to minister to their physical suffering. The very fact that he is an educated foreigner implies, in the minds of many nationals for whom he labors, that he knows how to treat diseases. Should he disappoint them?

What is the approach the school should take in providing this type of training within the ministerial curriculum? Is a radical change implied?

It is suggested that within the present college curriculum an excellent foundation may be gained by the ministerial student who carefully selects a minor in the field of biology, including subjects pertinent to the minister's work in health education. Anatomy and physiology, parasitology, and related courses, including those teaching practical health principles, would not only provide the ministerial student with a knowledge of the human body and its functions but would also provide a wealth of illustrative material on God's masterpiece of creation. Summer work as a hospital orderly would give invaluable experience, and for some theological graduates, study at CME in the School of Physical Therapy or related medical missionary courses would undoubtedly prove more

DENOMINATIONALIZING OUR STUDENTS. It is important that all senior college students be exposed to the best denominational thinking, theologically and otherwise. One of the best noncurricular ways of doing this is to have them read *THE MINISTRY* magazine. College presidents, deans, heads of departments, and other senior college leaders may obtain from us sample copies of the magazine free of charge for use in encouraging students to subscribe at the unusually low student subscription price of \$2.00 per year. Write us for further details of this plan to build our students into our denominational structure.

beneficial than advanced theological courses, especially where overseas mission service is anticipated.

A gospel minister will be twice as successful in his work if he understands how to treat disease. . . . A minister of the gospel, who is also a medical missionary, who can cure physical ailments, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete.¹¹

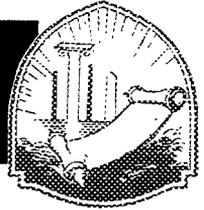
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REVIVALS

☛ WHEN the Lord works through human instrumentalities, when men are moved with power from on high, Satan leads his agents to cry, "Fanaticism!" and to warn people not to go to extremes. Let all be careful how they raise this cry; for though there is counterfeit coin, this does not lower the value of that which is genuine. Because there are spurious revivals and spurious conversions, it does not follow that all revivals are to be held in suspicion. Let us not show the contempt manifested by the Pharisees when they said, "This man receiveth sinners."

There is enough in the life of Christ to teach us not to sneer at His work in the conversion of souls. The manifestation of God's renewing grace on sinful men causes angels to rejoice, but often this work has, through unbelief, been termed fanaticism, and the messenger through whom God has worked has been spoken of as having zeal that is not according to knowledge.—*Gospel Workers*, pp. 170, 171.



Were the Earth and the Stellar Universe Created Simultaneously?

ROBERT LEO ODOM

Editor of the "Index to the Writings of Ellen G. White"



SEVENTH-DAY ADVENTISTS believe that the earth was created approximately 6,000 years ago,¹ but without attempting to pinpoint the exact date. We regard the earth as a "little world,"² a "speck of a world,"³ and an "atom of a world."⁴ "This world is but a little atom in the vast domain over which God presides."⁵ Besides our own planet, there exist "innumerable worlds,"⁶ "millions of worlds,"⁷ "numberless worlds,"⁸ "unnumbered worlds."⁹

Moreover, we believe that the earth came into existence by divine fiat, as stated in Genesis 1, and not by the long evolutionary process supposed by some scientists. Our view is stated thus:

The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of His hand; they came into existence by the breath of His mouth. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . He spake, and it was done; he commanded, and it stood fast." Psalm 33:6-9.¹⁰

In the creation of the earth, God was not indebted to pre-existing matter. "He spake, and it was . . . ; he commanded, and it stood fast." Psalm 33:9. All things, material or spiritual, stood up before

the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, came into existence by the breath of His mouth.¹¹

"The idea that many stumble over, that God did not create matter when He brought the world into existence, limits the power of the Holy One of Israel."¹² "The creative energy that called the worlds into existence is in the word of God."¹³

However, in believing that the earth and the other worlds were created by divine fiat, Seventh-day Adventists do not teach that every orb in the stellar universe was created at the same time that the earth was made. That is, we do not maintain that all the rest of the stellar universe was formed during the six days of the creation of the earth as narrated in Genesis 1. In our thinking, the vast expanse of space now containing innumerable stars and other heavenly bodies was not void and empty until our little world was made.

In a previous article entitled "When Did Satan's Fall Occur?"¹⁴ the statement was made that Lucifer's rebellion began very long before, and that his expulsion from heaven took place not long before, the earth was created. It is our belief that it was Lucifer's plan to lead the inhabitants of the many worlds to join his revolt.

Questions that God asked Job to answer indicate that other heavenly bodies were already existing when the earth was created. He said to the patriarch: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof,

if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7). This mention of "morning stars" as rejoicing at the time when the earth was created, certainly implies that they were inhabited worlds existing prior to the birth of our planet.

Satan, in planning the revolt against God prior to the creation of the earth, did not think of limiting rebellion solely to the angels. He had designs also on the many worlds that God had made. Although he did not publish his purposes openly, yet Lucifer said in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God" (Isa. 14:13). Thus the prince of evil planned to set up a government independent of God and to exercise sway over heavenly bodies called "the stars."

Leaving His place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide.¹⁵

God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds.¹⁶

This is part of the answer to the question, Why did God not destroy Lucifer immediately after he started his rebellion? "The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan."¹⁷

Although he was not destroyed, Satan was expelled from heaven. This expulsion occurred prior to the creation of the earth.

"Angels in heaven mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven. The Father consulted His Son in regard to at once carrying out their purpose to make man to inhabit the earth."¹⁸

Lucifer desired to be first in heaven. Thus he introduced sin into the universe. Entering the Garden of Eden after his expulsion from heaven, he succeeded in deceiving our first parents. Ever since, he has claimed this world.¹⁹

"Like the inhabitants of all other worlds, he [man] must be subjected to the test of obedience; but he is never brought into such a position that yielding to evil becomes a matter of necessity."²⁰ Until he failed to prove faithful under the test of obedience, man was happy in his Eden home, where he studied the wonderful works of God in the natural world. "God's glory in the heavens, the innumerable worlds in their orderly revolutions, 'the balancings of the clouds,' the mysteries of light and sound, of day and night,—all were open to the study of our first parents."²¹

When Seventh-day Adventists became so widely known several decades ago for their vigorous opposition to the attempts of advocates of the theory of evolution to discredit the story of the creation of the earth as narrated in Genesis 1, we often repeated the divinely inspired statement that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (Ex. 20:11; 31:17). Inasmuch as the battle against evolutionism was fought chiefly over the subject of the origin of the earth and the creatures upon it, little or nothing was said by us then concerning the age of the earth in relation to that of the rest of the universe. Hence some, even in our own ranks, have supposed the Scripture statement that "in six days the Lord made heaven and earth, the sea, and all that in them is," means that the entire stellar heavens and "all that in them is" were created in the six days in which the earth was made.

BE BROTHERLY

¶ WHEN an Indian Brahmin, having turned to Christ but having retained nevertheless a feeling of superiority over certain people, was in a crowded bus when it overturned, he suddenly discovered that his life was bound up with the lives of others. His comfortable smugness having been reduced to nonsense, he was ready to be brotherly toward any man. Later he remarked with a smile, "It took a wreck to remake me."—Paul S. Rees in *The Adequate Man* (Fleming H. Revell Company).

Being a young minister at that time, I became somewhat perplexed in my study of Genesis 1 and other related Biblical passages. While I was strongly convinced that the entire material universe had come into existence by divine fiat of Creation and not by some long-drawn-out process, yet I could not believe that all the stellar universe was created in the six days when the earth was made. "Is it possible," I asked myself, "that our Creator, the immortal and eternal and omnipotent God, existed alone and in a vacuum until He created the earth approximately 6,000 years ago? Would I be mistaken if I should grant, in discussing the subject with intelligent people, that the origin of other heavenly bodies may have antedated that of the earth by millions or more years?"

So I sat down one day and made a list of the leading Seventh-day Adventist ministers and teachers who ranked high among us then as students of the Bible, particularly those foremost in championing the doctrine of creationism against the suppositions of evolutionism. I wrote a letter to each, and set forth my perplexity and my questions. Every letter was answered, and without exception each reply made it clear that its author did not believe that the entire stellar universe was created in the six days in which our earth was made. Each writer granted that doubtless many of the heavenly bodies were brought into existence long before our own little world was created. The words "heaven" and "heavens" in the narrative of the creation of the earth were understood to refer primarily to the atmospheric heaven or air that envelops the terrestrial globe.

On one point only was any difference of opinion expressed among the authors of the letters. Some thought that the story of Creation as told in Genesis 1 was primarily concerned with the origin of the earth and not of the rest of the stellar universe. Others thought that the Creation story probably includes the question of the entire solar system to which the earth belongs, because the Genesis record speaks not only of the sun and the moon but of "the stars also" (Gen. 1:16).

Although the record of the creation of the earth mentions the sun, moon, and "the stars also," we cannot yet speak with finality concerning the age of the earth as it relates to the age of the rest of the solar system. However, the view that the entire

solar system may have been created in the six-day period of the creation of the earth merits consideration. In the times when the Scriptures were penned it was universally customary to speak of the visible planets of the solar system simply as "stars" or "wandering stars." We commonly speak of them still as "evening stars" and "morning stars." Ellen G. White says that "the moon and the stars of our solar system shine by the reflected light of the sun."²² By the word "stars" in this passage she means the planetary orbs that, radiating no light of their own, shine by reflecting light they receive from the sun. Thus there is the possibility that the expression "the stars also" in Genesis 1:16 may refer to the planets of our solar system.

In summary, while it is true that Seventh-day Adventists staunchly maintain that the earth was created by divine fiat in a six-day period approximately 6,000 years ago, we do not contend that the whole stellar universe originated at that time. There is the possibility that the rest of our solar system was brought into existence then. However, we would not speak dogmatically on that point. Other heavenly bodies were in existence before our world was created. We would not attempt to say how much older they are than the earth, because the Scriptures do not tell us specifically when they were created. Many of them may be millions of years older than the little planet we inhabit.

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- ⁸ *The Sanctified Life*, p. 75.
- ⁹ *Counsels to Teachers*, p. 66; *Education*, p. 99; *The Great Controversy*, p. 651.
- ¹⁰ *Testimonies*, vol. 8, pp. 258, 259.
- ¹¹ *The Ministry of Healing*, pp. 414, 415.
- ¹² Ellen G. White in *Signs of the Times*, March 13, 1884.
- ¹³ *Education*, p. 126.
- ¹⁴ *THE MINISTRY*, January, 1959, pp. 43, 44.
- ¹⁵ *Patriarchs and Prophets*, p. 37.
- ¹⁶ *Ibid.*, p. 41. (See also *The Great Controversy*, p. 497.)
- ¹⁷ *Patriarchs and Prophets*, p. 42. (See also *The Great Controversy*, pp. 498, 499.)
- ¹⁸ *The Story of Redemption*, p. 19.
- ¹⁹ Ellen G. White in *Signs of the Times*, June 10, 1903, p. 2.
- ²⁰ *Patriarchs and Prophets*, p. 332.
- ²¹ *Ibid.*, p. 51 (See also *Education*, p. 21.)
- ²² *Education*, p. 14; *Gospel Workers*, p. 50.

Winning by Loving

D. H. KRESS, M.D.

[The late Dr. Kress was known and loved as a leader among us for many years. It is with pleasure that we present this article so expressive of the attitude that he always manifested toward those who were suffering from physical or spiritual ills.—Eds.]

FEEDING our enemies into submission instead of starving them into submission is an unusual procedure and is not in harmony with the human heart, which says, If thine enemy hunger, *starve* him. This is the practice in time of war. Apparent victories have been gained in this way, but the fact is, no permanent victory has ever been won by the starvation method.

It is human to love our friends and hate our enemies. But hate always begets hate. Jesus said, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). This is God's method.

The greatest victory ever won in this world was won on the day of Christ's crucifixion, when He offered the prayer, "Father, forgive them; for they know not what they do" (Luke 23:34). Christ's death appeared to be a defeat, but it was not so in fact, for through His death He destroyed "him that had the power of death, that is, the devil" (Heb. 2:14). Satan, the one who inspired wicked men to put to death the Son of God, sealed his own doom on that day. And the time is coming when all created beings will acknowledge that what seemed to be a defeat for the cause of God was in reality a victory.

When the hosts of Syria came to war against Israel they were stricken with blindness, and led by the man of God to Samaria. The king of Israel, seeing that they were in his power, said to Elisha, "My father, shall I smite them? shall I smite them?" This was the most natural thing to do under the circumstances, for they were the enemies of Israel. But the prophet said, "Thou shalt not smite them. . . . Set bread and water before them, that they may eat and drink, and go to their master." The king of Israel did as he was commanded. "He prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master." This was a real victory, for it had

the effect of subduing the host of Syria, and we read, "So the bands of Syria came no more into the land of Israel" (2 Kings 6:8-23). They fed their enemies into submission.

When David was chosen of God to be king of Israel, Saul, who was jealous of him, pursued him for years, intending to kill him. Twice during this time Saul fell into the hands of David. His men regarded this as an act of Providence and urged David to kill him. But David, we are told, showed kindness to Saul, and refused to harm him because he was God's anointed. When David heard of the death of Saul on the field of battle, he did not manifest any pleasure at the removal of his enemy. The Scriptures say, "They mourned, and wept, and fasted until even, for Saul, and for Jonathan" (2 Sam. 1:12).

After Saul's death, war continued and David took the defensive. And "There was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker" (2 Sam. 3:1). The God of Israel was with David and gave him the victory. After the house of Saul had almost disappeared, David said, "Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?" (2 Sam. 9:3). One was found and to him David said, "Fear not: for I will surely shew thee kindness . . . and I will restore thee all the land of Saul thy father" (verse 7).

When David, heartbroken and barefooted, was fleeing from Jerusalem, pursued by his enemies, "a man of the family of the house of Saul, whose name was Shimei . . . came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David. . . . And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial" (2 Sam. 16:5-7). Abishai, one of David's servants, said, "Let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse. . . . It may be . . . that the Lord will requite me good for his cursing this day" (verses 9-12).

When the kingdom was fully restored to David, this man, Shimei, was the first one of his enemies to fall down before him and ac-

knowledge his sin. He said, "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king" (2 Sam. 19:19, 20).

Abishai said, Shall not Shimei be put to death for this, because he cursed the Lord's

anointed? . . . The king said unto Shimei, Thou shalt not die" (verse 21-23). There was no hate in the heart of David. He loved his most bitter enemy. He overcame evil with goodness. In this he was a representative of Him whose dying words concerning His enemies were, "Father, forgive them; for they know not what they do."

Can we who are living in the last days of earth's history do less? If we do have enemies, let us love them into the message and eventually into the fold of God.

Yaws!*

EDWARD E. WHITE

Educational Secretary, Australasian Division

THERE appears to be breaking out among us a disease, which, if not checked, soon could spread to epidemic proportions.

This affection could well be called yaws, not, however, to be confused with framnesia, the contagious nonfatal tropical disease known to most missionaries. The variety of which we write is yaws precatio and affects particularly the mouth, being known to some diagnosticians as *persona secunda pluralis*.

One can readily detect the signs and symptoms when congregations are assembled in public worship, for he may hear somebody pray, "We thank you, Lord, that you . . . your . . . yours." Fortunately this disease is not fatal and it does not affect the heart. In fact, all those tainted with this yaws of the mouth have been found to have hearts of gold; but experimenters have also found that this condition of *cardia aureola* is not a cure for oral yaws.

Could we not be slow to follow this trend, and adopt a conservative attitude in the use of the second person plural for the Deity?

After all, there are three personal pronouns singular and three plural. In common speech to each other we use the second person plural, Quakers being the exception. We are not surprised when the editor uses the first person plural—we even expect it; nor when the third person singular is used of Her Majesty the Queen. But cannot we retain the second person singular *always* for the divine pronoun? Thee, Thy,

and Thine, to my ears at least, admittedly tutored by former experience, have a majestic sound. "You" to our heavenly Father introduces a familiarity that nearly breeds contempt. It appears to be a hearty, matey, overfriendly kind of approach that places the Creator on our own human level. It reminds me of Dr. P. B. Ballard's story of his own daughter who wrote home in this strain: "Dear Old Spud, SOS Short of tin."

The Oxford English Dictionary states that Thou, Thee, Thine is used in addressing God or Christ and also in poetic language. Chambers says that these pronouns are used only in solemn address.

It is interesting to note that in the Middle English period (approximately 1150-1485) thou, thee, and thine were gradually superseded by ye, you, yours when addressing a superior, and later an equal, so that a distinction was made in the choice of pronouns. Custom has now seen a complete reversal and the singular form of address is reserved for superiors.

Do we have any counsel from the Spirit of Prophecy on this point? Frankly no, if we refer specifically to the singular pronoun; but it seems to me that the general principle is covered. As early as 1854, when a section of Adventists attempted to set a specific date for the Lord's advent, they were guilty of using the name of God in an irreverent manner. Some still "speak of God as they would of a horse or of any other commonplace thing."—*Testimonies*, vol. 1, p. 410.

Certainly we should be very careful in

the impressions we give others. "With what reverence should we, who are fallen and sinful, take it [the name of God] upon our lips!"—*Education*, p. 243.

Then: "Some think it a mark of humility to pray to God in a common manner, as if talking with a human being."—*Gospel Workers*, p. 176.

And finally: "In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience-chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore."—*Patriarchs and Prophets*, p. 252.

While we recognize that God is our Father, that Jesus Christ is our Comforter, like a guardian to orphans, that we are by God's grace, members of the family of earth and heaven; yet can we not remember that the angels bow themselves before the Majesty of the heavens? One of the least marks of reverence could surely be to address our Father as "Thou." "Thine is the kingdom, and the power, and the glory," may we continue to pray.

* Reprinted from *The Australasian Record and Advent World Survey*, Aug. 3, 1959.

The Seventh-day Adventist Educational Emphasis

(Continued from page 7)

themselves to public work. And let me add that the less you endeavor to impress people that you have been attending a university or a seminary, the better. Your own assertions of this fact will do little to increase your prestige. Rather, let this fact be attested to by your deepened sympathy for others, your fuller dedication to ministry of whatever type of service, and your genuine sincerity and natural simplicity.

Though Christ confounded the doctors, scribes, and the educated of His day with His wisdom and deep understanding of truth, He also held in breathless interest the common, ordinary people—the farmer, the shoemaker, the herdsman, the day la-

borer. He even awakened and held the attention of little children. A philosophy of education that produces such results is what Seventh-day Adventists seek to achieve.

We are in the throes of launching our denominational university. It is not an easy task, nor can it be accomplished in a few weeks. It will cost a large sum before it is

Heaven often smites in mercy, even when the blow is severest.—Joanna Baillie.

An orator or author is never successful till he has learned to make his words smaller than his ideas.—Emerson.

developed fully to the place it is intended to occupy in this denomination. The sacrifices will not all be on the part of those who provide the funds. The leaders, charged with the administrative responsibilities of the developing institution, and especially the faculty members, will all have joined in sacrificial effort to achieve what we believe is absolutely necessary to provide a center of Seventh-day Adventist higher learning in these confused and uncertain times.

Let me here pay tribute to our fine and dedicated corps of teachers who are willing to put aside personal considerations and conveniences, to move along with our denominational program. This attitude underlines their dedication to the cause of Seventh-day Adventist education. "I'm willing to go anywhere to teach our young people," one of this group remarked to me. In saying this, I am sure this individual expressed the feelings of all.

We have high hopes for the success of everyone who goes forth from this institution better equipped and inspired for service. We believe that you here in this class this evening, and the many more who will follow you in years to come, will, with clarity, simplicity, and conviction, witness to the faith once delivered unto the saints, and added to the spoken word, give that much more forceful and persuasive exposition—the good life, with ample evidence that in you dwells the wisdom that is from above, which is "pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

EVANGELISM -- Winning Men for God



Evangelism at Emmanuel Missionary College

BRUCE JOHNSTON

Assistant Professor of Homiletics, Emmanuel Missionary College

AT EMC we are endeavoring to take the students out into the field to supplement class instruction with participation in practical soul-winning activities. The enthusiastic response to this plan is almost overwhelming. The ministerial students hunger for an opportunity to actually witness and participate in evangelistic meetings.

A full year of practical evangelism has just closed. Beginning July 5, 1958, with the opening of a field school in Green Bay, Wisconsin, it closed July 4, 1959, with a baptism that marked the close of the current summer's field school in Allegan, Michigan. Between these two campaigns and during the school term two other public efforts were conducted—a church campaign in Elkhart, Indiana, in the fall, and an auditorium campaign in Berrien Springs, Michigan, this spring. More than eighty baptisms resulted from these four three-week campaigns.

For one to have had a part in leading a soul to Christ is an unforgettable thrill that sharpens the vision and increases the desire to become a full-time soul winner for God. This is a primary value of the field training. To see a drunkard unshackled, to witness the conversion of an ex-convict, to welcome a backslider into the fold of safety, to see tears of joy overwhelm a young mother as her once unbelieving husband walks forward to register his decision for Christ, to view the unfolding of a life to Christ as the result of the entrance of the light of truth, to watch the miracle of the new birth again and again in people young and old from every walk of life, make indelible impressions on the hearts as well as the minds of young ministers in the making. Prayer and the power of God can no longer be dry

theory to them; they become living realities. Methods and techniques form an important part of the instruction, but without the Holy Spirit's work on human hearts, no lasting good can be accomplished.

The plan we follow for instructing the boys and conducting the campaigns is very simple. We studiously avoid any elaborate features that would tend to complicate the program and discourage the young men from trying public evangelism for themselves. Simple methods, utter dependence upon God through prayer, followed by much hard personal labor, characterize the endeavor. This may be illustrated in this summer's field school.

The students with their instructor were in the field together for five weeks. I lived with my family in a rented house trailer. The students, with the exception of one, lived in the home of one of our consecrated physicians. Classes were conducted three hours each morning for two weeks. Afternoons and evenings the first week were spent in preparing the auditorium and visiting interested ones whose names had come to us through the Voice of Prophecy, *These Times*, and Faith for Today. The Sunday night of the second week marked the opening of a city-wide series of public meetings. These continued every night for three weeks. Each student was assigned an important responsibility—publicity, platform, ushering, visitation, secretarial, music, medical, et cetera. All visited intensively during the campaign in teams of two. Each had opportunity to make visits with the instructor so that he might learn both by observation and participation.

The practical training emphasis was on personal work: how to detect the degree of interest of the people, how to pray with

them, how to urge them to come to the meetings, were some of the points emphasized in these visits. During the last week of the public meetings and also during the week following, a special class was conducted to review the points of our faith with those who took their stand. Two inspiring baptismal services were conducted in a beautiful lake, and a total of twenty-two were baptized.

A special feature each night, Monday through Thursday, was "Prescription for Better Living." This was a health talk given by a medically trained person. Dr. Wayne McFarland counseled with us in setting up this feature and was present on the opening night to present the first talk. Dr. E. B. Johnson, local CME graduate, carried on with the help of other doctors in the area, including two from the Health Center in Battle Creek. Chapters from the book *Better Living*, by Dr. McFarland, served as a basis for most of the talks given. This feature was of special value in preparing the way for the acceptance of our health message.

One unique aspect of our training program this summer was to team together a

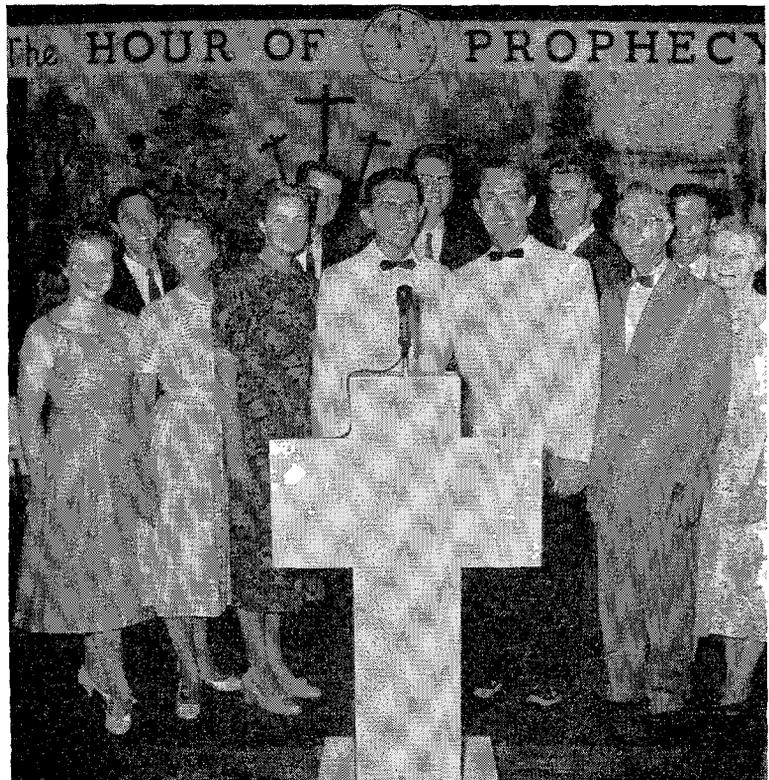
premedical student with a ministerial student. Under a scholarship arrangement and sponsored by a group of Michigan doctors, they attended the field school and then held a short campaign of their own, speaking on alternate nights. At this writing they have just completed their campaign at Hartford, Michigan. During the invitations for surrender a total of eight adults registered their decisions to unite with the church. You can imagine the thrill these two young men experienced to see results like these during the first calls they ever made. The premedical student had never preached a sermon before this summer. The attendance was outstanding, and the support of the church was exceptional. An excellent interest has been developed and is being followed up by the pastor.

Two other young men are conducting tent meetings in Knox, Indiana. Attendance has held up remarkably with a good number of non-Adventists present. On the first call for surrender, twelve decisions were registered. The interest is keen with the prospect of a good harvest.

This counsel from the messenger of the

(Continued on page 42)

The Hour of Prophecy is an evangelistic training organization sponsored by the religion department of Emmanuel Missionary College and directed by Elder Bruce Johnston, assistant professor of homiletics. The group shown in the picture participated in the summer field school of evangelism held in Allegan, Michigan, June 1-July 4. Twenty-two persons were baptized during the series of evangelistic meetings. Back row, left to right: Larry Woolridge, Leighton Holley, John Cameron, Harold Greer, and Jim Thomas. Front row: Carol Sherman, Mrs. Leonard Wheeler, Mrs. Bruce Johnston, Elder Johnston, Louis Wildman, Elder H. H. Crandell, and Mrs. Crandell.



THE Christmas spirit is again spreading over the world. A spirit of good will seems to permeate all hearts at this time of the year. Bright windows and smiling faces are everywhere. It is as though we have slipped on a magic cloak that has been put away in moth balls in some secret closet, to be brought out and worn only on this annual occasion, on this day that is usually noted in red letters on most calendars. It is in a sense a real red-letter day.

True, there is much that ought not to be. Commercialism often clouds the holiday sky. But we must not lose the blessing of the good will that is ours to enjoy by seeing only the evil.

To say the very least, it is difficult to make a just comparison between things celestial and things terrestrial, but surely there is no other season on earth that comes so close to men's ideals of heavenly fellowship as the Christmas season. Where can we find a better example of what man's attitude to man should be than what is often revealed on Christmas Day? Few emotions equal the uplifting, generous, genial spirit that mellowes the hearts of so many during this holiday period.

E. C. Baird has analyzed the activity of this elusive Christmas spirit in the following words:

I enter the home of poverty, causing pale-faced children to open their eyes wide, in pleased wonder.

I cause the miser's clutched hand to relax, and thus paint a bright spot on his soul.

I cause the aged to renew their youth and to laugh in the old, glad way.

I keep romance alive in the heart of childhood, and brighten sleep with dreams woven of magic.

I cause eager feet to climb dark stairways with filled baskets, leaving behind hearts amazed at the goodness of the world.

I cause the prodigal to pause a moment on his wild, wasteful way, and send to anxious love some little token that releases glad tears—tears which wash away the hard lines of sorrow.

I enter dark prison cells, reminding scarred manhood of what might have been, and pointing forward to good days yet to be.

I come softly into the still, white home of pain, and lips that are too weak to speak just tremble in silent, eloquent gratitude.

In a thousand ways I cause the weary world to look up into the face of God, and for a little moment forget the things that are small and wretched.

I AM THE CHRISTMAS SPIRIT!

One day two farmers met. The younger farmer who habitually looked harassed and worried said, "I don't understand why

THE CHRISTMAS SPIRIT

ELMER R. WALDE

Secretary, General Conference Radio and Television Dept.

farmer John gets along so well. He is always happy, never seems to worry, never works harder than I do, I'm sure, yet the work he does produces not only money but contentment and happiness."

The older farmer, who had known farmer John since boyhood days, replied with a smile, "Well, I'll let you figure it out for yourself, but I reckon it's Christmas every day with Farmer John. I saw him in town yesterday with a load of potatoes. He couldn't sell them to the stores because of an overrun, so he went right to the houses with them. At first he asked a dollar and a half a bushel for them and sold nearly half his load. Then he found that other farmers were selling their potatoes for a dollar and a quarter, so he promptly sold the rest of his at the lower price. They all seemed to want Farmer John's potatoes. With all his potatoes sold, do you think he went home satisfied? Not Farmer John. He drove back to every one who had paid him a dollar and a half and returned the extra quarter, and he handed over a couple of big red apples to boot. Oh, every day is Christmas Day with Farmer John. That's why!"

Yes, there is something better than the observance of Christmas Day, and that is living the Christmas way every day—which brings to mind a poem with a simple but direct message that was authored by Wilbur B. Nesbit and is entitled "Always Christmas."

Used to think that Christmas was nothin' but a day
To get a lot o' presents an' to give a lot away.
Shouted, "Merry Christmas," an' helped to trim the tree—

Just a day o' Christmas was all that I could see.
But since I found that Christmas is more than any day,

Christmas came to our house—an' never went away.

Struck me of a sudden that friendliness an' cheer
Was meant to be on duty more than one day in the year.



If we're happy Christmas, why not the day before,
An' the day that follows, an' so on, evermore?
Got to thinkin' of it—an' that is why I say,
Christmas came to our house—an' never went away.

Used to think that Christmas was nothin' but a
date,
Till I learned that truly you would never have to
wait,
But that it's the spirit that never stays apart,
If you let it find you, an' keep it in your heart.
Since I found that Christmas is more than just a day,
Christmas came to our home—an' never went away.

Henry van Dyke adds to this the searching question:

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear in their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your good thoughts, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always?
But you can never keep it alone.

—"Keeping Christmas." *

No, not alone. You can never keep it alone! Far too many in the world are on the wrong scent of holiday happiness. Albert W. Beaven says:

The real Christmas experience for any one is the turning on of the light within, which comes from the spirit of the indwelling Christ. It is still His incoming that makes the difference between a darkened inn and a glorified stable. Before we go on with our Christmas preparation, let us ask ourselves whether the real Christmas has come to us; whether what we are going through is just a form, a bartering of gifts, a forced holiday, or whether we have the real experience that makes Christmas a joy and not a bore. Christ taken in and then given out, that makes it a genuine Christmas for us and for others; for "God shined in our hearts" that the light might be passed on. All about us are those who wait for our coming: lonely people, discouraged people, heartsick people living starved lives, with so little of love and joy. Christmas opens our eyes and challenges us to let our light shine outside our own little circle and give cheer where it is needed most, to the cheerless, the lonely, the destitute.—"The Luminous Christ." *

So, friend, let us hold fast to the true spirit of Christmas. Let us keep it alive in our hearts and minds. Why not permit it to radiate its genial, refreshing, restoring warmth to all with whom we come in contact? Let all our Yuletide greetings be in the spirit of Him who left all men a divine rule for achieving peace and good will. "All things whatsoever ye would that men should do to you, do ye even so to them."

Therefore, with William Lytle we would say—

Have you any old grudge you would like to pay,
Any wrong laid up from a by-gone day?
Gather them now and lay them away
When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

—"When Christmas Comes." *

* From *Worship Resources for the Christian Year*, edited by Charles L. Wallis. Reprinted by permission of Harper and Brothers.

MUSIC IN WORSHIP



Twelve Great Hymns

H. B. HANNUM

Professor of Music, La Sierra College

IT IS one of the paradoxes of today that we are surrounded with opportunities to know and to live with the masterpieces in art, music, literature, and other creative fields, and yet many do not take advantage of these blessings. In the field of music alone there are a large number of recordings of the finest music ever created by man, and these may be purchased for a small amount of money. Never before has it been possible for anyone to listen to such a wealth of beautiful music at so low a cost. The same may be said for literature and other artistic creations.

Never before has the church had such an opportunity to sing the greatest hymns of the Protestant tradition as now. And yet many Christians are satisfied to sing trivial and unworthy songs of little permanent value.

The gospel message being carried to the world by Seventh-day Adventists is a thrilling full-salvation message that sums up the work of previous leaders, such as Luther, Calvin, Wesley, and others. Out of this Protestant tradition has come the emphasis upon congregational singing of songs that have proved their literary and musical worth. The church today inherits a vast number of powerful and spiritual songs that should accompany the proclamation of the gospel. Unfortunately many of these songs are unknown among numerous Seventh-day Adventists.

Here are twelve hymns worthy to be sung much more than they are by our church members. They are not necessarily the greatest of all hymns, but they surely are hymns of great spiritual depth and meaning. Their survival through the years indicates their vitality. For years they have been a great blessing to large numbers of Christians.

"Now thank we all our God," by Martin

Rinkart (*Church Hymnal*, No. 90), comes from a troubled period in German history. It was written about 1636 and expresses thankfulness to God for protection through troubled times. The music for this hymn is famous as one of the greatest of all chorales. It has been the basis for numerous sacred compositions. It should be a familiar tune to everyone.

"O God, our help in ages past," by Isaac Watts (*Church Hymnal*, No. 81), is almost a national hymn in importance in England. The words read like a modern psalm, having great dignity and tremendous significance. The tune is remarkable in its simplicity and power. Every congregation should know and use this hymn.

"Come, ye thankful people, come," by Henry Alford (*Church Hymnal*, No. 496), expresses in an excellent way thankfulness to God at the harvesttime of the year. It points forward to the rejoicing when the harvest of the earth is finally reaped and all God's people are gathered home. This is a beautiful hymn that is too neglected by our churches.

"Jesus, still lead on," by Count Nicolaus L. von Zinzendorf (*Church Hymnal*, No. 676), is a hymn of great force, simplicity, and brevity. It should be sung with great breadth and dignity. It is a hymn entirely free from the sentimental, enticing, and sweet harmonies of much trivial sacred music.

"All things bright and beautiful," by Cecil F. Alexander (*Church Hymnal*, No. 421), represents the ideal type of nature hymn, or the kind best suited to children, for Sabbath school, or for young people. It also belongs to adults. The melody is a traditional folk song. The mood of the song is cheerful and happy.

"All glory, laud, and honor," by Theodolph of Orleans, translated from the

Latin by John Mason Neale (*Church Hymnal*, No. 15), is an example of significant and meaningful words set to a most beautiful melody. This music is much used by composers as the basis for religious compositions.

"We gather together to ask the Lord's blessing," (*Church Hymnal*, No. 8), "Praise to the Lord, the Almighty, the King of creation," (*Church Hymnal*, No. 12), and "Rejoice, ye pure in heart," (*Church Hymnal*, No. 17), are three hymns of praise that are hard to surpass for their dignity, simplicity, spiritual power, and beauty of expression. They should be better known in our churches, and if better known, they are sure to be more frequently sung.

A unique evening hymn of great beauty is "All praise to Thee, my God, this night," by Thomas Ken (*Church Hymnal*, No. 53). The music is in the form of a canon, or a type of composition in which the melody is repeated at a later interval by another voice. The melody of the tenor is the same as the soprano beginning four notes later. Both the words and music of this great hymn should be known to all worshipers.

While the words "When I survey the wondrous cross," by Isaac Watts (*Church Hymnal*, No. 118), are well known to our congregations, the tune "Rockingham Old" is not so well known. It is a far superior tune to No. 120, and it would grow in popularity with congregations if they would take the time to learn it.

"Go to dark Gethsemane," by James Montgomery (*Church Hymnal*, No. 122), is one of the finest and most challenging hymns on the sufferings of Christ. The music is of extreme simplicity and the message of the words is one that every Christian

should ponder often. It is good to find a hymn on this subject free from the weakness of emotionalism.

There are many other unfamiliar hymns of equal value to these twelve. Sometimes the familiar hymns that are sung so frequently, when carefully examined, prove to be trivial and unworthy of continual

He that urges gratitude pleads the cause both of God and men, for without it we can neither be sociable nor religious.—Seneca.

use, especially musically. The church needs music of strength and beauty to match the message.

It should be the privilege of the ministry to lead our congregations forward and upward in songs of praise, so that it may truly be said: "Heaven's communion begins on earth. We learn here the keynote of its praise."—*Education*, p. 168. There is no conference department for the promotion of the use of better hymns in our churches. To anyone who knows the *Church Hymnal* at all it is obvious that all the material in it is not of equal worth. Congregations that drift along without leadership in music will naturally tend toward the use of inferior materials. It takes effort and leadership in this as in all worthy projects to make advancement. Here as in other church affairs the responsibility rests with the minister. If progress is made, he will be the one to sponsor it. By his personal example, and with the aid of trained musicians in his congregation whom he will enlist, the minister can lead our congregations to much higher ground in the praise of God through hymns.



Planning a New Church?

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PASTOR -- Shepherding the Flock



Comprehensive Preaching

FRANCO SANTINI

District Leader, Florence, Italy

THE usefulness of a planned yearly cycle of sermons is based on the necessity of completeness in preaching. It is our task to proclaim the complete divine message. "Go ye therefore, and teach all nations, . . . teaching them to observe *all things* whatsoever I have commanded you" (Matt. 28: 19, 20).

When taking leave of the elders of the church in Ephesus, the apostle Paul stated that he had neglected no significant part of the gospel in his preaching: "Ye know, . . . how I kept back nothing that was profitable unto you" (Acts 20:18-20).

As human beings we have the tendency to cover the subjects we prefer, those with which we are best acquainted. This natural tendency can, however, have the inconvenient result of incomplete preaching, for we may, without realizing it, neglect those subjects that do not engage our immediate interest. These neglected subjects may, however, be useful for the edification of the church.

The danger of partial preaching is more easily avoided in churches where several preachers follow one another in the pulpit. Those parts of the teaching aspect of preaching that are lacking or weak in one minister will be presented effectively by one of the other speakers, and in this way the church receives more complete spiritual nourishment. However, when it is necessary for the same minister to hold forth in the same pulpit Sabbath after Sabbath, then it becomes necessary for him to give greater attention to undertaking a broad program of teaching in his preaching, in order to meet the various needs of his congregation. In order to accomplish this comprehensiveness, it is wise to follow a monthly and yearly program of sermons,

which, when applied to the various and changing needs of the church, will make it possible for the preacher to cover every phase of spiritual instruction that might be useful for the edification of his parishioners.

In this article we will examine three fundamental types of sermons, which, after due consideration has been given to the immediate needs of the church, should always be included in the monthly cycles of sermons. We will not try to classify these types in a formal theoretical way, but rather according to their intimate relation to our innermost beings. Whatever we consciously do as human beings, we still remain ourselves in the completeness of our person and therefore in the sum total of our faculties. However, our various activities differ in origin one from another because of the predominance in our person of one of our faculties over the others. Thus, we see for example, when we examine a Bible text historically and critically, our intellect predominates; however, when we engage in missionary work, the will has the upper hand, and when we share the sorrows of one who is suffering, our hearts control our person. It is nevertheless more than true that the prevalence of anyone of these different aspects of our personality does in no way exclude the presence of the other faculties, which remain for the time being in the background.

In accordance with what has just been written, in our preaching we have three fundamental types of sermons, each based on the predominance of one of our different spiritual faculties. These three types should alternate with one another, in order that together they might encompass the completeness of the gospel message.

Intellectual Activity: Teaching

Teaching is a fundamental part of the work of the preacher. Speaking to Timothy concerning this aspect of the minister's activity, Paul says: "The servant of the Lord must not strive; but be gentle unto all men, *apt to teach*" (2 Tim. 2:24).

Teaching is a typical intellectual activity that takes place through the communication of clear and distinct concepts. The activity of teaching by the preacher has as its aim to give a firm foundation to a person's religious experience and to enable him to defend it from the attacks of error and give it the faculty of transmission to others.

The teaching of Bible doctrines together with the exposition of erroneous doctrines that may have appeared in the local community, will be an integral part of this type of sermon. The study of Bible prophecies, especially those regarding our present time, will also be included. Ellen G. White recommends a systematic study of the books of Daniel and the Revelation (*Gospel Workers*, p. 148). To this we might add the exegetical studies of several books of the Bible. The General Conference has also recommended the study of the *Church Manual* with the local church boards. This is certainly good counsel, because it is better to substitute the teaching of the denomination on fundamental positions of the church for what may be individual teachings and ideas of one preacher or group of members.

There is one danger, however, that awaits this particular type of sermons, and that is abstractness, which is the substitution of generalizations for particular facts. This may lead to aridity or pseudointellectualism, for few of us can effectively engage in real profound intellectual activity.

Volitive Activity: Exhortation

Besides being called to teach, the pastor is also called to exhort: "Preach the word;

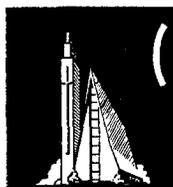
be instant in season, out of season; *reprove, rebuke, exhort* with all longsuffering and doctrine" (2 Tim. 4:2).

Exhortation is an activity typical of the will, for it aims at convincing others and influencing them to do that which we want them to do. Before speaking more concretely concerning this type of sermon, I shall mention briefly two different methods of exhortation. The first method consists in directly urging others to undertake certain actions. The member almost feels he must do a certain thing, because his pastor wants him to do it. Such a direct manner of exhortation may have temporary success with persons who have complete confidence in the preacher and have not yet developed a critical sense of judgment or a marked autonomy of conscience. However, it may irritate more mature persons.

The second method of exhortation, less direct than the first, obtains much better results in the long run and shows more respect for the dignity of the individual. This method consists in showing others what is right. If the congregation understands what is right and good, it will try to produce it, because men in general, and especially believers, are ready to do that which they think is right.

The monthly missionary Sabbath sermons, in which the will has such an important part, are typical hortative sermons. These aim at producing an organized missionary action on the part of the church. Sermons that invite the church to greater generosity, when a special offering is being taken up or when the Ingathering campaign is being launched, should also be hortative in nature.

It is a good thing to speak from time to time concerning the tithe, making it, however, clearly understood that giving to the Lord is not so much a duty as it is a privilege. The church that gives solely because it feels it must is in a sad state of lukewarmness, which approaches decadence. "It is



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more blessed to give than to receive." These words of Jesus should constantly be uppermost in our minds when we invite others to give.

Effective Activity: Feel With Passion

If our activity is to be effective, heart dedication will be a predominant factor. It is the predominance of feeling that represents the typical distinguishing mark of a calling in contrast to a profession. Teaching and exhortation is a work that can be accomplished with a certain amount of technical skill by him who is not an apostle. But, feeling with passion, with a complete dedication of body and soul to our mission, to our church, to our brother, is the true, clear sign of a divine calling. This burning passion for souls made the apostle

If I can put one touch of rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—George Macdonald.

Paul exclaim: "For now we live, if ye stand fast in the Lord" (1 Thess. 3:8). Writing brokenheartedly to the brethren of Galatia who had gone astray, Paul again says: "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19).

Thus the prime factor in being ministers of the gospel should never be financial gain or search for honors, but solely a passion or love for souls. This should be the fundamental element of all activities of the preacher. There are sermons in which the passion of the heart prevails over all other activities of man. This profound feeling transforms itself in a mystical experience of personal relationship with God, in which the soul contemplates and exults in the vision of God's love. The preacher expresses to others the richness of his world and

PRAYER

¶ Prayer covers the whole of a man's life. There is no thought, feeling, yearning, or desire, however low, trifling, or vulgar we may deem it, which, if it affects our real interest or happiness, we may not lay before God and be sure of His sympathy. His nature is such that our often coming does not tire Him. The whole burden of the whole life of every man may be rolled onto God and not weary Him, though it has wearied the man.—H. W. Beecher.

evokes in his listeners sentiments similar to his own, which transcend the need of using rational arguments. In this way a conviction is brought about that passes beyond the purely logical level and produces conversion of hearts.

From this way of feeling emerge those fundamental sermons that deal with God's love for man, the work of Christ, the necessity of repentance and faith, and conversion to God. Included also in this category are those other types of sermons that introduce prayers, testimonies, altar calls, and public consecration to God.

As Ellen G. White well says, that which must occur above all else in our preaching is a stronger emphasis upon these fundamental values of love and of the heart.

"Many of our ministers have merely sermonized, presenting subjects in an argumentative way, and scarcely mentioning the saving power of the Redeemer."—*Gospel Workers*, p. 156.

Speak about Jesus, you who teach the people. Speak of Him in every sermon, in every hymn, in every prayer. With your concerted efforts lead troubled, despondent souls to the Lamb of God. Speak about a risen Saviour and say to all those who listen to you: "Walk in love, as Christ also hath loved us, and hath given himself for us" (Eph. 5:2).

The Voice of Experience

[A few years ago one of our ministers received a wonderfully encouraging letter from his father-in-law, a retired minister with a long experience to enforce his words. The letter impressed us as being worth reproduction here. Its counsels should help our workers everywhere as they face the problems incident to ministry of the church.—Eds.]

DEAR EDWIN:

Although your nice letter wasn't for me, I read it, and from it I think I have reasons for writing to you. First, I want to congratulate you on your good work since taking over there in ———. I know that you have had your hands full and many problems, but you seem to be doing all right at it. Keep it up.

For a time I thought I would not give the \$22.35 Minute Man goal to the Ingathering campaign this year, but I turned in my check for that sum yesterday and am glad I did so. I learned that 30 per cent of all funds spent for foreign missionary work comes from the Ingathering campaigns, and I wouldn't want to be left out of it. And I had thought to cut down my Sabbath school offering somewhat, but this, too, I changed, and I shall give the same this year as last. You see, God hasn't taken a thing away from me, so why should I take from Him?

I know it seems that the emphasis is placed on money, but then, when I think that this emphasis is felt everywhere else, I can't believe it is worse in our church than elsewhere. It costs to keep a family going, to pay taxes, and why not to keep the church going also? So I thought it all out, and have decided that as far as I am concerned I shall make no exception with my church. If others spend the money unwisely, I am indeed sorry but not responsible. I figure those who do the spending are but human, as I am. I think of my many mistakes and thus try to excuse them if they really do make errors. I am tempted to believe they do at times, but when I am entirely

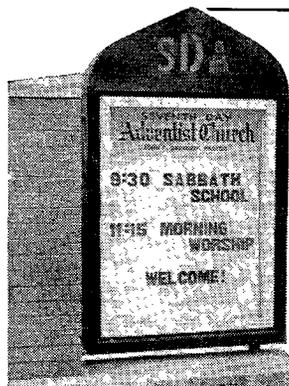
without facts to support this belief, I lay it aside.

This I know, Edwin. The man who is hard put to accomplish a job finds means and ways by his hard efforts, and thus he grows, and in time he is offered something better. I say to you, accept any and all punishment in the way of work that is placed on your shoulders and bend to the ground, if need be, to accomplish it. The busy man is the one to call upon for more work, not the idle one, and one's superior is bound in time to notice and promote a man who is always busy and willing, and because of his work brings in better results.

With all its failings, the Seventh-day Adventist Church is God's own church, with God's last message for mankind. Be happy that you have a part, even if a humble or arduous one, in taking this message to people in ———. Cultivate every good trait, especially love for others, and pray about all weaknesses you may find in yourself or that others may seem to see in you. Don't get the idea that you are perfect, because there's no further growth to perfection, but be assured that you are very human. Recognize that everyone else is in the same fix, and don't become discouraged. Struggle and study, prayer after prayer, and the opening of your whole heart and being to God, as far as I know, is the only way to success. Hold the Book in your hands as often as possible, reading from its pages the many letters God has written to you therein. Don't let success or the lack of it turn your mind from the main purpose. Keep working along toward a goal, never giving up, never doubting, and someday the sun will shine forth to bring you a sight of success and happiness for your labors.

Remember that those above you know best

(Continued on page 42)



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The Minister's Wife, Home, and Family*

Part I

SO HIGH are the standards that everyone else has for the wife of a minister that her own standards must necessarily be exceedingly lofty, and her exemplification of them exceedingly consistent, if she is to escape being a disappointment both to her husband and the people among whom and for whom he labors.

The home of a minister is designed to be a school of every Christian virtue, the exemplification of every Christian standard, a replica of the church itself, a small diocese which is to serve as a model for every home about it, a pattern of peace, good order, and devotion. The minister and his wife are expected to make it all that it should be.

The wife of a minister is expected to be an example of all Christian and housewifely virtues, an understanding helper in all her husband's activities, a counselor of superior intelligence, and a model in dress, in conduct, in speech, and in every Christian standard.

The family of a minister should be a school of religion, a copy and model for all the members, governed wisely and efficiently by the minister as a first qualification of fitness for his work of leadership in the church. "For if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. 3:5.

The choicest gift God can give a man in the ministry is a competent, intelligent, discreet, careful, and *Christian* wife. Her price is above rubies. She is literally invaluable.

The meanest trick the devil can play on a man in the ministry is to get him married to a careless, incompetent, indiscreet, and worldly wife. Thereby he brings certain ruin to that man's efficiency and progress, and neutralizes his every effort for God.

Divine Guidance Needed

And the biggest mistake any minister or would-be minister ever makes is to take unto

himself a woman who is not of God's choosing for him. If any man ever needs divine guidance in anything at all, the man of God needs it when he chooses a helpmeet. A mistake here is fatal for life.

An unsanctified wife is the greatest curse that a minister can have.—*Testimonies*, vol. 1, p. 139.

I saw the wives of the ministers. Some of them are no help to their husbands, yet they profess the third angel's message. They think more of studying their own wishes and pleasure than the will of God, or how they can hold up the hands of their husbands by their faithful prayers and careful walk. I saw that some of them take so willful and selfish a course that Satan makes them his instruments and works through them to destroy the influence and usefulness of their husbands.—*Ibid.*, p. 137.

Satan has had much to do with controlling the labors of the ministers through the influence of selfish, ease-loving companions.—*Ibid.*, p. 451.

Since such possibilities are involved in this matter of a mate for life, how supremely important it is that a minister should make no mistake in his choice. Certainly he should most closely adhere to the Scriptural rule for all Christians, "only in the Lord." But in addition to this there are motives of a less selfish character which should have a decided bearing upon his determination.

The tone of his ministry will be shaped and molded by his choice of a wife. He will not be the man he was. He will be under the constraint of new inclinations and principles of action. Every flock he shepherds will be influenced by the choice he makes. His people either will be benefited or will suffer loss. Consequently they will be deeply interested in this matter, and rightly so. This is not to be considered intrusion into affairs that do not concern them. This does concern them.

A pulpit committee, when conferring with a prospective pastor, asked about his wife. This nettled the somewhat sensitive preacher, and

he asked, "You are not thinking of calling my wife, are you?" Whereupon a wise old farmer said, "No, we ain't goin' to call her, but if we call you, she's a-goin' to come." Exactly. And on his wife's demeanor, her example, and her influence, the success or failure of any man's pastorate is going to depend.

There is no way of measuring the influence which a wife's spirit has on the spirit of a minister, or the degree of influence she exerts upon all his work. If she fails to measure up to the full standards fixed for a minister's wife, by that very degree she will impede his work, unsettle his efforts, and unsanctify his spirit. If there is such a thing as a good work in the world, it is the work of the ministry. The affairs of this employment are the greatest in the world. When these are carried forward in the right way, God's purposes are being realized. But such are the incalculable consequences of his wife's character to the minister, that, if she is a hindrance to him in carrying on God's work, she will hang as a dead weight on all that he endeavors to do.

Richard Baxter was asked, "Ought a clergyman to marry?" His answer was, "Yes; but let him think, and think, and think again before he does it." Sound advice. But let there be added to it that he should also pray, and pray, and pray again before he does it. In this, above all else, he needs divine assistance and guidance.

A Yokefellow in His Work

There is a difference between a Christian and a ministerial choice of a wife. A Christian wants a helpmeet for himself. But a minister wants this and more. He wants *besides* a yokefellow in his work. That is, he wants for his people as well as for himself. And when a woman unites herself to a Christian minister, she has bound herself not only to him, but also to his work, and to his cross. She must expect to share not only his joys and satisfactions, but also in the double measure of hardness, misrepresentation, and reproach which is usually the portion of the faithful servant of God.

The place which a minister's wife should occupy and the work she should do are set before us in these words:

I saw that the wives of the ministers should help their husbands in their labors and be exact and careful what influence they exert, for they are watched, and more is expected of them than of others. Their dress should be an example. Their lives and conversation should be an example, savoring of life rather than of death. I saw that they should take a humble, meek, yet exalted stand, not

having their conversation upon things that do not tend to direct the mind heavenward. The great inquiry should be: "How can I save my own soul, and be the means of saving others?" I saw that no half-hearted work in this matter is accepted of God. He wants the whole heart and interest, or He will have none. Their influence tells, decidedly, unmistakably, in favor of the truth or against it. They gather with Jesus, or scatter abroad.—*Ibid.*, p. 139.

The character of the failure which the wife of the minister makes when she does not live up to her high possibilities, is thus stated:

The minister's wife who is not devoted to God is no help to her husband. While he dwells upon the necessity of bearing the cross and urges the importance of self-denial, the daily example of his wife often contradicts his preaching and destroys its force. In this way she becomes a great hindrance and often leads her husband away from his duty and from God. She does not realize what a sin she is committing. Instead of seeking to be useful, seeking with true love for souls to help such as need help, she shrinks from the task and prefers a useless life. She is not constrained by the power of Christ's love and by unselfish, holy principles. She does not choose to do the will of God, to be a co-worker with her husband, with angels, and with God.—*Ibid.*, p. 450.

The Way She Dresses

What a minister's wife does, and how she dresses, will be considered far plainer interpretations of his teachings on such points than any words he says. If his words take high ground in Christian principles, and his wife does not live up to his high principles, it will be his wife's example rather than his admonitions that his people will follow. For it will be most naturally concluded that what she *does* is what he *meant* by his teaching, for certainly what she does must have his approval, or otherwise she would not do it.

Especially in this matter of simplicity and plainness in dress is the minister's wife to set an example and be an example.

Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as too old-fashioned to be worthy of notice; but He who gave them to His disciples understood the dangers from the love of dress in our time and sent to us the note of warning. Will we heed the warning and be wise?—*Ibid.*, vol. 4, p. 630.

Our ministers and their wives should be an example in plainness of dress; they should dress neatly, comfortably, wearing good material, but avoiding anything like extravagance and trimmings, even if not expensive; for these things tell to our disadvantage.—*Testimonies to Ministers*, p. 180.

* Taken from *The Divine Art of Preaching*, by the late Carlyle B. Haynes.



Organization in the New Testament Church

BESS NINAJ

Associate Chaplain, Washington Sanitarium and Hospital

[This outline of instruction for training deacons and deaconesses has been used by Bess Ninaj, an experienced Bible instructor connected with the Washington Sanitarium. Our ministers and workers generally will appreciate this information.—L. C. K.]

I. ORIGIN OF CHURCH ORGANIZATION. (Read *The Acts of the Apostles*, chapter 9).

1. A crisis among the early Christians.
 - a. Satan sought to check the progress of the gospel.
 - b. Satan tried to create disunion in the church by arousing old prejudices among the new Christians.
 - c. The Grecian Christians began to murmur about "an alleged neglect of the Greek widows."
2. Rapid growth of the church had created responsibilities too great for one man or set of men.
3. A meeting of the believers was called to outline a plan for better organization of all the working forces in the church.
4. Seven men were selected, ordained, and set apart as deacons.
 - a. The plan was "in the order of God."
 - b. This organization later served as a model to other churches.
 - c. These men were to have a uniting influence on the church.

II. PURPOSE OF APPOINTING DEACONS.

1. To free ministers from certain duties so that they would be able to devote their time to preaching the gospel.
2. To give careful consideration to needs of individuals within the church.
3. To care for the financial interests of the church.
4. To bind together various interests of the church into a united whole.

5. To distribute to the poor.
6. To handle and adjust minor matters.
7. To instruct others in the truth.

III. QUALIFICATIONS OF DEACONS. Acts 6:1-6; 1 Tim. 3:8-13; Titus 1:6-9; 1 Peter 5:2-4; and *The Acts of the Apostles*, pp. 90, 95.

1. *Character*: Honest, blameless, not double-tongued, not greedy for money, grave, sober, not self-willed, not soon angry, hospitable, just, holy, temperate, willing, full of Holy Ghost, an example to others.
2. *Ability and zeal*: Full of wisdom, willing, ready mind, "first be proved," not a lord, qualified "to instruct others in the truth." *Men of firmness and decision, who would take their position unitedly on the side of right; able to act as officers; have high standards of leadership.*
3. *Family above reproach*: Wife faithful in all things; faithful children; be the husband of one wife, and rule children and household well.

IV. BIBLE REFERENCES TO WOMEN ASSISTANTS.

1. Phoebe spoken of as a "servant" (or deaconess), and a "succourer of many" (Rom. 16:1, 2).
2. Paul speaks of "women which laboured with me in the gospel" (Phil. 4:3).

V. DUTIES OF DEACONESES. (See *Church Manual*, p. 88.)

1. *Assist with Communion*: Bake the bread, purchase the wine, take care of linens and other articles, set up communion table, and dispose of bread and wine following the service.
2. *Ordinance of humility*: Care for linens, basins, etc.; serve at table during service; see that members and visitors take part.

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3. *Baptism*: Care for equipment and materials, such as robes, sheets, towels, caps, and blankets; assist the women who are being baptized; and instruct candidates on what to bring.
4. Serve on welcoming committee at church service.
5. Visit church members, particularly before communion service.
6. Care for the poor and sick.
7. Attend church business meetings and give report of activities.

VI. UNEXPLORED POSSIBILITIES FOR DEACONESSES.

1. Help with communion service at the home of sick members or others not able to participate in the church service.
2. Hospital visitation of members.
3. Visit bereaved families, help as necessary, see that flowers are sent.
4. "Instruct others in the truth," as did the deacons (*The Acts of the Apostles*, p. 90); visit people in own neighborhood and in vicinity of church; refer interest to the pastor; give Bible studies; and help with Sunday school, Vacation Bible School, and other projects.

Deacons and deaconesses should engage in practical missionary work. They should learn to give Bible readings, to conduct cottage meetings, to teach principles of health and temperance, and give treatments to the sick.

Bible Instructor Honored

FROM our interesting signal post and watchtower here at the General Conference we observe with great interest the constant progress of our denominational work. Whether this advancement is evident in our immediate circle or in an affiliated department, we rejoice that it belongs to the evangelistic achievement of God's cause. Recently scanning the usual weekly stack of literature, both denominational and non-Adventist, that comes to our office, we noticed an interesting news item from Faith for Today *Tele-notes*, September number:

Dorothy Conklin, a native of New England, came to Faith for Today three years ago with over eighteen years experience as a personal Bible instructor. She taught school before starting her career in religious work in Boston. From there she journeyed to Texas, later returning to New York, taking time out only to spend two terms in a theological seminary in Washington, D.C.

While doing Bible work in New York City she was asked to join Faith for Today. Although con-

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tinuously busy in answering students' questions, she finds time to write for religious journals. Recently a book manuscript of hers won recognition in an Author's Award Contest. The book, *The Golden Oil*, analyzes the parable of the ten virgins and focuses attention on those things which made the foolish virgins foolish. It also defines the personality of the Holy Spirit and His work in our lives. The book will be released soon by the Pacific Press of Mountain View, California.

Such good news, straight from the source, deserves a cheer from the Ministerial Association. Whatever responsibilities have been added to Dorothy Conklin's work, she is a Bible instructor at heart. THE MINISTRY is aware of her writing ability. Her recent book, *The Golden Oil*, is dedicated to evangelism; we recognize that it was first developed in the author's unique Bible class conducted in New York City. Our Bible instructors will want her book, which will also find an honored place in the Ministerial Association library with other works written by our Bible instructors. We treasure this contribution of talent from our ranks.

Now, sister Bible instructors, others of our number have the gift of writing—but they do not write! At least it requires much persuasion before the editorial office hears from them in a tangible way. Are you using this talent for your own journal, THE MINISTRY? You are busy, we'll grant that, but every normal person should develop a hobby. Writing means health to your mind and body. Why not determine now that many whom you cannot influence for the Lord by your presence will be reached by your writing *ministry*? How about that long-promised article you were to share with the Bible instructors? We will surely welcome it.

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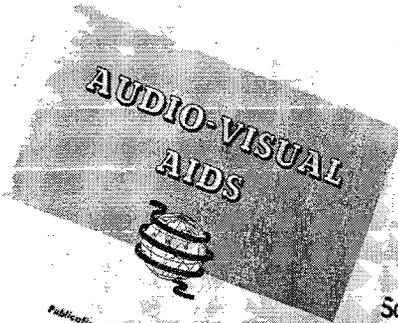
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BOOKS -- For Your Library



***Between the Testaments*, Charles F. Pfeiffer, Baker Book House, Grand Rapids 6, Michigan, 1959, 132 pages, \$2.95.**

This book covers a significant and dramatic period of church history. The author, C. F. Pfeiffer, is associate professor of Old Testament at Gordon Divinity School. He holds a Ph.D. degree. His earlier book, *The Dead Sea Scrolls*, created unusual interest. The writer has the ability to be factual and yet not dogmatic. *Between the Testaments* shows the author's acquaintance with archeology. More recent findings have provoked much interest in intertestament times and this work is recommended to Bible, history, and archeology teachers, as well as to ministers. A helpful chronological table, a bibliography of excellent source material, and a list of books for the student's further reading suggest this volume to be a ready tool for college and seminary use and for the pastor's study.

LOUISE C. KLEUSER

***The Praying Christ*, James G. S. Thomson, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1959, 155 pages, \$3.00.**

There may be many books in your library on the subject of prayer, but perhaps there is room for one more. *The Praying Christ* is not an ordinary treatise on prayer; it is a careful, Biblically documented study of Jesus' pattern and practice of prayer. This volume is scholarly in its Scriptural content and can be used effectively as source material for sermons and Bible studies on the subject of prayer.

The author was missionary to the Moslems in French North Africa for eight years. For six years he taught Hebrew and Semitic languages in New College. He is a member of the Society of the Old Testament Study in Great Britain and of the Oriental Society of Glasgow University. His most recent post has been professor of Hebrew and Old Testament at Columbia Theological Seminary in Georgia.

The first two chapters of this work are rich in material on Christ's teaching and prayer habits. Another chapter is devoted to a careful analysis of His intercessory prayer to His Father in behalf of Himself and all those who should love Him down through the years (John 17).

Christ's answer to His disciple's request, "Lord, teach us to pray," is then examined. In this chapter we are given guidance for the presentation of our own prayers. Another chapter is given over to a consideration of Christ as our merciful high priest in heaven and to our relationships with Him through prayer.

The reader will appreciate the well-organized Biblical and theological character of this book. It has been logically written with the lead thought of each paragraph denoted in outline form. Then follow the subordinate thoughts, easily cataloged and recognized. An excellent bibliography of three pages concludes this work.

A. C. F.

***Great Sermons of the World*, Clarence Edward Macartney, Baker Book House, Grand Rapids, Michigan, 1958, 454 pages, \$4.95.**

Clarence Edward Macartney has had a long and distinguished career as a preacher and author. In this latest book he has gathered sermons from twenty-five of the world's most famous preachers, starting with Clement of the first century and ending with G. Campbell Morgan. The general rule followed has been to select the outstanding preacher of different periods of history, and then choose his most powerful and effective sermon. It is illuminating to trace the religious concepts throughout the centuries, to follow the changes in sermonizing and style, and to analyze the reason why in their day they were considered good or even great sermons. We would profit by reading these sermons, not particularly for the purpose of finding something to say but to enlarge our own capacity of saying what we have to say in a more convincing and attractive way.

Clarence Macartney's interesting introduction says: "To read a celebrated sermon is like visiting the scene of some great transaction in history. Especially profitable for preachers is the reading of the sermons by the sons of thunder of the pulpit of the past. The noblest passion on earth, preaching is also a great art. All the glory and romance of the Christian pulpit rises before us as we read the utterances of the prophets of God who have reasoned with men of righteousness and temperance and judgment to come."

Sermons of special interest to our readers will be: "Glorious Displays of Gospel Grace," by Rowland Hill; "The Christian Missionary," by Robert Hall; "The Triumph of Calvary," by Christmas Evans; "The Expulsive Power of a New Affection," by Thomas Chalmers; "Stewardship," by Charles Finney; "Selfishness, as Shown in Balaam's Character," by Frederick Robertson; "Spared!" by Charles Spurgeon; "The Candle of the Lord," by Phillips Brooks; and "The Power of the Gospel," by G. Campbell Morgan.

The book, though modern in its present make-up, is a reprint, with deletions, of an edition printed in 1926 by The Stratford Company of Boston, Massachusetts.

A. C. F.

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Raith, B. L.—How Music Can Be Effectively Used in Obtaining Decisions—Nov.
Read, W. E.—Queries Concerning the Ark and Its Contents—Sept.
Rees, Don R.—Operation Dixie—Feb.
Retzer, Fernon—The Greatest Objective—Aug.
Rhodes, John D.—The Church Welcoming Committee—Feb.
Robison, J. I.—Titles Pertaining to Ministers—Feb.
Roda, A. Z.—An Appeal From the Philippines—June.
Roper, Mrs. F. G.—Socials for the Entire Church—May.
Rosada, Abda—I Like Being a Minister's Wife—June.
Ruhling, R.—The Bohemian Reformation—Oct.

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Sandstrom, Siegfried M. V.—Humility (Poem)—July.
Sanford, M. L.—God's Unwelcome Workmen—Feb.
Santini, Franco—Comprehensive Preaching—Dec.
Schubert, Walter—Realism in Our Evangelism Today—April; *Paths to Power*—April; Planning an Evangelistic Campaign—May; Working for Immigrants to American Shores—June; Teamwork Essential to Evangelism—July; How to Attract People to Evangelistic Campaigns—Sept.
Short, James J., M.D.—As I Knew Him—Feb.
Simon, Hazel Hartwell—"Pray for Me" (Poem)—Sept.
Siple, Marjorie—Community Bible Interest a Soul-winning Project—Feb.
Sizoo, Joseph R.—What Darkness Cannot Drive—Oct.
Skinner, L. A.—Missionary Volunteering on the Campus—March; Confessing or Denying Christ—Aug.
Smith, Ruthie—A Letter From an Intern's Wife—Feb.
Soh, S. T.—Evangelistic Experiences in Thailand—June.
Spence, Hartwell—Should Your Child Enter the Clergy?—Sept.
Spillman, Don H.—Pernicious Inertia—Aug.
Steck, Lester G., M.D.—A Plea for Conservative Church Designing—Feb.
Strobel, F. J.—A Preacher's Sermon to Himself (Poem)—Oct.

T

Teichner, Miriam—Awareness (Poem)—Jan.
Thompson, Gladys—Sweet Resurrection Day (Poem)—April.
Thurber, Merwin R.—"In Everything Give Thanks"—Nov.
Tinnett, H. M.—The Threat of Leisure Time—Dec.
Tobiassen, Leif Kr.—The Union College "Conference"—April; *The Fa-*

thers Without Theology: *The Lives and Legends of the Early Fathers*—May; *The Nineteenth Century in Europe*—July; *A History of the Christian Church*—Sept.; *The Calendar for the Modern Age*—Oct.; *The College Ministerial Curriculum—Its Structure and Contents*—Nov.

Torrey, C. L.—*Our Minister*—May.

V

Van Gundy, Dorothea M.—*Finding the Common Sense in Our Health Program*—Feb.; *Have We Been Following Cunningly Devised Fables?*—March; *Mental Blocks*—April; *Are You a Breakfast Skipper?*—May; *Beverages—What and When?*—July; *Why a Vegetarian Diet?*—Aug.; *Protein—How Much and What Kind?*—Sept.; *Miraculous Healing*—Oct.; *God's Dietary Program*—Nov.

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Walde, Elmer R.—*The Christmas Spirit*—Dec.
 Wall, Frank E.—*Justification by Means of Faith*—Sept.
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 Walther, Daniel—*Conversion Experiences of Great Leaders*—April; *A Tour of the Lands of the Reformation*—Nov.
 Walter, Eldon K.—*The Cloud Cathedral*—April.
 Watts, R. S.—*The Peril of Inconsistency*—July.
 Weeks, Howard B.—*Public Relations Aids*—May.
 White, Arthur L.—*Convincing Evidences*—May.
 White, Edward E.—*Yaws*—Dec.
 White, Ellen G.—*Counsels From the*

Spirit of Prophecy—Feb.; *Reaping and Sowing*—Nov.; *The Observance of Christmas*—Dec.
 Wilson, J. O.—*Should We Rebaptize?*—Aug.
 Wrenn, C. Gilbert—*Psychological Temptations of an Administrator*—July.
 Wright, Donald E.—*The Continuity of the Weekly Cycle*—Oct.
 Wyatt, Mrs. Bernhill—*A Minister's Wife Counsels*—July.

Y

Yost, Don—*These Are the Tools*—March.
 Yost, Frank H.—*Reclaiming Backsliders*—Sept.

Z

Zwail, Ruth Gibbs—*They Made Him a Cross (Poem)*—April.

The Voice of Experience

(Continued from page 31)

what to order you to do or not to do, and follow instructions. If this is God's church, and it is, then those appointed to guide it must be God's also. If some aren't, He knows all about them and in season will turn them down. One's present duty is to follow orders, not to complain that they aren't just or are too hard or are impossible. Nothing is impossible for the man who attacks, if God is with him. If you have to groan, do it with much care. Groans frighten others, particularly the youth. Young people should see smiles and hear encouraging words only. Even one's companion at times can't safely listen to our inner feelings, at least not until we have talked them over with God and had Him ease our mind and heart.

Why do I write this letter? I have been guilty of writing some disheartening things lately that I want to undo, because truly in my heart there is nothing disheartening about this message or its work in my life. It stands supreme for me. It has brought me through many sad and discouraging circumstances, and I mean to stick by it, to be carried to its glorious conclusion. I pray with all sincerity that it may serve you in such a manner also, even until the coming of Jesus, and through you to many others, including each member of your family.

So Edwin, my only son, with deep love I offer a deep prayer for your success in saving souls, and most important, for all your little ones and my very own beloved daughter and yourself. With love, DADDY

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(Continued from page 23)

Lord is timely even in the mid-twentieth century:

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[Since this report was written, the student campaign in Knox, Indiana, has closed. A Bible class is still in progress. To date there have been twenty decisions to unite with the church. Five have already been baptized.]

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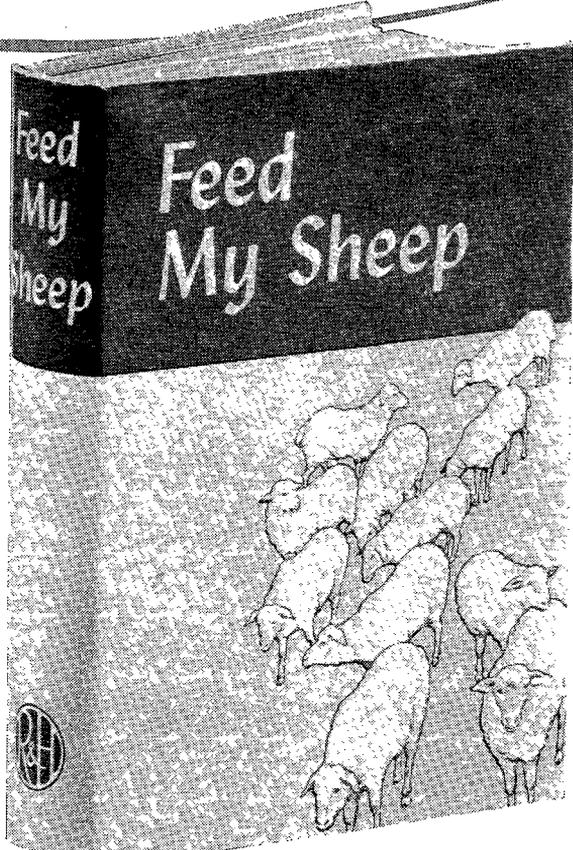
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NEWS -- From Current Journals



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

¶ A group of Roman Catholic nuns, whose only symbol of their religious vocation is a small golden cross, will leave Rome soon for the United States, where they will start a branch of their unusual order. Devoted to working among non-Catholics, the congregation is known as the Ladies of Betania. To carry out their apostolate, the sisters, who wear secular dress, are permitted to ride bicycles when pressed for time to reach a destination. They also have been granted the privilege of smoking on occasions when doing so would create an informal atmosphere enabling the nuns to make their discussions with non-Catholics easier. The sisters have been carrying on their apostolate among non-Catholics in Rome for some ten years, during which time they have worked with many thousands of non-Catholics.

¶ More than 137 tons of clothing and bedding were shipped to needy overseas areas in the first half of 1959 by Seventh-day Adventist Welfare Services, Inc., it was reported in Washington at a meeting of the agency's board. The board voted additional immediate aid, including 10 tons of food to relieve drought-caused famine in Haiti; 1,000 CARE packages to India; and 150 bales of winter clothing, 17 bales of bedding, and \$2,000 in cash for aid to flood-devastated areas of Taiwan.

¶ A missionary of the British and Foreign Bible Society in Australia left Sydney on a 15,000-mile journey by jeep to deliver Scriptures to people in the outback areas of the country's far north. The Reverend H. Domer will make the trip alone. He will be carrying 5,000 Gospels, 700 Bibles, and 1,500 Testaments written in 28 languages, including Japanese, Dutch, Portuguese, and Turkish.

¶ Teen-age and adult delegates to a regional meeting in San Francisco, held in connection with the 1960 White House Conference on Children and Youth, agreed that the greater spiritual guidance of children and increased respect for the religious beliefs of others are an important element of any program for the nation's young people.

¶ A special Federal court will rule on the constitutionality of Pennsylvania's recently strengthened Sunday blue law. New amendments to the old measure hike the fine for Sunday merchandising of cer-

tain items from \$4 to \$100. Action against the revised law was brought early in September by Orthodox Jewish merchants in Philadelphia, who held that the law infringed on their observance of Saturday as the Sabbath.

¶ A reconstructed Reformation memorial church will be rededicated on Reformation Day, October 31, in the historic city of Worms, where sixteenth century German Reformer Martin Luther declared his Protestant faith. Known also as Holy Trinity, the church was destroyed in World War II. Some 15,000 contributions for its restoration were made by Protestant individuals and groups in many parts of the world as well as by 71 West German cities and towns, many of which are historically associated with the Reformation.

¶ The Reverend Effa Mae Benedict was ordained at West Kildonan near Winnipeg, Manitoba, Canada, as the first woman minister in the Baptist Union of Western Canada.

¶ Boston University School of Theology has inaugurated a two-year graduate program leading to a Master of Sacred Music degree. Candidates for the new degree, which is being offered in cooperation with the university's School of Fine and Applied Arts division of music, will combine training in theology with instruction in sacred music. Emphasis in the program will be on the theological content, said Prof. George H. Faxon, of Chestnut Hill, coordinator. He is chairman of church music at the arts school and a member of the theology faculty.

¶ An Anglican Church weekly in Sydney, Australia, said that juvenile "gangsterism" might be solved if parents of delinquents were jailed. The *Church Record* criticized "groups of rowdy, rude Australian youths" who gather in milk bars or on street corners "to parade their immaturity in various unattractive ways." Charging parents with a share in the blame for this, the paper declared that "parents in many homes fail to exhibit any sense of responsibility." "There is little attempt," it said, "to teach children how to live or to punish them when they disobey Christian rules."

¶ Australian church attendance has increased more since Evangelist Billy Graham's 1959 crusade than at any other time in the past quarter century, the 91st annual assembly of the Baptist Union of New South Wales was told. The Reverend A. J. L. Neate

said that "only a small minority who registered their conversion at crusade rallies have failed to take an active interest in the workings of the church."

¶ Dr. Hugh R. Gough, Anglican Archbishop of Sydney, called on New South Wales and Commonwealth governments in Sydney to raise the legal marriage ages from 12 for girls and 14 for boys. He termed the present ages "astonishingly low." Dr. Gough also pointed out that no bans or previous notice of intention to marry are necessary in Australia. Under certain conditions, he said, a wedding can take place on the day of application.

¶ Dr. Albert Schweitzer, distinguished philosopher and famed jungle medical missionary to Africa, arrived in Denmark recently to receive the 100,000-kroner (\$14,300) Sonning Prize for his outstanding contributions to European culture. The 84-year-old Alsatian-born humanitarian, who also is acclaimed internationally as a concert organist and theologian, was named to receive the award last spring. At present he is on a three-month visit to Europe from his hospital at Lambaréné, French Equatorial Africa.

¶ The first concordance reference edition of the Revised Standard Version of the Bible was published recently in New York by Thomas Nelson & Sons on the seventh anniversary of the R.S.V. Called the R.S.V. Concordance Reference Bible, the new work has more than 75,000 center-column text references, a 192-page concise concordance with a list of proper names appearing in the Scriptures, and 12 full-color maps. Since the R.S.V. Bible was first published in 1952, more than 7.5 million copies have been distributed, according to William R. McCulley, president of the publishing firm. Nearly 4 million copies of the R.S.V. New Testament, which appeared in 1946, have also been issued, he said. In compiling the concordance for the new reference Bible, the use of Univac, electronic "brain" engineered by Remington Rand, cut cross-indexing time to 400 hours, compared with the 30 years it took scholars to index the King James Version during the last century, the publisher stated.

¶ Government support of church-controlled institutions has been attacked by *The Baptist New Mexican* as a "serious threat" to religious liberty. The paper is the official publication of the Southern Baptist Convention of New Mexico. "It is not enough for a Christian in America to sit back idly and say, 'Thank God for the freedom we have in America,' for in many areas that freedom is facing serious threats," the paper declared in an editorial. "We have long been convinced that for religious liberty to endure there must be separation of church and state," the editorial continued. "But in our country, with the government providing money to build hospitals and schools for religious groups to operate as their own, and with the government paying for the care of dependent children in children's homes operated by religious bodies, we can no longer assume that we have separation of church

and state." "It is a dangerous thing," the editorial added, "for any religious group to permit the Government to finance its projects, for the Government has the right to control what it supports."

¶ An invitation extended each day to every student at Sunset High School in Dallas, Texas, says: "To start your day with a smile and a prayer join us in study hall at 8:25 tomorrow morning." Providing a devotional, songs, and prayer led by the students, these morning meditations were begun seven years ago by a group of students who felt the need for a religious influence in the school. They received permission from the administration and drew up a constitution and by-laws. The activity is now sponsored by a committee of 25 students under the guidance of a faculty member. Committee members are carefully chosen on the basis of citizenship, church responsibility, and cooperativeness from all denominations and grade levels. Each morning an outstanding student is invited to express his view on a religious subject in a short devotional followed by song and prayer. The average attendance is around 70.

¶ A new immigration subcommittee has been appointed by the Australian Methodist Home Mission Department to spark "fresh enthusiasm for the entry of Methodist families." Members include clergymen, business executives, public relations personnel, and manufacturers. The group will cooperate with other church and government agencies in promoting sponsorship of immigrants. The official weekly *New South Wales Methodist* noted that creation of the committee resulted from a growing concern throughout the denomination over the fact that it has received only 1.4 per cent of Australia's immigrants since World War II, compared with 47.5 per cent received by the Roman Catholic Church. "There are many reasons for this disquieting position," the publication said. "But when it is realized that there are hundreds of Methodists in England seeking nomination, there should be ways of encouraging our people to be more active in the sponsorship of them."

¶ An American Baptist missionary leader in India took issue in Des Moines, Iowa, with pessimistic reports concerning the future of Christianity in that country. Dr. Marlin D. Farnum, administrative secretary of the denomination's Indian missions, said that on the basis of what he saw during a recent four-month tour of Asia, "the cause of Christ is alive in India." He addressed a joint meeting of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society.

¶ A statue of Christ in the ancient village of Atripalde, located in the Abruzzi region of Central Italy, has twice shown signs of bleeding in the hands, feet, and side, according to reports received in Rome. The alleged miraculous event has attracted crowds of Roman Catholic pilgrims from nearby areas. However, ecclesiastical authorities have so far declined to make any official comment on the matter.

PULPIT -- Pointers for Preachers



REFORM OR REGENERATION?

THE inimitable Joseph Parker, a famous English Congregational minister of the latter half of the nineteenth century, influential preacher and voluminous writer, was not fond of the word *reform* as used by some people of the church. In his *Epistles to the Ephesians* (Baker, 1956), pages 26 and 27, he says:

"The Church of Christ does not need reform. We have chosen that little milk-and-water word, and we carry it about with us as a kind of evening-party trick or toy. We say, This or That must be reformed. Jesus Christ never said so; He did not like diluted terms; He never spoke a pale hesitant language into which you could thrust a thousand qualifying parentheses. He said, Repent! ye must be born again: make the tree good; do not paint the branches—hew down to the root and get the poison out. We do not want a reformed Church: we want a regenerated Church, a reconstructed Church, a Church of the Holy Ghost; not a framework, scaffolding, or apparatus of our own hired ecclesiastical imagination; we want a regenerated Church, every fibre, every filament made pure, made chaste with the sanctity of God. Beware of these little church-jobbers who are going about reforming any institution. When an institution needs reforming it needs destroying, that destruction may precede reconstruction; and that sense of inadequacy or unfaithfulness may lead to a cry for the baptism of regeneration." H. W. L.

MAKING A MOCKERY OF PRAYER

SOME striking comments on prayer appeared from the pen of John W. Green, a Baptist minister of Winona, Mississippi, in the *Pulpit Digest*, August, 1959.

He writes of a world boxing champion, who knocked his opponent stiff, then fell on his knees beside him and offered a prayer in the prize ring. We have all read of prize fighters who claim success on the basis of God's blessing. Then our author speaks of an all-American footballer who performed poorly till he prayed to God. Immediately "he intercepted a pass and ran for a touchdown." A businessman excelled others by winning his competitor's customers in answer to prayer. Similar instances could be multiplied to show how success in any walk of life is made dependent upon prayer and God's blessing.

"Prayer is a mockery when it asks God to do anything out of character with His nature," says the article, and it continues: "This 'win-by-prayer' idea

has resulted in much loss of confidence in prayer. There is a tendency to forget that the loser may have been praying just as hard, just as sincerely as the winner." To assume that God is with winners is to imply that He is not with losers in the world's business.

Did Jesus win or lose in Gethsemane? Sometimes men suffer, but win. Quite often God's saints are in humble places, but they are winners in the game of life.

Prayer is not undertaken to get power, money, position, success, but to live in God's presence, to resist evil, to enjoy peace of soul, to have influence with sinners, to be what God wants us to be in the home, the church, the community. In the same way, serving God is not insurance against misfortune, hardship, danger. It is undertaken for the joy of service, for the assurance that we are on God's side in the fight against evil.

Mr. Green concludes: "It is no accident that great Christians know how to pray. They believe so completely and live so fully the things for which they pray that their lives complement their prayers. No wonder God hears them." H. W. L.

GRACE ABOUNDING

WRITING in the *British Weekly* of August 20, 1959, "Ilico" calls attention to the prevalence of insanity in this generation. He points out that John Bunyan in his *Grace Abounding* pictures his inward terror lest he had committed the unpardonable sin and therefore would be rejected at the last. The well-known writer then proceeds to say that the passing of extreme Calvinism and the current disbelief in eternal torment have not, as many might suppose, lessened men's spiritual miseries in the least. In speaking of overcrowded mental hospitals he says: "I have heard it said that half or even two thirds of the inmates could be released tomorrow, healed, did a voice come home to their consciousness saying, 'Son, daughter, your sins are forgiven you.' Did any generation suffer so widely and so deeply from a mysterious sense of guilt?"

H. W. L.

Correction

We regret that in our September issue on page 42 under "Pointers to Progress" Dr. Campbell Morgan was made to say on the subject of "Spiritual Israel," "I am not quite convinced . . ." This should have read "I am quite convinced that all the promises made to Israel," et cetera.

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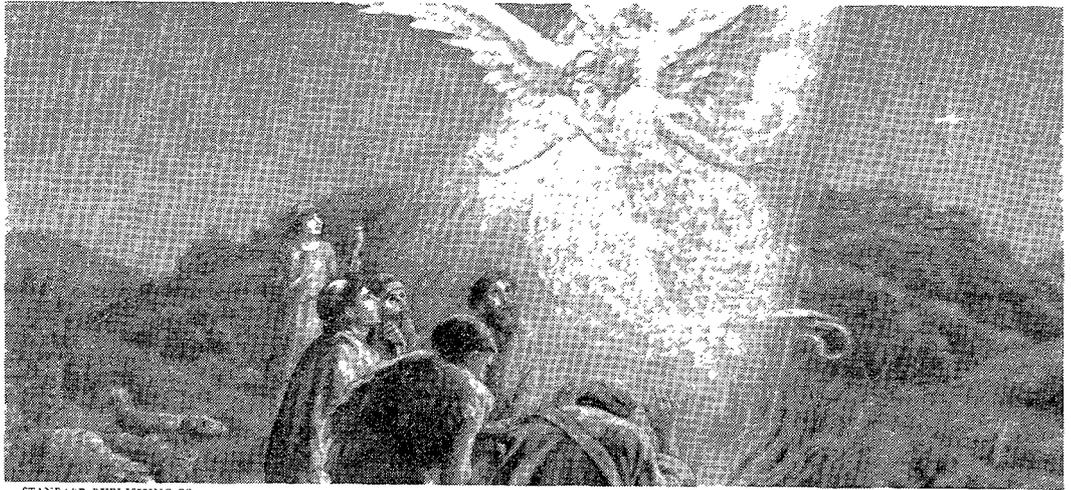
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IN the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

At these words, visions of glory filled the minds of the listening shepherds. The Deliverer had come to Israel! Power, exaltation, triumph, were associated with His coming. But the angel had to prepare them to recognize their Saviour in poverty and humiliation. "This shall be a sign unto you," he said. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness, he had given them time to become accustomed to the divine radiance. Then the joy and the glory could no longer be hidden. The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song—

"Glory to God in the highest,

And on earth peace, good will toward men."

O that today the human family could recognize that song! The declaration then made, the note then struck, will swell to the close of time and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in His wings, that song will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

As the angels disappeared, the light faded away, and the shadows of night once more fell on the hills of Bethlehem. But the brightest picture ever beheld by human eyes remained in the memory of the shepherds. "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

Departing with great joy, they made known the things they had seen and heard. "And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God."—*The Desire of Ages*, pp. 47, 48.