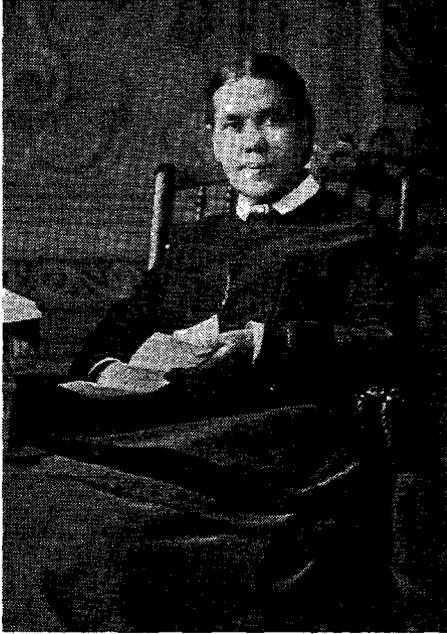


The
Ministry

MAY, 1960



The Gifts of the Spirit

Uriah Smith

SEVENTH-DAY ADVENTISTS believe in the gifts of the Spirit. They believe that the varied operations of the Spirit of God, having been once expressly set in the church, 1 Corinthians 12, Ephesians 4, were designed to continue therein to the end. . . .

Their fruit is such as to show that the source from which they spring, is the opposite of evil.

They tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud, scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have warded off dangers from the cause of truth upon every hand. They have aroused and re-aroused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.

They lead us to Christ. Like the Bible, they set Him forth as the only hope and only Saviour of mankind. They portray before us in living characters, His holy life and His godly example, and with irresistible appeals, they urge us to follow in His steps.

They lead us to the Bible. They set forth that book as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the

rule of our faith and practice. And with a compelling power, they entreat us to study long and diligently its pages, and become familiar with its teaching, for it is to judge us in the last day.

They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person with an unprejudiced mind, can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, "These are not the words of him that hath a devil."

Negatively, they have never been known to counsel evil or devise wickedness. No instance can be found in which they have lowered the standard of morality. No one of their adherents has ever been led by them into paths of transgression and sin. They do not lead men to serve God less faithfully or to love Him less fervently. They do not lead to any of the works of the flesh, nor make less devoted and faithful Christians of those who believe them. In not a single instance can any of the charges here mentioned be sustained against them; and concerning them we may emphatically ask the question which Pilate put to the Jews in reference to the Saviour, "Why, what evil hath he done?"—*Review and Herald*, June 12, 1866.



Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXIII

MAY, 1960

No. 5

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Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A. \$4.00 a year; 40c a copy. Add 25c for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C.

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Our Cover

Vacation time now calls us to the highways and lakes and rivers. This is a photograph of Crystal Springs Dam on the Skyline Boulevard thirty miles south of San Francisco, which forms part of the city's water system. Highways are vital to any civilization. The Romans saw the political importance of land communication in establishing and maintaining their empire. When the Roman roads fell into decay, civilization either stood still or slipped back temporarily.

With roads came other means of progress. Coaches, carriages, autos, trains, steamships, airplanes, and now the new highways in the heavens. There are literal roads and spiritual roads for us to travel. High roads, low roads, side roads, and sadly enough in this journey of life, dead-end roads that lead people nowhere. Christians should know where they are going, and why. They know that "there shall be an highway for the remnant of his people," and it leads out of Egypt into heavenly Canaan (Isa. 11:16).

Cover Picture: Don Knight

When the Cause of God Moves Forward

W. E. MURRAY

Vice-President of the General Conference



WHEN the cause of God moves forward, it is usually the consequence of spiritual arousal. The fundamental step to spiritual arousal is study and meditation on the inspired Word of God. God has called His people's attention to the importance of this study of His Word. The Word of God is powerful. It generates spiritual energy. It gives spiritual orientation as no other source does. It persuades men to turn from wrongdoing to righteousness. The Word induces men to a most profound consecration in Christian service. These advances in Christian life are brought about by the study of the Word, and by meditation on the divine precepts and promises. There is no substitute for the reading and study of the Word of God.

Ezra the scribe was a man with preparation for a special influence on the people of God at the time of the return from Babylonian captivity. He had attracted the attention of King Artaxerxes, with whom he often conversed about the God of heaven. At one point in his experience he was impressed by the Spirit of God to seek a higher plane of spirituality. "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10). In this short passage much can be discerned. The first fact to note is that Ezra had resolutely prepared his heart to study the Scriptures. This study involved diligent searching for truth. It meant a hovering over the sacred writings in fervent prayer. Deep, dedicated study would include a profound meditation and the turning over and over of spiritual truth in the mind. Ellen G. White comments on his study as follows:

To the experiences of Israel from the time the promise was made to Abraham, Ezra gave special thought. He studied the instruction given at Mount Sinai, and through the long period of wilderness wandering. As he learned more and still more concerning God's dealings with His children, and com-

prehended the sacredness of the law given at Sinai, Ezra's heart was stirred. He experienced a new and thorough conversion, and determined to master the records of sacred history, that he might use this knowledge to bring blessing and light to his people.—*Prophets and Kings*, p. 608.

As he became familiar with the Scriptures and the grand truths contained in them, his work was to practice the principle of righteousness in his own life.

Ezra endeavored to gain a heart preparation for the work he believed was before him. He sought God earnestly, that he might be a wise teacher in Israel. As he learned to yield mind and will to divine control, there were brought into his life the principles of true sanctification, which, in later years, had a moulding influence, not only upon the youth who sought his instruction, but upon all others associated with him.—*Ibid.*, pp. 608, 609.

Ezra's crowning activity was to teach others the precious truths of the kingdom. Ezra must have been a talented teacher, for the Biblical record states, "He was a ready scribe in the law of Moses." His personal aplomb and his reverence for the things of God are witnessed by his manner on one occasion before the people. He "opened the book in the sight of all the people; . . . and when he opened it, all the people stood up." He "blessed the Lord. . . . And all the people answered, Amen, Amen." Then the people reverently bowed their heads and worshiped the Lord.

On the second day we are told that the people of their own free will came together to "understand the words of the law." As an outgrowth of Ezra's leadership in the study of the Scriptures they began to celebrate the meetings which had for so long been forgotten. As they came together from day to day, the Scriptures were read. Many references point up the fact that reform followed the ministry of Ezra. "Wherever Ezra labored, there sprang up a revival in the study of the Holy Scriptures. . . . The books of the prophets were searched, and the passages foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart."—*Ibid.*, p. 623.

The work of Ezra began a spiritual revival, which was due in view of the fact that God's people were to move out of a state of coldness, spiritual irresolution, and discouragement into an attitude of trust in the purposes of God, and of holy bravery for fulfilling the grand plan that was moving toward the wonderful phase in which the Son of man was to come to this earth. A beacon was to be kept burning to show the truth of God to the nations round about. The people of Ezra's day had a part to act in the long program of the loving heavenly Father. God's truth was to be lived out in daily life. The dedicated ministry of Ezra in the study of the Scriptures, and the knowledge and spiritual inspiration and instruction that came from the Word, together with the power of the Spirit, prepared the people for their great responsibility in building again the foundations of the kingdom.

The principles of the kingdom are the same today as they were in the time of Ezra. The people who are called by God to do the great things in His cause will find that

only by a devout study of the Word can they perform the duties imposed. A necessary complement is to follow the great truths in daily life. All the spiritual results that followed the work of Ezra, and more, will come to us in this day as we search the Scriptures for guidance, courage, and spiritual inspiration.

At this time we as Seventh-day Adventists expect great strides to be made toward the kingdom. We are right on the threshold of grand and meaningful events of the most far-reaching consequences. History is being made at a rapid speed. Events that might have taken years in the past to accomplish are today done in merely months or days. We stand in the very time that the Holy Spirit is to be poured out for the finishing of the work of God in the earth. The maneuverings of the forces of evil foreshadow the coming of religious persecution. We live in times when special spiritual discernment is needed in identifying the subtle evil influences that are creeping over the earth like a wild beast stalking its prey. The challenge of carrying the gospel of the soon coming of the Lord rises before us in larger proportions and greater demands almost from day to day. We must be but a short distance, probably nearer than most think, from such challenging experiences as "the sealing," the "shaking time," and the time spoken of in the thirteenth chapter of Revelation, when true Christians will have to take a stiff stand for God's truth, and those who do will not be allowed to buy or sell.

SPIRIT OF PROPHECY DAY, MAY 16

Material has been provided elsewhere for church services on May 16, our officially designated Spirit of Prophecy Day. On page 2 of this issue we reproduce some memorable words on Mrs. White's life and work. Let us remember that the chief argument for any of God's gifts to man is not miracle, not necessarily foretelling, but the effect of the operation of such gifts in leading men closer to Christ and to God. The results of Mrs. White's influence can be seen in the lifework of the Seventh-day Adventist Church throughout the world. Men are saved from sin, led into the devoted, sanctified life, inspired to active service for God, by the Bible-based, Christ-centered teachings of God's servant. We preach from the Word, utilizing Mrs. White's words as inspiring supporting material, and marvelous will be the results.

Meeting the Crises of Today

To meet the crises these events will cause will require of us a most devout and profound study of the Scriptures. We stand on vantage ground, as compared with the times of the patriarchs and the prophets of the Bible. We have the benefit of both the complete Old Testament and the New Testament. Then through the providences of God we have the writings of the Spirit of Prophecy. There are fifty-two books in this collection in the English language, and many of them are published in other main languages of the world. These books elucidate and explain the purposes of God in the language and circumstances of our own times.

Our great need at this time is first, study of the Holy Scriptures; and second, the study of the writings of the Spirit of Prophecy. In writing this, we recognize that many

among us are devoted students of these two sources of spiritual instruction and inspiration. But we appeal to those who admit that they have not given the attention to these writings that they truly merit. And we urge those who have been diligent students of the Word and the Testimonies, to take courage and go still deeper in their studies, and to herald with more enthusiasm still the wonderful truths that should be made known *now*.

If we would study parts of the prophecies of Daniel and Revelation, and read such chapters in *The Great Controversy* as "The Final Warning" and "The Impending Conflict," what solemn mien our lives would assume. Every day would take on new importance and meaning to us. As other chapters are studied and the whole book is read, new spiritual concepts would spring up and grow in our hearts, and we would be enormously influenced to let God have His way completely in our lives.

As we contemplate the great challenge of carrying the gospel message of the soon coming of the Lord, what wonderful inspiration would come from a deliberate and thoughtful study of the book of Acts in the Bible, and the reading of the precious volume, *The Acts of the Apostles*. By being reminded of the way the Lord led the church of the apostolic age in its victorious march into all the then-known world, we would be able to see, not with the nebulousness of "trees walking," but with the clearest vision, how God will lead His people to victory at the end of time in making known the truths of God in all the earth. We believe that great numbers will seek to know the precious truths of the Bible just before the end. Let each member and each minister face the question: "Am I ready to do my part in that significant movement?" When those "thousand in one day" come into the true church, will my own personal attitude be helpful?

The Scriptures reveal to us that there will be persecution at the end of time, when false religions are predicted to rise to chal-

lenge the pure faith of the Bible. Ellen G. White has some excellent instruction on how the faithful are to conduct themselves in those perilous times. In the present index to her writings there are eighty-five entries under the heading "Persecution." These are all inspiring and instructive. If we studied the references to persecution in the Bible, or even one quarter or one half of these eighty-five references in the Spirit of Prophecy, we would have a realization of what this great subject means to the church and to us as individuals.

Then there is the subject of "The Outpouring of the Holy Spirit." Jesus told His followers to pray for it. He explained how the Spirit would minister to the church, and be poured out on "all flesh" at the time of the end. And the messenger of the Lord tells us some amazing truths about the Spirit and His wonderful working. These are aspects of our religious instruction that cannot, dare not, be neglected. The Holy Spirit will bring all other blessings in His train.

Space does not permit the mention of a listing of more of the important subjects we should all be studying and reading for a preparation to meet the solemn events that are right upon us. We believe that the hour has struck for a greater devotion on the part of all in the study of the Word and of the Testimonies. The time has come when a daily study of religious subjects is a must in the life of the Christian who expects to be able to stand firm for righteousness in our times. As in the days of Ezra, we stand at a crucial time in the experience of the church. We must manifest a renewed interest in the writings of inspiration. As we study the grand truths of inspiration, either for the first time or as a repeat study, our concepts and understanding will be deepened and enlarged by the grace of our Lord Jesus Christ, and we shall be prepared for the glorious triumph of the cause of God, and have a part in it.

May this be the wonderful privilege of all who have named the name of the Lord Jesus!

¶ When I made the difficult ascent of Mount Hermon, my concern was with the million stones under my feet; my wife, mounted on a donkey, was interested only in the beautiful flowers underfoot. That is life. One traveler sees the stones of stumbling along the road; another on the same route gathers beautiful flowers. And always, even on the stoniest ways, flowers grow.—Dr. William T. Ellis.

The Burden of the Lord

MARGARET ROSSITER WHITE *

Historical Records Librarian, Vernier Radcliffe

Memorial Library, Loma Linda

"It is important that we all realize that there is a great work to be done quickly."¹



THIS thought has been the core of hundreds of messages sent out to believers in the Advent message throughout the long years of consecrated service of Ellen G. White. The more one reads these messages, especially in their original letter form, the greater will be his realization of the earnestness and anxiety, the agonizing burden, that impelled the messenger of the Lord to "cry aloud" and "spare not," and to rise at all hours of the night to write. How often we find such expressions as the following in her writings:² "I have risen at one o'clock to write to you." "Night after night for about four weeks I was unable to sleep after twelve o'clock." "The burden resting upon me has been so heavy that for weeks I have been unable to sleep past one or two o'clock." (See also *Testimonies*, vol. 5, p. 430.)

There were men of old who felt this burden, and the phrase "the burden of the Lord" runs like a refrain through the writings of the Old Testament prophets. It was no ordinary burden that awakened Ellen White thus, night after night. It was not insomnia such as some persons are plagued with, derived from component parts of household and business worries, indigestion, or nervous fatigue. It was not comparable to the just and conscientious concern that consecrated workers feel when pressed by the work in their own particular corner of the world. For with Ellen White it was not merely the weight of responsibility that might fall on a single individual. It was the over-all picture of a world in need, or

workers to be guided, or souls to be saved, which had been placed upon her by the Lord. When she was in Australia, not only were the needs of the work there continually before her eyes, but the problems at Battle Creek, in Africa, Europe, at Washington, and in the many unentered fields. When she was at Elmshaven during the later years of her life, she was concerned with problems in Australia, Loma Linda, Glendale, and the South.

As the work grew, the problems grew and increased. What a tremendous, overwhelming burden it must have been to face hourly the needs of the worldwide field, and at the same time to be made aware of factors behind the scenes that were holding up the work! How earnestly she tried to share this insight with the leaders that more rapid advancement could be made.

This burden, expressed in every letter, on every page, is one of the greatest evidences of inspiration. It was an all-absorbing, impelling passion to convey to others the beauty, the magnitude, the privilege of the task that should be unquestioningly accepted by every follower of Christ. And Ellen G. White was eminently qualified to speak of that which absorbed her whole thought. Having seen with her eyes, having heard with her ears, having been an eyewitness of His majesty, and having tasted of the heavenly gift and been partaker of the Holy Ghost, how could she be disobedient to the heavenly vision, especially when she knew that the favors she had received were not for her own selfish enjoyment, but were to be shared with as many as would receive them?

Part of the burden was the fact that the messages were not always received. We are sometimes inclined to think that it is only at the present time that there might be doubt in the minds of some, but actually this is no new thing. There were always those who opposed, criticized, and disbelieved. It was one thing for the believers to be given glimpses of the realms of the blest,

* Margaret Rossiter White is the widow of Henry White, one of the twin grandsons of Ellen G. White. She is a granddaughter of the great temperance leader, Mrs. S. M. I. Henry, and author of her biography, *Whirlwind of the Lord*.
—EDITOR.

and another to receive stern words of reproof and counsel against carrying out what seemed to be the most solid plans. It was not easy for one of a naturally gentle disposition to stand up against strong men of wisdom, experience, and influence—leaders in the work—and encounter disbelief and opposition. Frequently her courage failed her to present messages of reproof. At one time she was encouraged by the following dream:

A person brought to me a web of white cloth, and bade me cut it into garments for persons of all sizes and all descriptions of character and circumstances in life. . . . I felt discouraged at the amount of work before me and stated that I had been engaged in cutting garments for others for more than twenty years, and my labors had not been appreciated, neither did I see that my work had accomplished much good. . . .

The person replied: "Cut out the garments. That is your duty. The loss is not yours, but mine. God sees not as man sees. He lays out the work that He would have done, and you do not know which will prosper, this or that."³

It was only the unalterable conviction that her life was hid with Christ in God and that strength would be given her to fulfill God's purposes for her life that put iron into her soul and sustained her in days when the burden seemed greater than she could bear.

I have faithfully written out the warnings that God has given me. They have been printed in books, yet I cannot forbear. I must write these things over and over. I ask not to be relieved. As long as the Lord spares my life, I must continue to bear these earnest messages.⁴

When in my youth I accepted the work given me by God, I received it with a promise that I should have special aid from the mighty Helper. There was given me also the solemn charge to deliver faithfully the Lord's message making no difference for friends or foes. . . . I do not expect that all will accept the reproof and reform their lives; but I must discharge my duty all the same.⁵

Unfiltered Truth

There are only a few persons of whom it can be said so truly that their "life is hid with Christ in God." In her complete submission to the will of God, Ellen White stepped out of the picture and allowed Christ to be supremely exalted. This quality of selflessness has given a distinguishing pattern to her style of writing. There is no effort to write brilliantly, to call attention to herself by originality of phrasing. There are no witticisms, wisecracks, or sophistries. The thought is poured forth from a full

heart, from a clean mind—directly, simply, naturally, without relying on superficial tricks of writing. The result is a consistently beautiful flow of language. She speaks with confidence and authority; there is no apology, no explanation, no hesitation. If just once there appeared a bit of sarcasm, or a tinge of levity, it would be so apparent as to mar the beauty and uniformity of the message. But there is a beauty and uniformity which is a most effective means of lending confidence to the reader. In no other writings outside the Scriptures may be found truth "tasting so little of the dish," to use her own expression.

What great wisdom is apparent in God's choice of a messenger! In choosing Ellen G. White to be the channel for His message, the Lord made it possible for the full focus of light to shine upon the face of Christ, His love and mercy. Almost invariably this pattern is seen in every personal letter that was written, in every talk that was given, and every chapter of every book. Mrs. White would frequently begin a letter in her customary way, refer briefly to the problem the individual had brought to her, add a few words of counsel or commendation, and then, as naturally as the flower turns to the sunlight, fill the greater portion of the letter with comment on the love of Christ, His life of humility, suffering, and self-denial, the transforming power of His personal presence. Instead of trying to reason with the individual who had written to her for advice, or to analyze his problem, she would lift up Christ in all His beauty and say, "Look at Christ. If you love Him and submit your all to Him, He will solve your problems and guide you in this decision. You will not need to come to me for advice, but may seek wisdom directly from God."

Individual grievance, contention among brethren, and seemingly insurmountable obstacles would melt away if the brethren could partake of such a spirit of unreserved love and obedience!

At other times the particular message or counsel that Mrs. White was given took the form of direct quotations from the Scriptures—page upon page of truth, direct from the Bible. In the study of these selections there is to be gained a special inspiration. New meanings and new applications to situations emerge as the familiar words appear in each specific setting. It seems that the entire Word of God was instantly on

tap for her use. Surely her mind was directed to these appropriate references.

The glories of the eternal world were realities to Ellen G. White; the companionship of Christ was an abiding presence; the holy angels were by her side at all times.

A Great Work to Be Done

I have all faith in God. . . . He works at my right hand and at my left. While I am writing out important matters, He is beside me, helping me. He lays out my work before me, and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind. I feel that every time I ask, even while I am still speaking, He responds, "Here am I."⁶

The awful sense of my responsibility takes such possession of me that I am weighted as a cart beneath sheaves. I do not desire to feel less keenly my obligation to the Higher Power. That Presence is ever with me, asserting supreme authority and taking account of the service that I render or withhold.⁷

Her whole life was devoted to sharing this security, this comfort with others. She knew that others could have this experience if they were willing to put themselves in the right relationship to God.

No wonder it was hard for her to understand the indifference of people professing to receive Christ, and their absorption in such trifling things as dress, furniture for their homes, amusements to pass the time away, and for the vanities of life. "There is a great work to be done," she reminded them over and over.

When I see my brethren walking and working as men in a dream, I feel as if I must do something to arouse them. May the Lord help me to do all my duty; for there must be no delay. We are nearing the last great conflict.⁸

I am afraid for our people—afraid that the love of the world is robbing them of godliness and piety.⁹

(Continued on page 46)

Principles of Stewardship

L. E. FROOM

Former Editor of THE MINISTRY MAGAZINE



TEXT: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all

these things shall be added unto you" (Matt. 6:31-33).

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22:37, 38).

WHEN Christopher Columbus sailed from the Spanish Port of Palos, he expected his westward course to bring him to the magic coast of India. But God had planned infinitely greater things than Columbus had anticipated. When the keel of the *Pinta* touched the sands of Salvador, he had discovered something vastly more wonderful than the fabled treasures of the East. He had opened the door to the marvelous

American Continent, hidden through ages and generations that it might be the birthplace of spiritual liberty and of this last-day Advent Movement.

Marvelous are the ways of God, and inscrutable His providences until He opens them to the ken of man. So it has always been. And thus it proves to be with the unexpected wealth of principles and precepts enfolded in *man's stewardship of God's possessions*. Launching into a new study of tithing has opened up, for me at least, a whole new hemisphere of wondrous spiritual blessings through the all-comprehensive truth of stewardship.

This mighty principle neither begins nor ends with money. Tithing is stewardship as far as it goes. But stewardship in its larger aspects is the all-inclusive principle of the whole of life. It is not a theory nor a philosophy, but a working program. It is in verity the Christian law of living. It forms the Christian appraisal of privilege, opportunity, power, and talent. It is necessary to an adequate understanding of life, and

essential to a true, vital religious experience. It is not simply a matter of mental assent, but is an act of the will and a definite, decisive transaction touching the whole perimeter of life.

The Christian principle of stewardship cannot be rightly understood or practiced without recognition of the divine Person to whom we are accountable. But when God is acknowledged as owner of all a man's possessions, He Himself will come into a man's life as counselor and lord. Let a person once see this and realize its practical implications, and God becomes a presence, personal and real, and the man's entire conception of and relation to life is revolutionized. Life is glorified by the vastness of the wondrous relationship. Man becomes conscious of the high compulsion of loyalty as the motivating force of life. Such a one feels the thrill of actual fellowship with God.

Such a view of life involves proportioning life's resources to meet life's obligations. Every aspect of a man's life is thus to be trained and developed and fitted for service. Our strength, talent, time, and all is laid upon the altar to be administered as a trust from God. *Thus the heart of stewardship is partnership with the Divine.* It recognizes the fatherhood of the Creator, and finds expression in loving concern for each of His creatures. When life is so regarded, mere rules of conduct are superseded by the sway of mighty principles, and life can never be the same thereafter.

Stewardship a Trust With Established Terms

We are stewards of our personality—that intangible yet intensely real force that operates on other people. We are stewards of life, the whole of it—inside, outside, everything. All is lifted to a new and vastly higher level. Such stewardship involves a man's attitude toward all the things he controls. It is related to material things because material things have a definite bearing upon the higher life. Thus we come to sense the spiritual origin, purpose, and meaning of our possessions. Stewardship brings business under the reign of the golden rule instead of into the clutches of the rule of gold.

All business for the steward therefore becomes God's business. Whether a man be in the ministry, the mission field, in professional or business life, or engaged in manual labor, every calling, if it be God's call, is a sacred and holy calling. Business for him is then business for God and with God. Christ thus becomes the master craftsman of every trade, the yoke-fellow in life's responsibilities.

Stewardship shows the true relationship be-

tween a man and his money—that relation being a trust, with the terms already established. Thus the handling of money becomes a great sacrament. As we are stewards of all that passes through our hands, we are under eternal obligation to use all as God wants. While *the tithe is the common test of stewardship, the other test is the use a man makes of the principal.* This consciousness of divine ownership of all sanctifies the nine tenths that remain. It puts the check on selfish spending, and injects a wholesome, sacred ideal into this modern riot of extravagance.

Thus the tithe emerges as the basis of acknowledging the all-comprehensive ownership and sovereignty of God. The principle of tithe inheres in this mutual relationship. The law of the tithe states the provision, but does not give the reason. But it was instituted as a perpetual safeguard lest we fall into thinking that we own the values in our possession.

Tithing More Than Maintaining Church Budgets

Some of us have seemingly had the conception that tithing is little more than an efficient business system for supporting the church. This sweeping principle of stewardship is too often narrowed to a mere financial plan, whereas it is a fundamental provision, underlying the whole meaning of life itself. God has in mind something infinitely larger than church budgets. One may pay tithe and yet be far from the spirit of stewardship. Mere meticulous tithing will never save the soul. It has no personal value unless it is but the outward expression of an inward grace.

True tithing is simply the symbol of utter consecration. It involves a new vision of relationships and values. It ushers in a new sense of accountability toward God and a new recognition of responsibility toward man. It is simply the first and second "great commandments" in daily operation. *The principle of stewardship in its broader sense is essential to all cooperation between God and man. That God chose to place His powers and resources under the law*

Requests have come from various sources for a reprint of L. E. Froom's 48-page booklet on stewardship, published by the Pacific Press in 1929. The value of this material, written by the former secretary of the Ministerial Association, lies in its broad treatment of stewardship as including not just money but the whole of life. Thus conceived, stewardship becomes an act of devotion to God. Our younger workers, especially, will appreciate the spiritual emphasis here placed upon the grace of sharing and giving for God and man.—EDITORS.

of stewardship in creation is one of the most impressive facts in the universe.

It is a tragedy ever to limit the principle of stewardship to a financial system. Nevertheless, the usual reference revolves about receipts, and the amount rolling into the treasury. Such a perversion is an act of violence against a far-reaching provision. It cheapens a great message. For when this great stewardship truth, which has its origin in the mind and will of God, is proclaimed in the setting simply of a tax or revenue, it loses its true force. The primary purpose of tithing in the plan of God is not to raise money, but to build and enrich character.

To become a steward means to accept responsibility, and to accept responsibility strengthens character. Money is merely the by-product, but it will be the inevitable by-product. The hour has come when this whole question of tithing should be lifted out of any narrow, mercenary, metallic setting onto the sure foundation principles of stewardship.

Tithing a Test of Sincerity

I have less and less of a desire to stress the money side as *primary*, but to place as uppermost God's paramount purpose of character building, for it possesses character-building power. Then the money part will be sure and steadfast. The foundation of all character is this sense of dependence upon, and responsibility to, God as creator and owner of all. God is thus preparing men for eternity through partnership with Himself in time, and the tithe is the test of a steward's sincerity. So we may say that *the tithe is not so much a law as the tangible expression of a foundational principle, which, in turn, rests upon our inescapable relationship of creature to Creator.* It is incapable of being abrogated as long as this relationship obtains. The principle is simply that of putting God and His kingdom first, as enunciated in the introductory text.

Such a constant, conscious concept of mind or attitude of spirit, dominating the life, consecrates all acts and attitudes of life from which other things, such as money, naturally and inevitably flow. It becomes the regulative principle of our existence. Such a consecration is the cornerstone of all character transformation. And our individual well-being is the inevitable product of such relationship. *Thus the divine program of stewardship is a lifelong process of training men through the medium of material things, of which money is most potent.* In its financial aspect, stewardship becomes the Christian interpretation of money—its acquisition, handling, and disbursing.

In its tithing phase it is the acknowledgment of God's ownership, the token of our consecration, the pledge of our allegiance, and the witness of our faith. It is not simply an intelligent act, but an attitude that controls action.

Stewardship is seeking *first* the kingdom! With many, self, home, business, pleasure, come first. "After all these things do the Gentiles seek." It is pre-eminently the passion and policy of the world. After time and attention have been given to these things, if anything is left it is given to God. God's plan is to *reverse the order*, to change the center of gravity. So it has to do with daily living. It shifts the center of life. That is its object and outcome. When this is done, God guarantees to add "all these things"—our material needs. Therefore tithing is not an isolated act by itself. It connects vitally with every other Christian duty and truth.

Three Underlying, Basic Principles

With this thought in view, let us now attempt to get back of the question of simply paying our tithes, and consider the underlying principles of stewardship, which are three in number; let us get below the surface and see the three-fold, basic groundwork upon which God places this whole obligation of money, and upon that triple foundation build the structure.

The first principle is: **GOD IS THE ABSOLUTE OWNER OF ALL THINGS.** He is absolute, because He has the power to create without restraint, and to possess without dependence. He is owner because He is creator. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:16, 17).

If we trace back the title deeds of all estates to the original ownership, we find "in the beginning God." He has never renounced His proprietary rights to the things He has created. Across every title deed executed is written in indelible letters, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). The Most High has never conveyed away His right and title as absolute owner. He has allowed many generations to use His possessions, but has never surrendered His ownership. They are all to be held at the call of the owner. *That is the starting point of stewardship.* Everything relating to the handling or use of money is to be looked at from that point of view. In civil engineering all measurements are from a base line, which is the ocean level. God's ownership is the true

base line for a proper survey of the whole territory of stewardship.

Second, since God is owner and absolute proprietor, WE ARE HIS STEWARDS. Now a steward is a person entrusted with the management of affairs or possessions not his own. He is the guardian of another's goods, not the owner. He is never to forget this, but administers according to the desire of the owner. A steward is one who keeps watch and ward. His possessions are *delegated* possessions. They are comparable to the "pounds" delivered to the stewards in the parable of Luke 19:12, 13, to whom the owner said, "Occupy till I come." None considered the pounds their own. Even the unfaithful one spoke of "thy pound." It was not a gift, but a trust. Likewise we are trustees with specified privileges and responsibilities. "To have is to owe, not to own"; hence the appropriateness of the admonition, "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

Daniel Webster, when asked what was the greatest thought that had ever entered his mind, said significantly, "My accountability to God Almighty." To appropriate and use wrongly what God has committed in trust to us is no less a sin and crime than for a cashier to appropriate trust funds for his own use. And, as in the parable of the pounds, the day of reckoning will come. We can no more escape the claims of stewardship than we can "death and taxes." Stewards and stewardship go together just like citizens and citizenship. Both spell responsibility. So our stewardship is the second great corollary principle.

Then, third, GOD'S OWNERSHIP AND MAN'S STEWARDSHIP CALL FOR A DEFINITE ACKNOWLEDGMENT—that one has acquired and is administering the property of another. For this God has specified the tithe. It is perilous hypocrisy to talk of God's sovereign ownership and man's stewardship, but refuse to make material acknowledgment. Mark you, *acknowledgment* is not the same as *recognition* of the claim. Recognition is a matter of mental acquiescence; acknowledgment is discharging the obligation—an act of honor. Nor is this a play upon words. We must acknowledge the sovereignty that we recognize. If we omit this acknowledgment, we commit the sin of presumption.

Tithing an Act of Worship

The true rendering of the tithe is an act of worship. The acknowledgment I bring should signify God's ownership, and ever be rendered in that worshipful spirit. Cast into God's treasury in the right spirit, the tithe receives the

stamp of the mint of heaven. It is not then simply a pious performance of duty. It is the identification of purpose of man with God. It signifies a spiritual partnership and personal fellowship between God and man, and constitutes a visible demonstration thereof. So rendered, it is an act of loving faith and obedience far beyond any shibboleth of words.

True worship, either as manifested through prayer or through service, cannot be properly rendered without this obedience. When a man turns over his tithe in this spirit, he personally acknowledges the King eternal, immortal, invisible. Or, to state it differently, the act is not so much a payment of an obligation as the acknowledgment of his obligation, and is much broader.

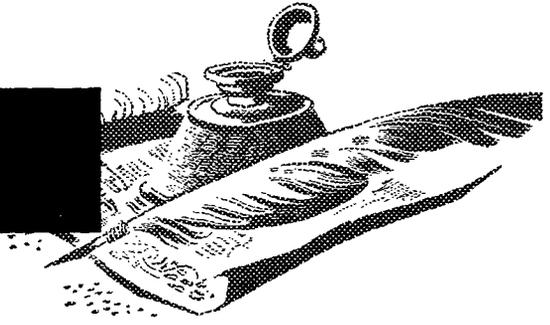
It is my solemn conviction that one of the greatest needs of the hour, next to the outpouring of the Holy Spirit, is for the remnant church to have a new vision of God's ownership and man's stewardship, and a new experience in practical acknowledgment of that blessed relationship. The Holy Spirit can work fully only through personalities who have consciously accepted this principle of stewardship into their whole lives. We have nothing we did not receive, and we ourselves are not our own; we "are bought with a price" (1 Cor. 6:20). The blood of Christ is not only an expiation, it is our purchase price. And every throb of the pulse, every faculty of the nature, and every possession we hold, is but a grant from God. We must stand on the platform with Paul and declare our allegiance to Him "whose I am, and whom I serve" (Acts 27:23).

Such vision and experience is absolutely necessary as a protection to the soul against pagan enslavement to the love of money. Money is the most perilous thing, next to the baser, sensual nature, with which we have to cope. It is one of the most dangerous forces existent, for *the lure of mammon is stronger than the will of man*. When in conflict with the will, the latter goes under but for the grace of God. Man is safe from the subtlety of gold only when this sacred relationship of God, man, and money, as implied in stewardship, has full possession of the life.

Some have the mistaken idea that the devil made the world's money to lure us to disaster. But the devil never made anything of value. God made all things, including all sources of money and wealth, and pronounced them "very good." It is the rebellion, the perversion, the defiance, of sin that has brought the disaster. Money is a measure of values, representing life,

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EDITORIAL



Giving the Trumpet a Certain Sound

I HAVE just returned from a busy itinerary throughout the Southern Asia Division. Seven union conferences comprise this division, and in all these we conducted union ministerial institutes, with an extra one thrown in for our workers in the territory of Assam. It is always a privilege to meet with our ministers, and one cannot help returning with deep appreciation for what is being accomplished in this great area of the world field. The Lord is surely blessing His work in these lands.

We had prepared a full working syllabus for these institutes, and each day was filled with teaching and counsels. A devotional meeting usually held at seven-thirty in the morning began the day, and the program continued till about five o'clock in the afternoon. The evenings were reserved for evangelistic meetings geared to the public and sometimes held in public halls, thus providing opportunity to demonstrate the principles we were setting forth during the day. The Lord definitely blessed in these evangelistic appeals, and many were led to accept Jesus Christ as their Saviour. Watching non-Christian people grasp the great fundamentals of the Christian faith and later surrender their hearts to God is wonderfully rewarding, and we could report some very thrilling experiences. Our growth in membership in this great division is encouraging. A spirit of revival was much in evidence during these institutes, and this we trust will continue.

All over the world the way of the Lord is being prepared for that great ingathering of souls that will climax God's work in the earth. It is wonderful to be connected with a movement that is destined for a great

future. The clear revelation of God in His Word assures us that the message we have the privilege of proclaiming to every nation, kindred, tongue, and people will finish in a blaze of glory. Under the latter rain thousands and hundreds of thousands will be led to take their stand for Christ and His truth. We do not need to be ashamed of the message we bear to the world. Although many may disagree with us and fail to comprehend the significance of our work, yet we must not fail to give the trumpet a certain sound. Everywhere men and women are eager to investigate the beliefs that make us a people. This is our day of opportunity, and God is counting on us. We dare not fail Him.

While we were absent from the office the new book *The Truth About Seventh-day Adventism*, by Walter R. Martin, came from the press. A review of the book appears on page 37. Letters have come from our ministers in reference to this book. A few have expressed deep concern, declaring that the author's treatment of some of the main features of our Adventist faith needs definite refutation. Others have expressed real appreciation for his kindly approach. Reading some of these letters, we are led to wonder just what our workers expected in this book. When Walter Martin began to write on Adventism he was very prejudiced, feeling that we were really an unchristian cult. He planned to deal with us as he had dealt with some other groups.

But his study of our teachings led him to change his outlook completely. True, he disagrees with us sharply in certain beliefs, yet in those areas of Christology that actually constitute the heart of the gospel, he

discovered as others have that Adventism rings true as steel. Then too we must remember that this book was not written for Adventists, but for Christians of other faiths, most of whom do not know that our faith rests absolutely in the atoning sacrifice of Christ through whom alone we have salvation. And because of that he sets forth his conviction that we are justly entitled to be recognized as a truly Christian denomination. In presenting these things, however, he is eager to make it clear that he speaks entirely as a non-Adventist.

The kindly spirit revealed throughout this volume is something we are not accustomed to. From our earliest beginnings we have been misunderstood, challenged, and frequently misrepresented. But this book of Martin's comes as something entirely different. The main areas of his disagreement

revolve around the nature of man, the law and the Sabbath, the sanctuary and the judgment, and his evaluation of the writings of Ellen G. White. We have assured him that he can expect us to take issue with him on these matters, and we certainly will. Beginning with next month THE MINISTRY will carry a series of articles covering these points and showing what we believe are the weaknesses in his arguments.

There is nothing in this volume that we need to fear. Every point of disagreement has been met before. Nor is there anything new in this book—nothing, we say, except the author's kindly and sympathetic approach. And should not this call forth our respect and appreciation? The observation of one of our denominational leaders might

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The Value of Vacations

HAROLD L. CALKINS

Pastor, Southern California Conference

"Come ye yourselves apart, . . . and rest a while."



ONE Friday night the youth of our church reminded me of the verse in Mark 6:31, as they discussed how they might use their summer vacation from school. Of course, there was the usual emphasis on the "need" for more socials, recreation, games,

and youth activities, but they also talked of the importance of a plan to use the three months profitably lest they slip away without any real goal being achieved during this time.

Just as the youth gain more from their three-month vacation by planning for it, so the minister profits more from his two- or three-week vacation by planning where to go and how to use the time. After the disciples completed their evangelistic mission and returned, enthusiastic but weary, to Jesus, we are told, "It was their duty to rest."—*Gospel Workers*, p. 243. In commenting on this point we read, "If we would give heed to His word, we should be stronger and more useful."—*The Desire of Ages*, p. 363. Strength follows weariness only if adequate periods of rest intervene. This principle applies to the worker for God just as it does to any

other type of worker. In the Spirit of Prophecy this rest is termed a necessity:

In a life wholly devoted to the good of others, the Saviour found it necessary to turn aside from ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father. . . . He did not urge upon them [His disciples] the necessity of ceaseless toil. . . . To His toil-worn workers today as really as to His first disciples He speaks these words of compassion, "Come ye yourselves apart, . . . and rest awhile."—*The Ministry of Healing*, p. 58.

Christ could have worked a miracle to restore their depleted reserves of physical and spiritual energy and revive their nervous and mental powers. Instead, "He directed His worn servants to go apart into the country and rest."—*Gospel Workers*, p. 243.

The Lord of the harvest rarely demands the sacrifice of the workman for the sake of reaping the grain. "He would show His disciples that God does not require sacrifice, but mercy."—*The Desire of Ages*, p. 360. The work of God has often been crippled by the premature sacrifice of valuable workers. On this point Ellen G. White writes:

There is need that God's chosen workmen should listen to the command to go apart and rest awhile. Many valuable lives have been sacrificed because of a disregard of this command. There are those who might be with us to-day, to help forward the cause both at home and in foreign lands, had they but realized before it was too late that they were in need of rest. These workers saw that the field is large and the need for workers great, and they felt that at any cost they must press on. When nature uttered a protest, they paid no heed, but did double the work they should have done; and God laid them in the grave to rest until the last trump shall sound to call the righteous forth to immortality.—*Gospel Workers*, p. 245.

All nature observes cycles of rest following activity. The day of work is followed by the night for sleep. The six days' labor is followed by the Sabbath of rest. Winter follows summer. Even that most constant of all working organs, the heart, observes a regular, brief period of rest following every contraction.

Periods of rest, of quiet and communion, are especially vital to those doing creative work. Mental and spiritual leadership demand a time to "be still, and know . . . God." "Like Moses in the wilderness of Sinai, like David among the hills of Judea, or Elijah by the brook Cherith, the disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature, and with their own hearts."—*The Desire of Ages*, p. 360.

The Secret of Creative Thinking

Herein is the secret of creative thinking: relaxation, solitude, communion with God, with nature, and with one's own heart. These were bound together in the experience of Jesus when He often withdrew from the multitudes to be alone in the mountains. In these hours alone with God He received guidance for the days ahead. He received from His Father spiritual power and direction. The same thing can happen to spiritual leaders today who plan a time of quiet for rest and communion.

There are in the human brain some two billion tiny storage batteries that all need revitalizing by contact with the Source of all power. This is difficult in the press of the throng and the rush of modern city life. Hence the command, "Come apart and rest." "In quietness and in confidence shall be your strength." To "be still, and know" is the "effectual preparation for all labor for God. . . . He who is thus refreshed will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength."—*The Ministry of Healing*, p. 58. Vacations of this type are not wasted time. Rather

they are valuable preparations for the entire year's work. The pen of inspiration points up this need for change in order to accomplish the most with the mind:

Those who are engaged in constant mental labor, whether in study or preaching, need rest and change. The earnest student is constantly taxing the brain, too often while neglecting physical exercise, and as the result the bodily powers are enfeebled, and mental effort is restricted. Thus the student fails of accomplishing the very work that he might have done had he labored wisely.—*Counsels on Health*, pp. 563, 564.

A Time for Spiritual Preparation

Spurgeon has this to say about the value of time spent away from the rush of life in spiritual preparation, in the following two examples:

Isaac Ambrose, once pastor at Preston, who wrote that famous book, *Looking Unto Jesus*, always set apart one month in the year for seclusion in a hut in a wood at Garstang. No wonder that he was so mighty a divine, when he could regularly spend so long a time in the mount with God. I notice that the Romanists are accustomed to secure what they call "Retreats," where a number of priests will retire for a time into perfect quietude, to spend the whole of the time in fasting and prayer, so as to inflame their souls with ardor. We may learn from our adversaries.

That was a grand action of old Jerome, when he laid all his pressing engagements aside to achieve a purpose to which he felt a call from heaven. He had a large congregation, as large a one as any of us need want; but he said to his people, "Now it is of necessity that the New Testament should be translated; you must find another preacher: the translation must be made; I am bound for the wilderness, and shall not return till my task is finished." Away he went with his manuscripts, and prayed and labored and produced a work—the Latin Vulgate—which will last as long as the world stands; on the whole a most wonderful translation of Holy Scripture.—*Spurgeon's Lectures to His Students* (ed. by Fuller), pp. 46, 47.

The summer vacation has been made a time of vital planning and inspiration by a number of successful ministers. Phillips Brooks had a little cottage at Andover, Massachusetts, where he stole away from Boston in the summer and read book after book and meditated on the needs of his people as he rested.

William Lyon Phelps, who wrote twenty-five books and delivered one thousand lectures on literature, besides preaching for nearly twenty years, was asked how he could do so much work. He replied: "Most of my writing has been done in the long vacation in my summer home in Michigan, where we enjoy isolation

and the absence of a telephone. We rise at six every morning (remember, this is a vacation he is talking about), which gives me five good hours at my desk before letter-writing."—WILBUR M. SMITH, quoted in *Chats From a Minister's Library*, pp. 201, 202.

The famous divine of Edinburgh, Alexander Whyte, was a firm believer in the value of the vacation, so long as it was not simply a time of recreation. At least two summer months, and in later years three, he spent away from Edinburgh, and shorter times at Christmas and Easter. "But these weeks or months were not in the ordinary sense vacations, for they were closely packed with reading, meditation, and sometimes writing."—G. F. BARBOUR, *Life of Alexander Whyte, D.D.*, p. 286. During this time the outlining of his winter classes and sermons was his chief concern. His classic work, *Bible Characters*, was developed during these summer holidays and delivered to his classes in the evenings each winter for several years, as were the three volumes of biography, *The Great Evangelical Succession*.

Wherever Whyte took his vacation he took with him specially constructed boxes, packed with books, to serve as temporary shelves when he reached his destination. Each day he was up at daylight and at his studies, storing up material for the coming year's preaching. Most ministers would welcome the length of his vacation. But what about the depth and productiveness of his self-discipline in the use of time? Whyte's two or three months off proved to be a profitable arrangement for the church as well as for himself. They fed all winter from his harvest of the summer months, and he grew both in wisdom and in usefulness. He spared himself the agonizing question, "What shall I preach next Sabbath?" which so often frustrates the preacher who has not planned his subjects ahead. Much of Whyte's reading for the winter series was done during the summer, although he outlined only the main headings for each sermon.

S. Parkes Cadman was a prodigious reader who customarily spent most of his vacation time reading and planning for the fall and winter sermons. After long insistence by Mrs. Cadman he agreed one summer to leave his books at home and try some fishing. He rented a boat but could not enjoy himself teaching the worms to swim, so sent for some of his books and manuscripts. When he came home day after day without a single fish Mrs. Cadman became suspicious, and upon investigation found him lying in the boat with the books and manuscripts spread around him. The next year he

took the *Encyclopaedia Britannica* along for recreational reading.

Nature's Ideal Therapy

The ideal spot for a vacation such as Jesus recommended for the disciples, and which He often chose for Himself, is described in *The Desire of Ages*:

Near Bethsaida, at the northern end of the lake, was a lonely region, now beautiful with the fresh green of spring, that offered a welcome retreat to Jesus and His disciples. For this place they set out, going in their boat across the water. Here they would be away from the thoroughfares of travel, and the bustle and agitation of the city. The scenes of nature were in themselves a rest, a change grateful to the senses. Here they could listen to the words of Christ.—Page 361.

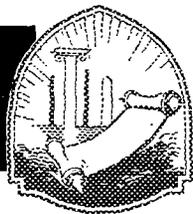
There is therapy in nature for modern city-dwelling disciples, away from the confusion of automobiles, telephones, television, and all that makes up our culture. The restful colors of the woods, the relaxing song of the birds, the wind in the pines, or the water in the brook, open the heart to the still small voice, and the lost art of meditation and communion is revived. In such settings our great Example took His vacations and prepared His soul for His incomparable task. We read:

He found recreation amidst the scenes of nature, gathering knowledge as He sought to understand nature's mysteries. He studied the word of God, and His hours of greatest happiness were found when He could turn aside from the scene of His labors to go into the fields, to meditate in the quiet valleys, to hold communion with God on the mountainside, or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer.—*Counsels on Health*, p. 162.

What a contrast is the common vacation of today—in the car, rushing from Maine to Florida, from California to New York and back, visiting relatives, seeing the works of man, and returning mentally and physically exhausted, having profited only by the change. Wordsworth says in "The Tables Turned":

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

To come apart and rest awhile, to meditate, read and pray, to commune with God, with nature, and with our own hearts is re-creation indeed of the mental, spiritual, and physical powers. It is profitable for both minister and people. In a pleasant, restful atmosphere Christ will inspire with vision and a plan for the year ahead.



How Do We Know?

F. E. J. HARDER

Associate Professor of Education, Potomac University, Michigan Campus

*Take my instruction instead of silver,
And knowledge rather than choice gold;
For wisdom is better than jewels,
And all you may desire cannot compare with her
(Prov. 8:10, 11, R.S.V.).*



THUS did the sage Solomon declare the passion of which the pursuit of knowledge is worthy. No mountain has been too rugged to mine for silver. No privation has been too severe to endure for gold. No risk has been too great to take for jewels. No sacrifice has been too dear to make for the satisfaction of human desires. Yet this devotee of wisdom who had silver in abundance, gold in excess, jewels beyond belief, and power whereby to indulge his every desire, affirmed that the sum total of these was not comparable to the worth of knowledge!

We know now that the knowledge of Solomon's day was very limited. There may have been "no new thing under the sun" then, but there has been abundance of them since! Writing was so cumbersome back there that recorded history was very meager. Students today must study an additional three thousand years of history, much of which is very fully recorded. Scientific knowledge then consisted of simple observations of natural occurrences, such as movements of the stars, growth of plants, the activities of animals useful to man. Scientific theory was nothing more than a mythology, which might explain the daily course of the sun as being the drive of the solar deity across the heavens in his flaming chariot, or define clouds as celestial cows from which milk descends as nourishing rain.

The days of Solomon were four centuries be-

fore Thales of Miletus made the first systematic advance beyond the mythological view of nature; six centuries before Aristotle compiled his account of animal structures; seven centuries before Archimedes took the first step in an exact science of mechanics by his discovery of the law of levers; and more than twenty-three centuries before Galileo began to develop a truly scientific method of controlled experiment. In the field of mathematics, the Chaldeans and the Egyptians had developed a geometry of areas and volumes, but the world was to wait another six hundred years for the demonstrative geometry of Euclid, and about two thousand years for the first approach to a scientific treatment of equations by the Arabs, who laid the foundations for algebra. Even Bible knowledge was yet in its infancy, with only a little more than half a dozen of our Old Testament books partially written.

Power Increases With Knowledge

As man's knowledge increased, so did his power. Horace Mann observed that "every addition to true knowledge is an addition to human power" (*Lectures and Reports on Education, No. 1*). Sir Francis Bacon declared, "Knowledge is power" (*Meditations Sacrae, 1597*). Ralph Waldo Emerson agreed, saying, "There is no knowledge that is not power" (*Society and Solitude: Old Age*). Joseph Addison concurred with Solomon in stating, "I would rather excel others in knowledge than in power" (*The Guardian, No. 3*). And John Langford added, "The only jewel which will not decay is knowledge" (*The Praise of Books, Preliminary Essay*). Surely, if Solomon were living in our time, when knowledge has been so vastly increased, he would avow with even

greater certitude: "Take my instruction instead of silver, and knowledge rather than choice gold; for wisdom is better than jewels, and all that you may desire cannot compare with her."

In our day the quest for knowledge has become a highly institutionalized activity. Large organizations are set up to solicit funds for the financing of research in the fight against disease. Huge fortunes are placed into irrevocable trusts to further man's search for knowledge in specific fields. Great libraries and museums are maintained for the convenience of those who wish to learn. Big conventions of scholars are frequently called for the purpose of sharing results, techniques, and progress in the highly organized campaign to wrest knowledge from the unknown. The U.S. Government—along with many other governments—spends fantastic sums of money and devotes unnumbered man-hours in the never-ending and ever-increasing race for more knowledge as the means to more power.

Yet, greater than any of these agencies—and basic to all of them in mankind's endeavor to roll back the curtains of ignorance that darken the light of truth—is one of the oldest institutions of civilization, namely, the school. It is the repository for the knowledge man has accumulated and preserved. It is a medium by which this knowledge is communicated to succeeding generations. It is an instrument for the discovery of new knowledge.

We are concerned, not only with schools in general, but also with a system of schools unique in origin and philosophy. Upon us and upon our present and future colleagues rests the responsibility of making this system equally as unique in operation. Let us then examine briefly the foundations of the knowledge with which schools are so basically concerned.

Three Methods of Acquiring Knowledge

The sources from which man has gained knowledge are three: (1) by personal experience, (2) by the testimony of others, (3) by reason based on the principle of uniformity.

First, knowledge is gained by personal experience. Every new experience we encounter is a learning situation. During infancy and early childhood, when a large share of all experiences are new ones, this is the most important of the three sources. It is also the most impressive.

I recall very distinctly a scientific discovery I made at the age of six. It was one of the frequent below-zero days of a North Dakota winter. Since it was too cold to play outside, mother had to put up with me in the house.

Among other things that she found to keep me occupied was the task of hanging a picture on the living-room wall. For this a trip to the tool shed was necessary in order to get the hammer. As I brought it in past the kitchen stove, where mother was preparing dinner, some of the moisture arising from the steaming kettles quickly condensed on the very cold hammer, covering it with a glistening layer of frost. This development so fascinated me that it held my attention for some moments before I put the hammer to its intended use. What intrigued me most was neither the principle of relative humidity nor the aesthetic quality of the frost-covered steel, but rather the profound question, "I wonder what it would taste like if I licked it!" Obviously, the way to find out was to lick it.

Now, if any of you have ever licked a very cold hammer you can sympathize with the shock and pain that was mine the instant contact was made. My tongue froze firmly to the steel, and I was unable to get it loose! In answer to my screams, mother came to my rescue. After a few moments over a hot radiator my tongue was again free. Of course, eating and speaking were rather painful activities for several days, but perhaps this was not too high a price to pay for a bit of knowledge that has stayed with me all these years.

Another source of knowledge is the testimony of others concerning their experience. This is a much more economical source than that of experience. It is also the source from which most of our knowledge is obtained. This source was available to me in the episode of the frosty hammer. While passing through the kitchen I had remarked to mother that it would be fun to lick the frost off. She told me that as a girl she had tried licking the frost off a farm cultivator, and that in pulling herself free she had left part of her tongue tissues frozen to the metal. The same knowledge that I learned by painful experience a few moments later had been offered me gratis by testimony, but I had rejected it. Information does not become knowledge until it is believed.

The third source of knowledge is human reason based on the assumption that a certain uniformity pervades the natural processes. Although we use this method more than we may realize, we use it far less than we ought. Admonitions to "think things through," "think before you act," "think about what you are reading," are simply invitations to make use of this third means to knowledge.

On the afternoon of my frozen-tongue lesson, the little girl from next door came over to play. Since I wasn't talking any more than necessary,

my mother told her the whole story, emphasizing the fact that she had warned me beforehand not to do it. Little Bessie retorted in her catty manner, "Ha, ha! That's what you get for not minding your mother."

A day or two later I went to her house to play, and found that she had a sore tongue! She had licked a frosty doorknob! I said, "Ha, ha, yourself! You laughed at me for licking a hammer." Almost in tears Bessie wailed, "But my mother didn't tell me not to lick the doorknob!" Still determined to show her up as being more stupid than I, I continued my reproach: "But you saw what happened to my tongue, and you heard mother tell what had happened to hers." Do you suppose that silenced Bessie? It did not! With her most sarcastic feline tone, she countered, "Well, silly, of course I wouldn't have licked a cultivator, and I wouldn't have licked a hammer, but how was I to know that a doorknob would do the same?"

Unlike myself, Bessie had accepted the testimony of others. However, she had failed to reckon with the principle of uniformity. When tempted by the frosty doorknob, she could have

reasoned like this: "When people lick cold metal their tongues stick to it and they get hurt. This doorknob is cold metal. Therefore, if I lick it, my tongue will stick to it, and it will hurt." Thus, through a syllogism based on the uniform action of cold metal on a wet tongue, she could have arrived intelligently at the same knowledge that she learned through a humiliating experience.

Schools are designed and operated for the purpose of speeding up the process of acquiring knowledge by all three methods. In the laboratory and gymnasium, through assigned projects and social contacts, learning by experience is supervised and the techniques of controlled experiment are taught. In textbooks and in the reference library the accumulated testimony of human experience is organized. The student is guided into a systematic use of these works in his quest for knowledge. In the study of mathematics, science, philosophy, and other disciplines, and by the exercise of thinking things through under mature guidance, the processes of logical reasoning from uniformity are learned. (To be continued)

PASTOR -- Shepherding the Flock



The Minister and Home Education

ARCHA O. DART

Assistant Secretary, Home and Parent Education, General Conference

THAT promise of a 10,000 per cent increase staggers the imagination, doesn't it? But there it is as plain as day: "If more attention were given to teaching parents how to form the habits and character of their children, a *HUNDRED-FOLD* more good would result."—*The Ministry of Healing*, p. 352 (emphasis supplied). Have you ever thought of a "hundredfold" in this way? The strength of the church is determined by the strength of the homes in that church. Weak homes mean a weak church, strong homes a strong church.

To assist the busy pastor in his endeavor to train parents, the Home and Parent Education section of the Department of Education is dedicated. Perhaps a review of the objectives and the work of this section will enable a minister to know where to turn whenever he desires help in this field. First of all, each and every church is encouraged to have an active Home and School Association. Some have been under the impression that the Home and School Association is an S.D.A. version of the P.T.A., an auxiliary of the church school—not of any particu-

lar service to a church without a school. But such is not the case. The present association is to serve every home, whether there are children in that home or not.

There is a reason, however, for this misunderstanding. For nineteen years (1922-1941) we as a denomination had two separate organizations: one called the *Home and School*, which was an auxiliary of the church school and was composed of patrons and teachers, and the other called the *Home Commission*, which was devoted to teaching parents. At the General Conference of 1941 these two organizations were merged into one and placed under the direction of the Department of Education. From then on the Home and School organization has endeavored to foster the interests of both the school and the home. However, this organization went by two names—*Home and School* in churches with schools, and *Christian Home Council* in churches without schools. This division of name tended to make a division in purpose. It was found that many *Home and School* organizations were content to raise funds for the school but failed to conduct study groups for the parents; whereas the *Christian Home Councils* were content to become study groups without fostering Christian education for the children.

To bring about oneness of purpose and to serve both the home and the school one name was chosen in 1956. Since then the present Home and School Association is to serve every home—homes with children and homes without children, united homes, divided homes, broken homes. It is concerned with the infant, the pre-school toddler, the school child, the teen-ager, the young adults, the husband and wife—all *who live in a home*. It is also to serve every school—one-teacher schools, multiteacher schools, elementary and intermediate church schools, and day academies. It is concerned with child ingathering, pupil motivation, teachers' welfare, parents' interests, and financial aid. Because it serves every home, a Fall Council action recommends "*That a Home and School Association be organized in every church.*"

For the Whole Family

This association is charged with the responsibility of keeping the entire church informed on such vital subjects as love, courtship, marriage, family worship, family finance, in-laws, homemaking, food for the family, first aid, health and safety, mental hygiene, worry, fear, anxiety, child guidance, discipline, the teen-ager, and the aging. This information is given in the form of programs, lectures, panel discussions, counseling, study groups, research proj-

ects, reports, activities, visual education, and a lending library.

These Home and School meetings are for the whole family. The parents are encouraged to bring their children and have them sit with them during the first part of the program. Then after the picture, demonstration, or special exercise, the children are taken to their own room, where a very delightful, profitable program is planned just for them. In their "corner" they make scrapbooks, have a courtesy drill, play games, sing, and tell stories. A special informative program is prepared for the children at each Home and School meeting.

Such an important meeting as this, including the whole family, should be at a time when the majority of church members can attend. This, of course, will vary from church to church, but some have found that prayer meeting night once a month is an ideal time. What subject is more important than the home? What could equal 10,000 per cent increase of good accomplished? Some pastors give the entire evening to the Home and School, whereas others combine it with the prayer meeting, giving part of the time to a devotional study and the rest to the Home and School. Some churches find that Saturday night is the best time for them. Others have Home and School at the same time the Pathfinders meet. We defeat our own purpose to strengthen the home when we constantly separate the family with so many different meetings. If father goes to church board one night, mother goes to choir practice the next night, and junior to Pathfinders the following night, we

CHARACTER BUILDING IN CHILDHOOD

Pamphlets in "Christian Home Series C"
See note on page 48

1. Teaching Reverence
2. Sabbath Afternoon and Family Worship
3. When Children Go to Church
4. Making Obedience Fun
5. The Way He Should Go
6. When Children Disobey
7. Wholesome Attitudes
8. Explaining Life
9. Health and Happiness
10. Teaching Honesty
11. Truthfulness Can Be Attractive
12. Work and Play

Single copy price 15 cents
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weaken the family. To be strong, the family should be together.

Special Study Groups

As necessary and valuable as the general meetings are, they can never accomplish all that the study groups can. Expectant mothers might like to study prenatal care, parents of small children might like to review the principles of child guidance, young married couples might like to study homemaking. These special study groups can meet as often as they desire and conduct their research in a manner that will be the most profitable to them.

Here are some of the study groups that have been tried:

- | | |
|-------------------------|-------------------------|
| 1. Child guidance | 9. Sewing circle |
| 2. Homemaking | 10. Interior decorating |
| 3. Prenatal care | 11. Home finance |
| 4. Mother—and baby care | 12. Home gardening |
| 5. The teen-ager | 13. U-Fix-It-Club |
| 6. Life after fifty | 14. Landscaping |
| 7. Home nursing | 15. Home orchestra |
| 8. Cooking class | |

The qualifications of the instructor and the availability of materials must be considered before a study group is organized. For child guidance, from birth to puberty, the "Christian Home Series C" is very practical. Each lesson is an independent unit in itself, and can be studied at any time without having to have some previous lesson. Each topic gives thought first of all to *what* the subject actually is, *why* it is necessary to study, and then suggests *how* the problems can be solved. At the close of each lesson the check list can open up a free discussion that should be very profitable to all. There is enough material in each unit to keep a class interested for two or three hours.

Wholesome Activity Projects

Activity Projects can be the very life of your organization. Without them, even with very entertaining programs, the Home and School would soon weaken and die. The progressive leader will have a good wholesome activity program going the year round—not so many that they weaken one another, but enough to give all who desire a part. Here is the combined list of activity projects that have been reported from various churches:

- | | |
|------------------|----------------------|
| 1. <i>Social</i> | Dinners and picnics |
| Newlyweds | 2. <i>Civic</i> |
| Anniversaries | Handicapped children |
| Family retreats | |

- | | |
|---------------------------|---------------------------------------|
| Orphans | Summer training camps |
| Cooperative mothers' club | Summer work for teen-agers |
| Child day-care center | Care for children at general meetings |
| 3. <i>Evangelistic</i> | 5. <i>School</i> |
| Vacation Bible School | Family census |
| TV and radio programs | Child ingathering |
| Dedication of babies | Financial projects |
| Christian Home Week | School fairs |
| 4. <i>Church</i> | 6. <i>Study Groups</i> |
| JMV's | Mothers' Societies |
| Pathfinders | Young married couples |
| | Homemakers |

One of the activities in which the minister can take a leading part is the family retreat. Having the entire family—fathers, mothers, and children—out by the lakeside over the weekend, offers the minister an opportunity to teach certain Christian principles that would be most difficult to give in any other way. The songs sung, the stories told around the campfire, the sermon preached under the canopy of heaven, the nature trail, and the fellowship with others will long be remembered. In this way many a nonbelieving husband will be drawn nearer to his family and closer to the church.

Dedication Service for Infants

Another activity in which the minister plays the leading role is in the dedication of the babies. True, the infant receives little benefit at the time, but in later life he is drawn closer to the church that thought enough of him to have a special service for him. The parents hear the words spoken and feel that the church is interested in them and in their child. An alert Home and School leader can be of great assistance on these occasions. He can send written invitations to the parents, which makes the occasion more meaningful to them. He can see that cushions are available on which the mothers can kneel, or that corsages are furnished. He can see that the certificates are ordered and signed. There is much the leader can do to add to the dignity and delight of the dedication service.

Home and School Lending Library

The Home and School lending library is of inestimable value to the church. Some organizations make this library available to the entire church every Sabbath before and after services. A table is placed in the foyer or in a special room where members of the church can select

the books they desire and take them home with them until the following Sabbath. As we know, some of the families who need help the most never join a study group or even attend the general Home and School meetings, but when junior develops a problem or sister starts going with the boys, the parents begin to seek help.

Keeping books on the home before the congregation every Sabbath helps to emphasize the importance of home training. The attendant at this library table could also give information. That is why we suggest the sign on the table to read: "INFORMATION AND LENDING"

(Continued on page 44)

BIBLE INSTRUCTOR



Why a Zionist Movement Must Fail

(Bible study material by the late Christian Edwardson)

I. "THE ISRAEL OF GOD."

1. Not nationality, but faith in Christ, makes one an "Israelite" (Gal. 3:28, 29).
2. Jewish nation not the "Israel of God" (Rom. 2:28, 29; Rev. 2:9; 3:9).
3. There is an "Israel of God" (Gal. 6:16; Eph. 1:5; Rom. 9:4).
4. Abraham had eight sons, but only one of them was an "Israelite" (Gen. 16:15; 21:3; 25:1, 2; Rom. 9:6, 7).
5. Same principle revealed in twins of Isaac (Rom. 9:10).
 - a. Esau, by ignoring the birthright, became an Edomite (Gen. 25:30-34).
 - b. Jacob, the "supplanter" (Gen. 27:36), became an "Israelite," an overcomer, through conquering prayer (Gen. 32:9, 24-28; Hosea 12:2-4).

NOTE.—Thus an "Israelite" is one who overcomes his sins through faith in Christ—not guile (John 1:47). (Compare Rev. 14:1-5; 7:1-4; 12:11; 1 John 5:3, 4.)

6. As Abraham is "the father of all them that believed," without regard to nationality, he becomes "a father of many nations" (Rom. 4:11, 16-18; Gal. 3:7). (Unbelieving Jews, therefore, cannot be "Israel.")
7. Christ and His true followers are Abraham's seed (Gal. 3:16, 29).

II. JEWISH NATION CEASED TO BE "GOD'S ISRAEL."

1. Christ's parable of the husbandmen illustrated how God tried to make the Jewish nation His true "Israel." But when they rejected Christ, the kingdom was taken from them (Matt. 21:33-43).

The author of this material was one of our faithful ministers and Bible teachers. On modern Zionism, as well as other prophetic themes, his knowledge and logic often drew studious worker groups for closer study at camp meetings and workers' meetings. There has been a demand for material on this subject.—L. C. K.

2. That this rejection of the Jews as a nation was final, is seen in Jeremiah 19:1-11. This people cannot be gathered again, as a broken vessel "cannot be made whole again."
3. But God did "not cast away his people which he foreknew" would accept Christ. They became "a remnant," as the 7,000 in the days of Elijah (Rom. 11:1-5).
4. God called "Israel" "a green olive tree" (Jer. 11:16). Those Jews who rejected Christ were cut off as dry branches, and Gentile believers were grafted in among those remaining, thus becoming part of the stock of Israel (Rom. 11:17-22).
5. Unbelieving Jews cannot become a part of "Israel" except as they are "grafted into their own olive tree" (Rom. 11:22-24).
6. "Grafting" implies individual work, not a mass movement!

III. ISRAEL GATHERED TO THEIR LAND.

1. God promised Abraham that he should inherit the land, and yet he never received a foot of it (Gen. 13:14, 15; Acts 7:5). (If all the Jews in the world moved to Palestine, they would not fulfill God's promise, for Abraham himself must inherit it with them.)
2. God promised Abraham that he should be "heir of the world," not of Palestine only (Rom. 4:13). (Thus, people of all countries are in the land promised to Abraham, as much as those living in Palestine.)
3. While the patriarchs lived in Palestine, they confessed they were pilgrims seeking a better country (Heb. 11:13-16). (Therefore Palestine could not be the Land of Promise.)
4. Abraham looked for a city with "foundations" (Heb. 11:10; Rev. 21:14).
5. This city God has "prepared" (Heb. 11:16; Rev. 21:2).

6. All must enter this city as "Israelites" (overcomers) (Rev. 21:7, 12). No gate is marked "Gentile Christians." Compare Eph. 2:11, 12.
7. Ezekiel was pointed forward to the resurrection as the time when the "whole house of Israel" shall be gathered to their land (Eze. 37:1-14).
8. Israel shall be gathered when the great trumpet is blown (Isa. 27:12, 13; 1 Thess. 4:16; Matt. 24:31).
9. Then "Israel shall be saved in the Lord with an everlasting salvation" (Isa. 45:17, 18; Rom. 11:26).
10. Abraham, and all his seed, will inherit the land forever (Acts 7:5; Gal. 3:16, 29; Eze. 37:11, 12).
11. Thus God's original plan will be carried out (Deut. 32:8).

IV. "ISRAEL," THE LIGHT OF THE WORLD.

(Prophecies concerning the Jewish nation, given on condition.)

1. God's plan at the Exodus:
 - a. God placed Israel in Palestine (on the highway of traffic) to be a light to all nations (Deut. 28:9, 10; 4:6; Matt. 5:14).
 - b. As Israel failed to reach God's ideal, His purpose could not be carried out (Heb. 4:8, margin).
2. God's plan at Israel's return from Babylonian captivity:
 - a. God proposed His cherished plan through Ezekiel (Eze. 40 to 48).
 - (1) God promised to build them a city (Eze. 40:2).
 - (2) There would be a glorious temple (Eze. 41:1).
 - (3) He would place His throne there (Eze. 43:7).
 - (4) A river of life would flow out of the sanctuary (Eze. 47:1-9).
 - (5) Trees would bear fruit monthly; their leaves would be for medicine (Eze. 47:12).
 - (6) Christ would dwell among them forever (Eze. 43:7; Isa. 51:3).

NOTE: Because of Israel's sins, the foregoing will of necessity have to be fulfilled in the new earth.

- b. These promises were on condition of whole-hearted repentance and cooperation with God's plan (Eze. 43:9-11; 44:6). (Notice the *if*.) If they would not repent, details of God's plan not needed (chap. 43:11).
- c. Plan required Levitical priesthood and sacrificial system; therefore it cannot be carried out after Christ's death (Eze. 43:18-25; Heb. 7:11-18).
- d. These promises cannot refer to the new earth state (Eze. 47:10, 11).
- e. Later Zechariah proposed God's plan to Israel (Zech. 14:8-11).
- f. This offer cannot refer to the new earth (Zech. 14:1-3, 12-19).
- g. Given on condition (Zech. 6:15). (Notice *if* again.)
3. Christ's last offer to Israel.
 - a. Foretold by Jeremiah (Jer. 31:31-40).

- b. Last of seventy weeks devoted to saving Jews (Dan. 9:24-27).
- c. Jews spurned last opportunity as a nation (Luke 19:41-44).
- d. Christ mourns over Jews' final refusal (Isa. 49:4, 5).
- e. With the "remnant" "preserved of [ancient] Israel," Christ is to unite the saved from the "Gentiles" (Isa. 49:6; Rom. 9:27; Acts 13:46, 47).

V. THE ZIONIST MOVEMENT A MISTAKE.

1. Hebrews' search for blood of atonement:
 - a. No atonement without shedding blood (Heb. 9:22; Lev. 17:11).
 - b. Law of Moses forbids Jews offering sacrifices except at "the door of the tabernacle" or Temple* (Lev. 17:3, 4; Deut. 12:11, 13, 14).
2. Disaster awaits Jews in Palestine.
 - a. Palestine is to become scene of great conflagration (Joel 3:9-16; Rev. 16:12-16).
 - b. The only hope of Jews lies in accepting atonement through the blood of Christ (Isa. 1:18-20; Eze. 18:31, 32).

VI. SUMMARY AND CONCLUSIONS

1. "God is no respecter of persons" or of nationalities, but of character (Acts 10:34, 35).
2. "Israel" means an "overcomer" through faith in Christ, not in Hebrew nation (Rom. 9:6, 7; Gen. 32:24, 28; Gal. 3:7, 16, 29).
3. God chose the Jews as His representatives to display the character of true "Israelites" to the world, and to herald His saving truth to all nations (Deut. 28:1, 9, 10; Ps. 67:2).
4. For this reason He placed them in Palestine, the highway between the nations, and proposed to make it a miniature Eden (Eze. 47:9, 12; Isa. 51:3).
5. When the Jews failed in every crisis, and misrepresented God by adopting heathen customs, they were rejected as a nation; but faithful individuals formed a nucleus into which Gentile believers were engrafted, thus forming the "Israel of God" (Matt. 21:43; Rom. 11:17-23).
6. God, who knew the end from the beginning, showed Abraham that the promises would be fulfilled on the new earth (Heb. 11:10, 13-16; Rev. 21:1, 2, 12).
7. Ezekiel and Paul tried to lead the minds of the Jews to the resurrection as the "hope of Israel" (Eze. 37:1-14; Acts 28:20; 23:6; 24:15; 26:6-8).
8. God's promise to Israel, then, is *not* the immigration of all Jews to Palestine, but that "all Israel," the overcomers of all ages (including Abraham), will inherit the earth made new, after the resurrection of the dead.

* Since the destruction of the Temple (A.D. 70) Jews, outside of Christ, are without "the blood of atonement." This fearful reality has driven many an honest Jew to realize that he stands without atonement before God, unless he accepts the atoning blood of Christ. But, if the Temple were restored, its services would satisfy this craving for "the blood of atonement," and thus remove their feeling of need for the atoning blood of Christ.

Evangelistic School and Campaign in Italy

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association

FROM September 18 to December 19, 1959 it was the privilege of Guiseppe Cupertino, ministerial secretary of the Southern European Division, and the writer to assist our consecrated Italian ministers in an evangelistic campaign in the cities of Milan (about 1,000,000 inhabitants) and Turin (about 800,000 inhabitants) in the northwestern part of Italy.

For more than six months prior to the campaign, the brethren in both cities tried to rent a suitable hall, but were unsuccessful because the managers were afraid they would encounter difficulties with the dominant church authorities, and that the buildings might even be attacked. So there was no other solution than to hold the public lectures in our own church halls.

In Milan we have our own church building. From the outside it has the appearance of an apartment house, but the interior is arranged as an Adventist church, with a seating capacity of about 330. The membership is about 130.

In Turin the brethren meet in a store with a small storeroom at the back. The owner is a Jewish friend, and that is the only reason our people were able to rent that property and turn it into church quarters.

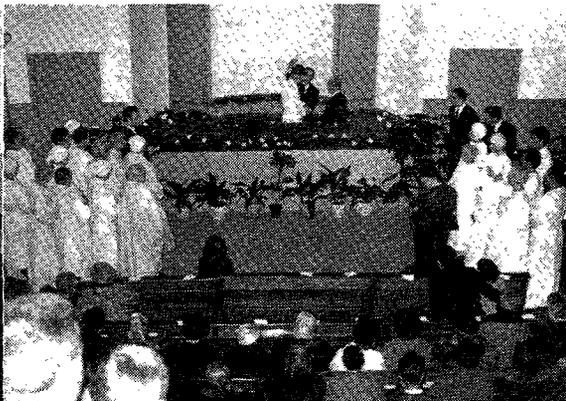
HISTORICAL SETTING OF MILAN.—Milan and Turin are the industrial nerve centers of Italy, but Milan was also the scene of many interesting events in church history. There is the plaza

called San Lorenzo where one can see an array of eighteen columns, which according to tradition were erected by the Emperor Augustus Caesar during the time of the infancy of Christ. Between these columns and the Basilica of San Lorenzo stands a monument of Emperor Constantine upon the exact spot where, in A.D. 313, he issued the Edict of Tolerance for the Christians in the Roman Empire, declaring them a legal body and stating that all persecution against them should cease.

Milan was also the seat of the famous church father, Saint Ambrose, who died in A.D. 397. Once when the army of the powerful emperor of the East, Theodosius, passed through Thessalonica, some of his soldiers were cruelly killed by the populace. In revenge, Theodosius had seven thousand of its inhabitants killed. When on a later date he arrived with his army in Milan, he went to the Basilica of Saint Ambrose with the purpose of giving homage to God. But Ambrose, with the cross in his hand, standing at the entrance of the patio that led to the sanctuary, defied the emperor and forbade him to enter the temple, because his heart was full of sin and his hands saturated with the blood of the Thessalonians. This defiance of the bishop helped to pave the way for the future temporal power of the pontiffs, who, as it were, placed their feet on the necks of the emperors. During



The thirty-five people who were baptized, together with the candidates for the next baptism from Milan and Turin.



A scene during the baptismal ceremony, with Elders Franco Sabatino and Dino Verona officiating.

the Middle Ages an impressive picture commemorating this episode was painted on one of the interior walls of the Basilica of Saint Ambrose.

There is also the world-famous cathedral of Milan. It is 486 feet long and 289 feet wide. The cathedral is adorned inside and outside with 4,400 statues and images of Christ, the apostles, saints, popes, and bishops, mostly in marble. A beautiful statue of the Virgin Mary, 357 feet above the ground, stands on the top tower of the cathedral. The second bronze door from the left of the front entrance is dedicated to Constantine, with the inscription "The Peace Edict of Constantine."

The Evangelistic Campaign

The spiritual leader and translator of the campaign was the secretary of the Southern European Division, Guiseppe Cupertino. His perfect and enthusiastic translation encouraged the people to continue coming three times a week in each city for more than three months. On two nights we had lectures and on one night a Bible class each week in each city.

Dr. Gianfranco Rossi, the Italian Union religious liberty secretary, made a valuable contribution as administrator and sound financial manager. Franco Sabatino, departmental secretary of the union, was the public relations man of the team. He prepared the handbills, as well as the newspaper advertisements and reports of the lectures, with expert skill. In Turin four workers under the leadership of the pastor, D. Verona, were the soul winners, with the loyal help of the church members.

In Milan seven ministers under the leadership of Visigali Domenico were the visiting team



A painting in the Basilica of Saint Ambrose, Milan, showing the emperor and a soldier lying before the saint, who had refused them entrance to the church.

for the great city. The members of the church gave their wholehearted support to the work of soul winning. Also Elders M. Nazarian from Beirut, Lebanon, and A. Bueno from Spain gave their undivided assistance. The presidents of the Southern European Division and the Italian Union, M. Fridlin and G. Cavalcante, inspired the teams by supplying sufficient means and heartfelt encouragement. Weekly classes on pastoral problems were given by G. Cupertino, and I conducted the classes in evangelism.

The lectures were given under the auspices of "Centro de Orientamento Vita Nuova," a name in full harmony with our message and high



Standing in front below the platform are the workers who attended the evangelistic training school and labored in the Milan and Turin campaigns.



Partial view of the Milan church, with new members of Milan and Turin seated in front rows after their baptism.

ideals. The campaign was held in the form of lectures, without prayer or congregational singing. These would have been impediments, as it is a "mortal sin" for most of the people to attend religious meetings not of the dominant church. But after a few nights, having won the people's confidence, we offered prayers, and a little later our hymns were sung, but mostly by soloists.

A number of persons who afterward accepted the truth told us that they would never have attended these meetings if they had known they were sponsored by the so-called "heretics." They thanked us for the way we conducted the meetings, which broke down their prejudice, softened their hearts, and made them see the beauties of the truth of the Word of God.

On Sabbath, December 19, thirty-one souls were baptized, the first fruits of the campaign. It was the greatest single baptism ever witnessed in our work in Italy. After the baptism a call was made and another thirty-one manifested their desire to join the church through baptism as taught in the Bible. Since then, a further group of fourteen persons have been baptized, and before long the goal of seventy-five baptisms will be reached. The following statement from the Spirit of Prophecy gave continual inspiration to the workers, and a sense of success in this soul-winning campaign:

The angel that joins the third angel is to lighten the earth with his glory. There will be many, even in these valleys (in northern Italy), where the work seems to start with such difficulty, who will recognize the voice of God speaking to them through His Word, and, coming out from under the influence of the clergy, will take their stand for God and the truth. This field is not an easy one in which to labor. . . . but there is an honest people here who will obey in time.—*Evangelism*, p. 424.

The ministers, after having witnessed the encouraging results of the new methods demonstrated in the School of Evangelism, returned to their respective fields with the determination to follow the same approach in their soul-winning endeavors.

Some time before the campaign, Elder Cupertino and I went to Turin to visit and make preliminary preparations for the meetings. On that Monday night we had arranged to speak to the church members, just to familiarize them with the plans for the coming campaign. But a number of church members brought friends to hear "that man from America," so I was forced to change my subject. At the end of the meeting I felt impressed to make an altar call. At once, a woman came quickly forward and knelt in prayer before us, and the rest of the congregation followed her example. It was touching; the Holy Spirit was guiding.

Why had that woman come forward? Here is the story. Her son, a handsome young man, had accepted the Adventist truth two years before. Since that time, with the help of the priest, she had tried by every means to get this young man to return to the "only true church that alone can save."

Just the previous Friday morning the mother, in another effort to separate her son from his faith, took his Bible and hid it. When he came home in the late afternoon, he looked for his Bible, but was unable to find it. He asked his mother, but she said that she knew nothing of its whereabouts. He searched his own room again and the whole house, but without success.

That night as he went to bed he asked the Lord to help him find his Bible, because it contained so many valuable notes. During the night, an angel appeared to him in a vision and said: "Your mother took your Bible. She has hidden it under the mattress of her bed. You will find your Bible there." Next morning he went into his parents' bedroom, and as his mother watched, lifted the mattress, and lo and behold, there was his Bible, as had been revealed to him.

His mother was very frightened when her son told her that in a vision an angel had shown him where she had hidden his Bible. As a general rule, these good people are very superstitious and believe in all kinds of "miracles." As the son sensed his mother's surprised and frightened behavior, he said: "Mother, Monday night a pastor from America is coming to preach in our church. You must come and hear about the true religion." She accepted the invitation only because of the miraculous vision her son had had, for it convinced her that God and the truth must be in the Adventist Church.

When the campaign began last September, she came with her husband, and they never missed a lecture or a Bible class. To the joy of their son and of the angels in heaven, both were baptized on Sabbath, December 19. It is a proved fact that relating one of the miracles wrought by Christ or the apostles in every Bible study or lecture is a sure way to win the confidence of fervent and sincere Catholic friends.

One outstanding feature was the liberal way in which the church members and interested people supported the campaign financially. One sister was so thankful for the blessings she had received from the meetings, that on her birthday she brought 100,000 liras, the equivalent of \$166, to help in the expense of the campaign. Another person gave 50,000 liras. A sister who was on the verge of abandoning the truth be-

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Now in heaven exalted high,
Hallelujah! what a Saviour!

Oh, yes, the cross needs to be surveyed by us all. Dr. Watts rightly called it "the wondrous cross." That's what it is—wonderful; it's grand, for upon it not a mere man died, but "the Prince of glory." He was faultless, and that fact was noted by His enemies. The thief observed: "This man hath done nothing amiss." Pilate had said, "I find no fault in this man." The centurion declared: "Certainly this was a righteous man"; while the scribes unconsciously affirmed the greatness of His love and mission: "He saved others; himself he cannot save."

Gathered around the cross were all kinds of people—mockers, scoffers, the credulous, enemies, soldiers of Rome, weeping women, and wondering disciples. There in the center hung the lonely Christ. And how lonely!—all men had forsaken Him. Isaiah foretold of Him: "I have trodden the winepress alone; and of the people there was none with me" (Isa. 63:3). In the extremity of His suffering and in the acuteness of His loneliness the Saviour cried agonizingly to His Father: "Why hast thou forsaken me?" Heaven and earth seemed closed to Him as He paid the supreme sacrifice for the sins of His people. And remember, He was paying the price of your own penalty—a dreadful price indeed. He "was delivered for our offences" (Rom. 4:25).

Seven Discoveries of the Cross

With Dr. Watts, let us survey the cross more intimately. Don't you think we should? "Is it nothing to you, all ye that pass by?" (Lam. 1:12). This more intimate survey reveals how "wondrous" is His cross, for we discover:

1. The cross was occupied by no less a person than the Creator Himself.
2. The cross graphically portrays "love divine."
3. The cross discovers, for the outcasts of sin, a wonderful Friend.
4. The cross is a meeting place for all peoples.
5. The cross reveals how awful is the tragedy of sin and the sacrifice needed to deal with it.
6. The cross and its message are tremendously personal.
7. The cross provides a basis and a promise of a new order and a new world.

Let us look at these discoveries a little more closely, for they provide the reason for Paul's conviction: "God forbid that I should glory, save in the cross."

1. Many Christians do not understand that God's Son—man's Saviour—was the divine

agent in creation, and that all things in heaven and in earth were "created by him, and for him" (Col. 1:16, 17). The apostle John records: "All things were made by him; and without him was not any thing made that was made" (John 1:3). This remarkable revelation makes the cross and its sacrifice so much more wonderful. To think that man's Creator subsequently died for him! When one looks at the mighty mountains, or the majestic waves sweeping in upon the shore, at the same time remembering Plunkett's expression, "His strong heart moves the ever-beating sea," he may well marvel. But when one recalls that that "strong heart" surrendered His life for sinful man, he begins faintly to realize the greatness and the grandness of redemption. No matter what one sees or handles in the realm of nature—be it the lovely flower, the majestic tree, the carpet of grassy green, the stars and spinning worlds above, the moon or the planet—all were made by Him, the Saviour of the world. And yet He condescended to become *The Man* that that which was lost might be reclaimed. O wondrous redemption!

2. The cross portrays what Wesley called "love divine," and what Dr. Watts called "love so amazing, so divine." "Did e'er such love and sorrow meet?" No, never! The suffering Saviour never sought vengeance or reprisal. Rather would He beseech: "Father, forgive them; for they know not what they do." Hebrews 2:9 emphasizes this point: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

3. Sin makes a man feel an outcast, forlorn, and friendless. The cross provides a friend for the friendless, a friendly Saviour. Said He, "I have called you friends"; "Ye are my friends." And He is a friend that never fails, ever loyal, ever ready to champion our cause. One realizes all this only by surveying the cross. It is a great eye opener.

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.

4. The cross dissolves all our hates. Peoples of all races and tongues can come there, all barriers broken down. There they find the universal language spoken, the language of love.

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Preaching Under the Latter Rain

ERNEST COX

Pastor, British Union Conference

FOR many years God's people have longed and prayed for the latter rain. Indeed, every thoughtful Adventist is well aware that in spite of the unremitting efforts of a consecrated ministry and the unwearied sacrifices of a faithful laity, our total resources in both men and means are still woefully inadequate for the swift accomplishment of a world task.

Our Lord, however, has made it plain that while He is pleased to use our meager abilities wonderfully to the salvation of souls, yet the grand consummation of His great work on earth will only be effected by the mighty and unprecedented outpouring of His Holy Spirit upon us. Thus with increasing eagerness we look forward to the blessed empowering of the latter rain.

In this connection there is surely renewed inspiration and enlightenment in reviewing the book of Acts. For there we have the account of the epochal descent of the former rain and its transforming and revitalizing effect upon both ministry and members. It may well be that in some major respects the pattern set by the former rain will be even more wonderfully and majestically repeated when the time of the second Pentecost is "fully come."

The book of Acts has often been very appropriately styled the "Acts of the Holy Spirit," for much more than being the account of the work of the apostles, it is the stirring story of the mighty accomplishments of the promised Comforter.

Such a conception was, in fact, intimated by our Lord Himself when He promised the disciples, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5), and, "Ye shall receive power, after that the Holy Ghost is come upon you" (verse 8).

Just ten days after the saddening ascent of their Lord came the gladdening descent of the Spirit. There was a visible and fiery manifestation upon each of them. Local interest was immediately aroused and the gospel's widespread proclamation was foreshadowed by the gifts of linguistic ability,

Peter declaring that all this was simply the fulfillment of Joel's prediction concerning the Spirit.

The dread sovereignty of the Spirit was further seen when Ananias and his wife died in the presence of the church because they had dared "to lie to the Holy Ghost"; shortly after which the saintly Stephen reproached the infuriated Sanhedrin with their inherited sin in always resisting the Holy Ghost.

Later, the Holy Spirit confirms the growing work among the once-despised Samaritans, transports Philip to the eunuch, brings Peter into contact with Cornelius, commands the ordination of Paul and Barnabas, and Himself initiates their preaching mission.

Indeed James makes it very clear that the whole evangelistic and doctrinal program of the early church was closely under the direction and supervision of the Comforter. For, when announcing certain considered conclusions, he declares, "It seemed good to the Holy Ghost, and to us" (Acts 15:28).

Lastly, in the travels and ministry of Paul, the presence and power of the Spirit is no less evident. It seems that the zealous apostle was planning to advance into Asia and Bithynia, but was definitely prevented by the Spirit from going to either place. Instead, he was directed into Macedonia. (See Acts 16:6, 7, 10-12.)

Such, very briefly, is the inspired record of the bestowal and effects of the former rain. It should ever be remembered, however, that wonderful as the Holy Spirit's power and program were, all was subordinate to, though ever in close cooperation with, the glorious grace and heavenly majesty of the risen Saviour.

It was Jesus Himself who first received the promise of the Spirit's fuller manifestation from the Father. And it was from Him, equally with the Father, that the Spirit came. For Peter declares of his Lord that He is now "by the right hand of God exalted, . . . he [Christ] hath shed forth this which ye now see and hear" (Acts 2:33).

Further, it was in the ever-powerful name of Jesus Christ that the cripple at the Temple gate was made healthy and strong. The early church, as she increased in numbers, increased also in the understanding that her risen Master was now far exalted above all earthly powers to be her Prince and Saviour (Acts 5:31).

The Lord also showed Himself ready to bridge the awful gap between heaven and earth in order personally to comfort the dying Stephen and to convert the fanatical Saul. He also gave His own guidance to Ananias of Damascus, His cleansing to Aeneas, and His instructions concerning His wider purpose to Peter. He appeared again to the discouraged Paul at Corinth, promising him that Rome itself should ere-long hear his testimony.

It becomes evident therefore that while the former rain furnished the early church with a greatly increased power to witness, the very burden of that witness was the now-exalted place and power, the majesty and divinity, of the crucified Saviour. Our Lord's essential leadership of His church was in no way replaced, but rather strengthened and confirmed by the fuller manifestation of the Spirit. The Son of man was seen ever more clearly to be enthroned "in the midst of the seven candlesticks," leading, supervising, correcting, and encouraging all His church's efforts for Him.

It is not unreasonable to assume that similar though far greater results will attend the promised descent of the latter rain. Indeed, may we not in some small measure be preparing the way for the latter rain as we increasingly make ours a Christ-centered message? Not Christ centered in the sense of merely tagging on to our teachings a popular catch phrase. But Christ centered in very truth, as we rethink our sermons and refashion our presentations until the glorious Saviour becomes their vital strength and pivot—His radiant personality ever providing the sublime effulgence of our message to a dying world.

Ellen G. White declares that in these latter times "Christ is again to be revealed in His fulness by the Holy Spirit's power." —*Christ's Object Lessons*, p. 121.

That Christ may again be revealed through our humble efforts in all His fullness should be our constant endeavor and prayer. For surely then the second Pentecost will fully come, and the work in all the world will be triumphantly finished.

SHEPHERDESS -- Her Vital Partnership



Recipe for a Happy Home

DOROTHY LOCKWOOD AITKEN

Wife of President of South American Division



MERRILEE wanted to know: "May I write that marriage recipe down, Aunt Anne? It is such a sweet thought, and maybe if in the years to come I read it once in a while, our marriage will be bound to succeed." So Merrilee took her pencil and pad and

wrote the following recipe:

RECIPE FOR A HAPPY HOME

Cream gentleness with love. Add well-matured understanding and mix well. Sift together plenty of hard work, a pinch of jealousy, and a sprinkle of

disappointment many times, till light and fluffy. Add practicability and stability. Add slowly to sweet mixture, along with courtesy. Last of all, mix in plenty of affection. Bake in the fiery oven of pressing duties and public opinion till well browned. Turn out on the family altar and garnish with the Rose of Sharon.

"And now," said Merrilee, seating herself by the kitchen table, "while we wait for the cake to bake, can you tell me more? What if we have a quarrel? I just can't imagine quarreling with Marc, he's so good-natured, but I suppose it happens to everyone."

"Unfortunately, I'm afraid it usually does," answered Aunt Anne, picking a yellowed leaf from the red geranium blooming on the window sill. "But some times you understand each other better afterward. It's not always easy for two people of different personalities, who have been raised in different environments, to merge their ideas without an occasional bit of friction.

"And don't try to 'make over' your husband. You can't do it anyway, unless he is a person too easily influenced. You want a husband with personality—and not necessarily like yours either. He may complement yours. I remember a friend of mine telling about her first months of marriage. Her mother told her to be sure to get off to a good start—to train her husband, you might say. The mother knew he had been pampered and spoiled by older sisters, and she cautioned her daughter against letting him go on that way. Of course, most men will try to be helpful and take care of themselves, but some consider it the wife's duty to pick up after them and generally pamper them. So Lila made up her mind to start off right.

"The first days in their new home her husband left his pajamas in the middle of the bathroom floor, the soggy towel on top, and the water in the tub. 'Now,' thought Lila, 'now is the time to begin! I can't let that go on, or I won't get anything done all my days but pick up after him.' So Lila left the bathroom just as it was. When her husband came home for lunch she said casually, 'Didn't you forget something this morning, dear?'

"Hubby started going through all his pockets. Keys, wallet, everything was there. 'Why no, I don't think so,' he answered. 'You might look in the bathroom,' Lila suggested with twinkling eyes. Hubby went to the bathroom door, took one look, turned, and walked out of the house, slamming the door behind him. The experience was very upsetting, I can assure you.

"As Lila mingled her tears with the cold bath water and tidied up the bathroom, she did some serious thinking. Why should she let her marriage suffer just because *she* had outlined certain duties which *she* felt were his. Never again did she say a word about the messy bathroom, and to this day she still hangs up his pajamas and cleans out the tub after him. But knowing them, I know that he does his share of helping about the house in other ways.

"You cannot expect your husband to be like everyone else's. You wouldn't want him to be. He has his own personality, and you must learn his likes and dislikes, and learn to live with him just as he is. It doesn't always help to listen to others' advice or try to follow out a theory you've

read somewhere. For instance, let me tell you an experience I had just a few months after our marriage.

"I had read in a book or magazine that one bride had hit upon the idea of each of them making out a list of things they did not like about the other and then discussing them together. So one evening as my husband was studying I suggested it to him. Of course, I knew he'd have lots of things about me, and so when he agreed, I immediately sat down and made out a long list—everything from 'hang up your pajamas' to 'please don't make me keep the dinner waiting.'

"When I was through I said, 'All right, you read yours, and I'll read mine.' 'No,' said my husband, 'you have to read yours first.' So after much insistence, I read it gaily through. He sat there looking at his notes, and when I'd finished he said quietly, 'Quite an old beast you married, wasn't I?'

"'Now let's hear yours,' I said eagerly. My husband looked closely at the point of his pencil and then said, 'You know, dear, I just love you so much I couldn't think of a single thing I don't like about you.' Can you imagine how I felt? I was never so humiliated in my life. Plainly the supposition was that I did not love him as much as he loved me, or I'd take him as he was and forget the minor things that we disagreed upon. Since then I've learned that you catch more bees with honey than with vinegar.

"That doesn't mean that you can't be helpful to each other. Most men need a little coaching on manners and etiquette in general. But don't be surprised if your husband gives you a pointer now and then. Learn to take it, too, and just as gracefully as you expect him to take yours.

Helping Husband Succeed Is Greatest Need

"But laying aside little personal things that you may or may not be able to help him correct, you will find that your greatest contribution can be to help him succeed in his work. It may entail a great deal of sacrifice on your part."

"You are really giving me a lot of things to think about. I do want to be the right kind of a wife, Aunt Anne," said Merrilee. "Please tell me more."

"I knew a young couple," continued Aunt Anne, "who entered the ministry solely because the wife insisted. Now, you understand, that can be carried too far. No woman wants to be thought of as wearing the pants, but in this case the young man had an impediment in his speech and a burning desire to preach.

No one wanted to hire him. This gave him such a complex that his impediment only got worse, and he lost all confidence in himself.

"Then the wife rose to the situation. She was an extremely intelligent young woman and had held an important position before her marriage. No one could understand why she married this shy, stuttering young man with no future. Nora went to the conference president. 'You've got to give him a job. I know he can overcome this. He just needs someone to put confidence in him. Why, when he talks to me he never stutters. Give us *anything*. The worst place you have we'll gladly take.'

"The conference president thought a while. 'No, Nora, I couldn't send an intelligent girl like you down there.'

"'Why not, I'd like to know?' Nora's eyes flashed. 'It's not money or prestige I want. My husband can't go through life with the feeling that he's no good. You've got to let us prove that he can preach and win souls!'

"'All right, Nora. Tell him to come in tomorrow, and we'll talk about it.'

"The next day Tom took off for his district to find a place to live. When he came back he was truly discouraged. 'But, Nora, there's not a decent place to live in the whole county. You've never in your life seen such a forsaken wilderness. No, no. We won't go. I'll go out and dig ditches, but I won't have you living as you'd have to down there in those awful backwoods!'

"'But you did find a house?'

"'Nobody would call it that.'

"'All right, we'll leave tomorrow.' And they did. And as they drove along, Nora would find the worst house and say, 'Is it as bad as that?'

"'Oh, that's a palace beside what I've got waiting for you.' So she'd look for a worse one and ask, 'Is it as bad as that?'

"'My dear, you can't imagine how much worse. We'd better go back and tell them that after all we aren't animals. I can get another job somewhere.'

"'But not preaching, Tom. Nothing can be too bad for me.'

"Finally, after creeping over miles of ruts and stones, passing shanties such as Nora never imagined existed, Tom stopped. 'Here it is.'

"'But I don't see any house.'

"'Good thing. It's behind all those tall weeds over there.' Nora jumped out and began pushing aside the matted greenery. Prepared as she was for a tumble-down house, she could hardly conceal a gasp.

"Tom observed her closely. 'Come on, dear. No one could make anything out of that.'

"'But Nora went inside. 'At least we'll have a

shower every time it rains,' she laughed, looking up at the sky through the roof. She surveyed the tiny room. 'It is small. It won't cost much to paper and paint and fix the roof. And with our nice things we'll make it a real cozy home. Come, help me get some soap and brushes from the car.'

"And they did fix it up. They hired a boy to cut the weeds. Nora pruned the rosebushes and other perennials. They painted the rail fence and mended the outdoor toilet. And it was home. There by the light of the kerosene lamp Nora helped Tom with his speaking. The ignorant mountain folks did not bother him, and in a short time he was preaching to them and giving Bible studies with no sign of the old impediment. And all because his wonderful wife was willing to make *any* sacrifice to help him. Today he is one of our most successful evangelists."

"'Oh, Aunt Anne, I hope the cake's not burning!'" Merrilee fell to her knees and opened the oven door. "Um-m-m-m-m, smells good! Shall I take it out?"

"I think so. It's shrunk away from the pan. Yes, it's done. Turn it out, and tonight when it's cool, you and Marc come over and eat all you want."

"Got to go now or I'll be late for class. Thanks for all the stories and advice. I'll try to remember everything."

The next time Marc accompanied Merrilee to Aunt Anne's. They seated themselves on the sofa by the fire and accepted the dishes of popcorn and rosy apples Aunt Anne offered them.

"Sorry Uncle Lan couldn't be here tonight," Aunt Anne said, taking up her knitting. "He was called out unexpectedly, so we'll just have to get along without him."

"Guess that's the minister's life, isn't it?" commented Marc. "I don't suppose there are too many nights Uncle Lan can toast his toes by the fire."

"Of course it would be nice to have him home every evening, but when I think of the otherwise dull life some people have I'm glad ours is different. A minister's life is never dull. How do you two like guinea pigs?"

"Ugh, I hate them," Merrilee shuddered.

"Well, get over it. You'll both have to be guinea pigs."

"You mean Marc will have to be one till I learn to cook?" Merrilee smiled.

"After that wonderful applesauce cake, I'm not worried." Marc looked fondly at his fiancée.

"You'll both have to be guinea pigs—and I'm not thinking of cooking, either. For instance——"

"Here comes a story," Merrilee whispered to Marc, as she settled back into the soft cushions.

"When Uncle Lan was just new at being a preacher, he was giving Bible studies to a man who thought he was quite a theologian. And every day before my husband went to the study, or after he came back, he would argue some point of doctrine with me. Of course, I was naive enough to think he believed what he was telling me, and I marveled that one who had had so much ministerial training could be so poorly grounded in our doctrines. It kept me on my toes, I'll tell you, to keep him straight. And one day I boldly suggested that if he didn't believe our doctrines, he should get out of the ministry.

"Then he told me what it was all about. He wanted to see if he was using the logical argument, and he said sometimes I used one he hadn't thought of. After that, though, we still kept up the game. I tried not to get upset, and realized it wasn't because he was poorly informed that he argued with me. It was because he wanted to be sure his own arguments were foolproof.

"But the experience that caps the climax, so to speak, is the time he practiced baptizing me. We had held an effort, and had ten people ready for baptism. So Uncle Lan wrote to the conference president asking him to come and baptize these people for him. Immediately he got an answer saying he would be glad to come, but not to do the baptizing. The committee had voted to ordain Uncle Lan, so immediately after the ordination service he could baptize his own candidates. Of course, this pleased Uncle Lan very much, but he began to get jittery about the baptism. What if he would drop someone, or they would choke, or begin clinging to him, or something? What if he splashed too much when he immersed them?

"So one day he decided we would go to the nearest pool for a swim. There weren't many people in the water, so he took me to one end and practiced immersing me. You may laugh, but at least he knew how to do it when the time came."

Marc laughed. "These wives have to take a lot, don't they? They really have to be good scouts."

At that moment Uncle Lan, a rim of snow on his hat, and his nose red from the cold, entered the front door. "Aunt Anne was just telling us how she had to be a guinea pig for you." Marc rose and extended his hand.

"I tell you, Marc, we couldn't get along without these wives. They are our mirrors, you know. Aunt Anne tells me when I have food in my

front teeth or gravy on my chin! But one day I introduced her to a visiting celebrity, and I didn't have time to tell her she had an ink spot on the end of her nose!"

Merrilee laughed. "Being a minister's wife is going to be fun, I think."

"The most important equipment a minister can have is his wife." Uncle Lan looked fondly across the coffee table at his spouse. "Your wife will observe the things that you do, and tell you how to improve your speaking, your manners, your personal appearance. I used to have a terrible habit of bursting onto the platform like a runner doing the hundred-yard dash, knees bent, eyes on the floor, and then drop into my seat as if we were playing musical chairs. It took a lot of effort before I learned to enter the pulpit in a deliberate but dignified manner. And I had a bad habit of pulling my nose when I didn't know just what to say or became a bit rattled."

"Oh!" Marc looked at his watch. "If I don't get Merrilee in before the doors close, the dean won't let us go again."

"Good night, Aunt Anne. We've had such a nice evening." Merrilee squirmed into the coat Marc was holding.

"Come again when I can have a longer visit," Uncle Lan called after them as their feet crunched over the snow toward the lights of the girls' dormitory.

Part 2 of an eight-chapter story of a young minister's wife.

To the Queen of the Home

LORENA A. LAMPSON

Wife of Publishing Department Secretary
North Pacific Union

THIS is what you are—never forget it. Your scepter is your lovely smile, your power is your husband's love, your full-time career is helping your husband make a success of his life.

What do husbands appreciate most? One worker answered his wife in this manner: "I appreciate most that you are a real Christian, and you're a good wife and woman, and I love you."

Occasionally a man does succeed from his own ability, but not often. We want our husbands to succeed because of us and not in spite of us, for then we too will share in the reward.

Are marriage manners important? Are they the keys to a world of happiness for two, and are we—the wives—the keepers of those keys, the ones who cue the moods of our marriages? I think so.

Are we contented and happy, never nagging or scolding, always remembering that true charm is but the overflowing of a contented heart? Are we playing our role well, putting every power on the stretch in the performance of the task God has given us?

Our greatest enemy is self. Always remember that a selfish heart is a demanding heart. Speak less and less of "I," and let "we" dominate your thoughts and actions. Cultivate a "he-first" point of view, for it's a contagious sort of thing, and the result could very well be a happy home.

And those words that are as valuable as diamonds, are you tossing them around and tossing them often? Have you learned those magic words—"Please," "Thank you," "I love you," "I'm proud of you," and "What is your opinion, dear?" Do you manage to keep a buoyant, enthusiastic, optimistic, encouraging spirit? And are you always remembering to remain calm even when there's a bit of heavy weather brewing? Are you making a humorous event out of it all, of thinking quickly of something to praise him for? Remember the little girl who prayed, "Thank You, Lord, for sunshine and orange juice," on that very rainy morning when she was eating her prunes.

Are you a good sport when disappointment comes? This is a virtue that pays dividends and will endear you to your husband as nothing else will.

How are you rating as a listener these days—grade A? I hope so—ardent, interested, understanding, and never interrupting because you're too curious or inquisitive.

Are you remembering your daily program, practicing strict economy, willing to sacrifice that your husband may succeed as a man of God? Are you guarding his study time, letting nothing interfere? And how about it when the razor is gliding over his face or when he's ivory-towered behind the shower curtain? Are you interrupting his very best thoughts with, "Excuse me, darling"?

Is this all important? Remember Bill—the brainy, exuberant Bill, with a wonderful personality, just ready for promotion? Then he married Mary—a beautiful girl, but one who never gave him a minute's peace, always complaining about his hours and measly salary, always running him down, telling family secrets, extremely jealous, and never encouraging him. The promotion went to someone else, not to Bill. It went to someone far less capable, who had a wife right behind him, encouraging him at every step.

Bill's life was really in Mary's hands, and it was her privilege to help him make of it a

masterpiece. Surely it was through ignorance that she did just the opposite. Mary did not know how very important it was that she encourage her husband to realize his full potentialities, for no man is really happy unless he is using his capabilities to the fullest. And he cannot get ahead without hard work and long hours. A man who always gives his best to his work can relax each evening, for nothing is more relaxing than a sense of work well done.

If someone had only told Mary how important it was to send Bill off in the morning free of home worries, and that this could make all the difference between progress and stagnation! But she hobbled him at the beginning of the race. Then at the home-coming, how important that she make home inviting to come to, and greet him each evening with a happy smile.

Of course she saw faults in her husband, and she knew that it was her duty to help him correct those he could, but instead of tactfully pointing them out to him in private, she mentioned them to him any time, anywhere—always trying to make him over, it seemed. She belittled him in public, never making him feel that she was proud of him. No one ever told her that it was just as important to her husband's success that she have confidence in his worth as it was to his health to give him three well-balanced meals each day.

We must remember to live for today and not try to tackle all life's problems at once. God made us all. We are what we have been up to now, and because of our background we are what we are today. Whatever we are from this point on, depends on us! We can alter things that aren't right. We can become masters of ourselves, for God will help us if we make Him first, last, and best in everything.

Get plenty of rest, have an open mind, and be rich in yourself. Don't just admire excellence in others. Be excellent in yourself. Excel! Develop the spirit of the golden rule, and be willing to give and take. Your first duty is to develop yourself. Do something each day to beautify and ennoble your character. Form the habit of cheerfulness. Being happy for what you are is even more important than being happy for what you do.

Every man needs a loving and lovable wife—a composed, happy person. Think of the memories of the old New Zealand man who had these words engraved on his wife's gravestone: "She was so pleasant." When he comes home, may he find a face with a bright smile, hot meals on the table, someone to laugh at his little worn jokes, a home that shuts him in with love and sympathy.

HEALTH EVANGELISM



Faith and the Healing Art

LUCILE JOY SMALL

WHAT Seventh-day Adventist has not heard these words: "Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence"?—*Steps to Christ*, pp. 94, 95.

India has many open wells. Suppose I hear a cry for help from the bottom of a well. I look down and see a head bobbing around on the water. Hurriedly I search for a rope to lower to the one down there. His cries for help continue, but when the rope reaches him, he does not grasp it—he continues to cry for help. A ridiculous situation, you say. Of course it is ridiculous, but is it any more so than our own situation? We, too, are crying earnestly for help. Why doesn't God answer? He has answered. "Before they call, I will answer; and while they are yet speaking, I will hear." God's Word abounds with answers to our petitions. We have been familiar with them all our lives. Then what is the trouble? We do not take hold of His Word to bring it into our own experience. Jesus said, "He that believeth on me, the works that I do shall he do also" (John 14:12). Note the following inspired passages from *The Ministry of Healing*:

The same power that Christ exercised when He walked visibly among men is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ.

The Scriptures are to be received as God's word to us, not written merely, but spoken. When the afflicted ones came to Christ, He beheld not only

those who asked for help, but all who throughout the ages should come to Him in like need and with like faith. When He said to the paralytic, "Son, be of good cheer; thy sins be forgiven thee"; when He said to the woman of Capernaum, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace," He spoke to other afflicted, sin-burdened ones who should seek His help. Matt. 9:2; Luke 8:48.

So with all the promises of God's word. In them He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power. They are leaves from that tree which is for "the healing of the nations." Rev. 22:2. Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith which give vital energy to the whole being.—Page 122.

We have considered faith in God's promises in rather a general way. Now let us focus our attention on faith as it works in the healing art. We read again from *The Ministry of Healing*:

In the ministry of healing, the physician is to be a co-worker with Christ. The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together. The same ministry is committed to the Christian physician. He is to unite with Christ in relieving both the physical and the spiritual needs of his fellow men. He is to be to the sick a messenger of mercy, bringing to them a remedy for the diseased body and for the sin-sick soul.

Christ is the true head of the medical profession. The Chief Physician, He is at the side of every God-fearing practitioner who works to relieve human suffering. While the physician uses nature's remedies for physical disease, he should point his patients to Him who can relieve the maladies of both the soul and the body. That which physicians can only aid in doing, Christ accomplishes. They endeavor to assist nature's work of healing; Christ

Talk given in Giffard Memorial Hospital auditorium, Nuzvid, India, by Mrs. Small, wife of Dr. Carrol S. Small, associate professor of pathology, on loan from CME to Vellore Christian Medical College, India.

Himself is the healer, the physician seeks to preserve life; Christ imparts life.—Page 111.

The physician should teach his patients that they are to co-operate with God in the work of restoration. The physician has a continually increasing realization of the fact that disease is the result of sin. He knows that the laws of nature, as truly as the precepts of the Decalogue, are divine, and that only in obedience to them can health be recovered or preserved.

He sees many suffering as the result of hurtful practices who might be restored to health if they would do what they might for their own restoration. They need to be taught that every practice which destroys the physical, mental, or spiritual energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of all mankind. . . .

God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. In His written word and in the great book of nature, He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to co-operate with Him in restoring health to the body as well as to the soul.—Pages 113-115.

Continuing to read from the same book, we find these words on page 115: "Our Saviour's words, 'Come unto Me, . . . and I will give you rest' (Matthew 11:28), are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him." Quoting again from *The Ministry of Healing*:

If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would pour in.—Page 116.

Wonderful are the opportunities given to the guardians of the sick. In all that is done for the restoration of the sick, let them understand that the physician is seeking to help them co-operate with God in combating disease. Lead them to feel that at every step taken in harmony with the laws of God, they may expect the aid of divine power.—Page 118.

A New Look at God's Purpose in Healing

If there are some who have entertained the thought that our work of healing is to make friends with people so they will listen to the gospel, I hope they will take a fresh look and see God's gracious purposes in desiring us to make every act of healing a testimony of God's gracious dealings with His children. As our patients thus catch a glimpse of God's love and

mercy, they will hunger to know more. Note these words from *Counsels on Health*, giving instruction regarding the influence and work of Christian nurses and doctors:

The sick need to have wise words spoken to them. Nurses should study the Bible daily, that they may be able to speak words that will enlighten and help the suffering. Angels of God are in the rooms where these suffering ones are being ministered to, and the atmosphere surrounding the soul of the one giving treatment should be pure and fragrant.

Physicians and nurses are to cherish the principles of Christ. In their lives His virtues are to be seen. Then, by what they do and say, they will draw the sick to the Saviour.

The Christian nurse, while administering treatment for the restoration of health, will pleasantly and successfully draw the mind of the patient to Christ, the healer of the soul as well as of the body. The thoughts presented, here a little and there a little, will have their influence. The older nurses should lose no favorable opportunity of calling the attention of the sick to Christ. They should be ever ready to blend spiritual healing with physical healing.

In the kindest and tenderest manner nurses are to teach that he who would be healed must cease to transgress the law of God. He must cease to choose a life of sin. God cannot bless the one who continues to bring upon himself disease and suffering by a willful violation of the laws of heaven. But Christ, through the Holy Spirit, comes as a healing power to those who cease to do evil and learn to do well.—Page 406.

I like these words addressed to Christian physicians, also found in *Counsels on Health*:

The young physician has access to the God of Daniel. Through divine grace and power, he may become as efficient in his calling as Daniel was in his exalted position. But it is a mistake to make a scientific preparation the all-important thing, while religious principles, that lie at the very foundation of a successful practice, are neglected. Many are lauded as skillful men in their profession, who scorn the thought that they need to rely upon Jesus for wisdom in their work. But if these men who trust in their knowledge of science were illuminated by the light of Heaven, to how much greater excellence might they attain! How much stronger would be their powers, with how much greater confidence could they undertake difficult cases! The man who is closely connected with the Great Physician of soul and body, has the resources of heaven and earth at his command, and he can work with a wisdom, an unerring precision, that the godless man cannot possess.

Those to whom the care of the sick is entrusted, whether as physicians or nurses, should remember that their work must stand the scrutiny of the piercing eye of Jehovah. There is no missionary field more important than that occupied by the faithful, God-fearing physician. There is no field where a man may accomplish greater good, or win

more jewels to shine in the crown of his rejoicing. He may carry the grace of Christ, as a sweet perfume, into all the sickrooms he enters; he may carry the true healing balm to the sin-sick soul. He can point the sick and dying to the Lamb of God that taketh away the sin of the world. He should not listen to the suggestion that it is dangerous to speak of their eternal interests to those whose lives are in peril, lest it should make them worse; for in nine cases out of ten the knowledge of a sin-pardoning Saviour would make them better both in mind and body. Jesus can limit the power of Satan. He is the physician in whom the sin-sick soul may trust to heal the maladies of the body as well as the soul.—Pages 329, 330.

The physician should know how to pray. In many cases he must increase suffering in order to save life; and whether the patient is a Christian or not, he feels greater security if he knows that his physician fears God. Prayer will give the sick an abiding confidence; and many times if their cases are borne to the Great Physician in humble trust, it will do more for them than all the drugs that can be administered.—Page 324.

In conclusion, I wish to leave with you a high note of courage from *Christ's Object Lessons*:

"As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.—Page 333.

BOOKS -- For Your Library



***The Truth About Seventh-day Adventism*, Walter R. Martin, Zondervan Publishing House, Grand Rapids, Michigan, 252 pages, \$3.50.**

This is the long-awaited book that Walter R. Martin, contributing editor of *Eternity Magazine*, was commissioned by a certain evangelical organization to write as part of "The Modern Cult Library" series.

We can safely say that no critic of Adventism ever took more pains to ascertain the real teachings of that body, and certainly none ever tried to handle his subject with more Christian grace than did Dr. Martin.

In 1949 when the author studied SDA history and theology in New York City, he "concluded that Adventists were a cult of Christian extraction, but with enough heretical error in their doctrine to exclude them from the body of Christ." However, in 1955 he began a research project "to discover just what comprises Seventh-day Adventist theology. As he burrowed under the surface of Adventist semantics and teaching, the number of doctrinal heresies markedly diminished." Adventists could wish that they had all disappeared, but this statement, and others like it in the book, represents

the best attempt we have yet seen to examine with an unbiased mind the beliefs of another fold. More we could hardly expect in the field of Christian apologetics.

The author read every major anti-Adventist publication, as well as every pro-Adventist book and pamphlet, and his book is based upon seven years of intensive study, interviews with hundreds of Adventist believers and laymen, including a mission field survey in Europe and Asia.

Pages 48-86 of this book set forth Seventh-day Adventist teaching taken verbatim, without comment, from our own book *Questions on Doctrine*.

The areas in which the author finds his major disagreements with Seventh-day Adventism are: The gift of prophecy through Ellen G. White, the Sabbath, the law, the sanctuary question, and the punishment of the wicked.

No criticism is found in the book of the sincerity of Mrs. White's convictions, and she is admitted to be an extraordinary woman with a fine Christian personality. The author simply does not accept the evidence for her inspiration. He lists certain of the so-called mistakes of Mrs. White, including the well-known charge that in *Testimonies*, volume 1, page 563, Mrs. White admitted that she was wrong in a certain matter. Dr. Martin quotes the reply to this charge in *Ellen G. White and Her Critics* by F. D. Nichol, pages 495-503, but he does not accept the explanation there offered of Mrs. White's comments.

On the Sabbath question, Dr. Martin accepts the view that the first day of the week is to be celebrated as the day of the resurrection, but that there is no legally binding Sabbath on any day of the week. To him there is but one law throughout the whole Bible, and not two or more as taught by some others, Seventh-day Adventists included.

On page 135 the author sets forth his belief in the doctrine of hell and eternal punishment, all of his proofs being based on the usual "hell-fire" texts used by the traditional churches.

There is a discussion of the scapegoat (page 186) that contains these words: "To be sure, the Seventh-day Adventists have a unique concept of the scapegoat, but in the light of their clearly worded explanation, no critic could any longer with honesty indict them for heresy where the atonement of our Lord is concerned. The Adventists have stated unequivocally that Jesus Christ is their sole propitiation for sin and that Satan has no part whatsoever in the expiation of sin. This writer agrees that Satan is the master criminal of the universe and that it is axiomatic, therefore, that he should suffer as the instigator of angelic and human rebellion."

In this chapter he expresses the wish that some "earlier unrepresentative Seventh-day Adventist statements on the scapegoat teaching had not been made. . . . However, to ignore their honest current declarations is, we believe, fundamentally unfair. It appears to us to be little more than blind prejudice." No more serious charge was ever leveled against Seventh-day Adventists than that they make Satan their saviour, and that they therefore do not believe in the atonement through our Lord Jesus

Christ. Dr. Martin's statement gives the lie to these charges.

He devotes a short chapter to a discussion of the expression, the "remnant church," and is at pains to make clear that Seventh-day Adventists do not claim that they alone constitute God's people today. They recognize earnest individuals everywhere as part of the church of Christ. He is also just as definite in declaring that officially the Adventist Church does not teach that they alone have the seal of God and that Sundaykeepers have the mark of the beast. He quotes Mrs. White to show that the mark has not yet been given.

A book review is not a forum for the refutation of opposing theological opinions. They will be dealt with by others in the appropriate place, but this writer hopes that those who engage in discussion on, or answer to, the book under review will do so in the same spirit of Christian love and fellowship that obviously motivated Dr. Martin.

It is also to be hoped that all who read this book may be led to think carefully about terminology, proofs, conclusions, and Christian attitudes in such a way that we shall all be more grounded in the faith and more devoted to our Lord and Saviour Jesus Christ. If this should be the case, then all the interviews, discussions, and investigation instituted by Dr. Martin before producing this book will be worth while.

H. W. LOWE

Light Beyond Shadows, Robert Frederick West, The Macmillan Company, New York, 1959, 160 pages, \$3.75.

If you desire to understand the problems of the mentally ill—what it means to have "blacked out" and have to fight back to normal living again—this book is a must.

Dr. R. Frederick West, a minister of the Disciples of Christ (Christian Church), has distinguished himself as a writer for his denomination and in other books for the public. His present work is the record of his own personal experience compared with many encounters with those of similar experience. It is his earnest conviction that the book will be worth while if it will help stem the tide of heartache and misery so common in our society.

This is the throbbing and intensely stirring drama of a man lost to reality, waking at last to find only a hostile world staring back at him. At first bewildered, then alarmed, then angry, he deciphered his new world, until weary and spent he admitted that he needed help, for he was a patient at Dix Hill State Hospital for the mentally ill at Raleigh, North Carolina.

Deeply moving, and written out of an experience only too real, it takes the reader through the trials and woes of patient, family, and friends as Dr. West treads back to rehabilitation and recovery—slowly at first, then with the thrust of the sprinter.

One of the crucial points of Dr. West's experience came when he faced himself squarely and admitted what he really was. To quote him: "On the night after I wrote Mary my first letter, I learned to see life as a whole. This facing of reality came from

a lasting new focus and under an entirely different light. The salt of my own tears finally let me taste within my innermost being the bitterness of my self-pity. This enabled me to see myself, not as I had pretended or preferred to, but as I really was. . . . That night, especially, I felt like a lost sheep, lonely and confused, in a lifting fog. Discouraged and depressed, I sat on my bed after our usual early supper. Profoundly I thought, 'I myself—and no other person or thing—am my own worst enemy.'"

From this point he describes his struggle to return to a normal, useful life in the service of God and his fellow men. He primarily attributes any success in his recovery to the living connection he found with God the crucial night he first wrote his wife a letter from Dix Hill.

This is the story of a perplexing and ever-present problem that faces the Christian minister today. The inspiration and insight that *Light Beyond Shadows* affords will be of illimitable value in our world of an increasing population of the mentally ill.

HARRY A. VAN PELT

The Power of God in a Parish Program, Joseph E. McCabe, The Westminster Press, Philadelphia, 1959, 164 pages, \$3.50.

Dr. McCabe, formerly pastor of the Chestnut Hill Presbyterian church in Philadelphia, presents in this volume his personal testimony of how he met pastoral problems in his ministry and with what results. His unusually practical approach to pastoral problems ranges from the first pastoral call—including right and wrong ways to make it—to methods for conducting various forms of the "Every Member Canvass."

Many ideas contained in these chapters could be used by Adventist pastors. His list of "Twelve Times to Call the Minister" could well be adapted to any of our pastorates and effectively placed in the hands of church members upon arrival of the pastor in a new district. His discussion of the pastoral call offers a possible new approach to make this member-contact most effective.

The excellent suggestive book list for the "Counseling Shelf" will aid many of us in finding books and their proper use in the counseling program that will enhance our ministry. One chapter on visitation as a means to evangelism is thought provoking. Two chapters in particular are worth the price of the whole volume: "The Christian Wedding" and "The Christian Funeral." Pastor and layman may well heed the author's sage counsel regarding befitting music for both of these services. Naturally, his theology concerning death does not harmonize with ours, but this need not hinder our adapting his suggestions to our own advantage. The book is most constructive and educative, and in many of our congregations it could well be followed with benefit.

Further creative material is provided in the promotion of family and personal devotional life, and may prove helpful in our pastoral leadership. The final chapter in the book, "The Church a Power in

the World," offers choice detailed ideas in the education of church members in systematic giving. His "Six Steps to Stewardship" will intrigue the reader.

Dr. McCabe recently became president of Coe College at Cedar Rapids, Iowa. His book is the result of experience, tested and proved. My best recommendation for the volume is that having read it, I shall now add it to my personal library as a must.

RAYMOND H. LIBBY

Sermons on Simon Peter, Clovis G. Chappell, Abingdon Press, Nashville, Tennessee, 1959, 128 pages, \$2.00.

"You are Simon . . . ? You shall be called Cephas" (John 1:42, R.S.V.).

"Thus Jesus greeted blustering Simon when he came face to face with him for perhaps the first time. No sooner had Andrew performed the introduction than our Lord told this Galilean fisherman that he was destined to become a man of rock-like character. That must have sounded a bit incredible even to Simon. Had his friends heard it, they would doubtless have looked at one another with tolerant and knowing smiles. Had his acquaintances heard it, they would have laughed with cynical laughter. 'Whoever of the followers of Jesus is destined to become a rock,' all would agree, 'that man is surely not Simon.'"

These are the introductory words of the first paragraph in chapter one of Clovis Chappell's newest book, *Sermons on Simon Peter*. Then follow twelve sermons depicting the impulsive fisherman through his heights and depths, his vacillation and his determination, his pride and his humility. All these chapter sketches are for the purpose of describing the secret of his new dimension found through Christ Jesus. How often I found myself smiling, thoughtful, even weeping, as I met myself in the ups and downs of the life and experiences of Simon Peter.

From the author's long list of books, written with an understanding of the Bible and of human needs, *Sermons on Simon Peter* will undoubtedly be classed as one of the best.

A. C. FEARING

The Epistle to the Ephesians, Joseph Parker, Baker Book House, Grand Rapids 6, Michigan (Reprint Library, 1956), 272 pages, \$2.75.

This book, besides showing excellent workmanship on the part of the publisher, furnishes delightful devotional reading. The author was an English Congregational preacher of the latter half of the nineteenth century. Joseph Parker's exceptional pulpit eloquence is here matched with his poetic-prose skills. He is also the author of *The People's Bible* and the six-volume *Studies in Texts*. The deep spiritual appeal of this book is its most commendable feature. The writer's theology is basically sound, and there is a true note of understanding of the times. Joseph Parker knew the beauty and depth of preaching, but always with practical application. This is reflected in vivid language in his book *The Epistle to the Ephesians*. Ministers will find this work of value. It is also recommended to English and speech teachers.

LOUISE C. KLEUSER

NEWS -- From Current Journals



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

¶ Addressing 600 clergy and lay leaders at the annual meeting of the Lord's Day League of New England, Erwin Canham, president of the U.S. Chamber of Commerce, stressed that the renewal of true values is at the heart of the world crisis today. "This is a time for awakening . . . a time for vital thought and action to restore the vigor of a nation dedicated to the fullest opportunity for individual man everywhere," he said. Dr. G. Vaughn Shedd, the league's general secretary, said a wave of irreverence has swept over the modern world. "You witness it in the theater, in current fiction and on the street," he observed. "You find it in widespread lawlessness and juvenile delinquency. It is to be noted in a marked degree in the desecration of the Lord's Day and in the unabashed profanation in public of the hallowed names of the Trinity of God." The league secretary reported that "stiff opposition" is rising against merchants across the land who want to operate seven days a week, "not only from religious circles but from business and labor as well." He said Sunday business also "is rising rapidly as a leading issue in American political, social, and religious life."

¶ Harold E. Fellows, the late president of the National Association of Radio and Television Broadcasters, told members of the National Religious Broadcasters at their 17th annual convention that broadcasting has done more to advance the cause of religion in this generation than any other medium. He said that the coverage of radio and television is so comprehensive in the United States today that there is not a person in the nation who cannot be a listener or viewer at any given time that he chooses. Religious programing presents a serious problem to the commercial broadcaster because of the diversities of religious views in the community, Mr. Fellows said. "As a broadcaster," said Mr. Fellows, "aware of the multitude of diverse faiths in our country, I would, in all sincerity, plead for a greater mutual understanding of the fearful problems which face broadcasting in the fair and proper allocation of time for religious programing."

¶ According to the Australasian Catholic Directory for 1960-61, the Catholic population in Australia increased from 2,023,295 in 1958 to 2,051,124. The largest increase was in the state of South Australia, with a gain of 15,000. Directory officials said actual increases would probably be larger as current figures for many dioceses are based on the 1954 Commonwealth Government Census. Since then, they pointed out, there has been a high influx of Catholic migrants from overseas. The number of diocesan priests in Australia is 2,130; regular clergy, 1,183;

brothers, 1,752; nuns, 12,855; churches, 2,751, and parishes, 1,188. The Catholic population in New Zealand was reported at 313,106.

¶ Representatives of 11 Presbyterian and Reformed bodies in the United States, Canada, and Jamaica voted to investigate the possibility of holding theological discussions with Lutheran groups. The action was taken by delegates to the annual meeting of the World Presbyterian Alliance's North American Area Council to which the 11 bodies belong. Delegates stressed that the proposed contacts with the Lutherans have no goals other than an increase of understanding between the two confessions. However, the step was seen as an important expression of the current theme of Christian unity.

¶ A Lutheran public relations leader asserted that the case for Protestantism is being "badly presented" to the general public and is "poorly understood" by it. As a result, warned the Reverend Philip A. Johnson of New York, executive secretary of the National Lutheran Council's Division of Public Relations, Protestantism "is fast becoming a victim of its own disunity." Addressing the council's 42d annual meeting, Mr. Johnson said that Protestantism, "feeling secure in its traditional strength, has neglected to come to realistic terms with the amazing development of the techniques of mass communication" through the press, movies, radio, and television. On the other hand, he said, the views of the Roman Catholic Church are "aggressively proclaimed, widely understood, and in the world of publishing, broadcasting and movie making, increasingly effective." This is true, he said, "whether the issue is government policy or supplying contraceptive information, censoring a film or book, or nominating a Presidential candidate." Observing that the Catholic Church "is assuming more and more of the prerogatives of a majority religion," Mr. Johnson emphasized that there should be "no disposition to define our operations either in imitation of or in opposition to Roman Catholicism."

¶ Four New York City assemblymen have introduced in the New York State Legislature "Fair Sabbath" bills on a local-option basis. The measures would permit municipalities to adopt local laws permitting shopkeepers to do business on Sunday if they observe another day as the Sabbath. Jews and Seventh-day Adventists observe the Sabbath on Saturday. The sponsoring assemblymen are all Democrats. A similar bill, applying only to New York City, was decisively beaten two years ago.

¶ Leaders of three Lutheran bodies uniting to form the American Lutheran Church gave final approval to a resolution on church fellowship that will be recommended for adoption by the new denomination at its constituting convention in Minneapolis, April 22-24. Altar and pulpit fellowship, wherein pastors exchange pulpits and church members partake of the Lord's Supper at services of other congregations, is considered a prerequisite to any organic union. The ALC's constituting convention also will be asked to apply for membership in the Na-

tional Lutheran Council, Canadian Lutheran Council, and the World Council of Churches, with which all three uniting groups are now affiliated.

MINISTRY INDEX IN PREPARATION

Work is in preparation on a comprehensive subject index of *The Ministry*, going back to 1928, when this workers' journal was first published. The time involved is considerable. If some of our readers have prepared a subject index for any of the years, we would like to correspond with them, as it may save us some time. Address Editorial Office, *The Ministry*, Takoma Park 12, Washington, D.C.

¶ Ten tons of cotton clothing will be shipped to needy families in Haiti by the Disaster Relief Committee of the Seventh-day Adventists, it was announced at the denomination's world headquarters. In addition, \$1,500 was voted by the committee to buy fuel. Word received from the church's mission headquarters in Haiti indicated that many who were receiving relief supplies of food were unable to cook food because they could not afford the fuel to do so. Action also was taken by the committee to send Carl E. Guenther, of Washington, D.C., associate director in charge of Welfare activities, to Southern Asia and Korea to study the need for material assistance in those areas.

¶ Southern California Seventh-day Adventists launched the first phase of the denomination's special contribution to a six-year nationwide study being conducted by the American Cancer Society, by mailing 10,000 questionnaires to constituents in three counties. Throughout California, some 70,000 Adventists will participate in the project. Reason for the special study among California Adventists is to determine whether health practices and living habits of the denomination's members, which differ in some instances from those of adherents of most other religious groups, affect cancer incidence, said Clarence C. Kott, of Glendale, health services director of the Adventists' Southern California Conference. "Seventh-day Adventists as a rule of faith neither drink alcoholic beverages nor use tobacco in any form," Mr. Kott said. "These facts will be

NOTICE

A Seminary student would like to obtain one copy of *The Ministry* for October, 1942. Anyone who has a copy to spare, please notify the *Ministry*.

noted in this study along with all other living habits of those participating to determine if differences noted are significant in terms of cancer incidence." At the society's request, the study of California Adventists is being conducted separately from the broad, nationwide survey already under way, Mr. Kott said. It also will run six years. A recent report from the Sloan-Kettering Institute for Cancer Research indicated that a study of Seventh-day Adventists revealed male members of the church are 90 per cent less likely to get lung cancer than other men, the denominational official pointed out.

Members of the church, the institute survey showed, also had fewer heart attacks than other people and a lower incidence of cancers of the mouth, larynx, and esophagus, he added. "It is our hope that participation in this special phase of the nationwide survey will at least rule out certain questions cancer researchers may now have . . . (and possibly) find answers that could lead to eventual help in the control of cancer," Mr. Kott said.

¶ Gov. Sir Dallas Brooks, of Victoria, opened the first National Conference of Australian Churches at a huge rally in Melbourne cricket grounds attended by many thousands, including more than 430 official delegates from 16 Protestant denominations to the ten-day meeting. Sponsored by the Australian Council of the World Council of Churches, the conference also was attended by Protestant religious leaders from overseas countries, as well as observers from three non-Protestant groups, including Roman Catholic. Churchmen described the meeting as the "most significant and important" in the history of Australian Christian churches.

¶ Evangelist Billy Graham ran into Moslem opposition to his initial Nigeria rallies here (Nigeria Africa) when anti-Christian pamphlets and posters were distributed. Moslem leaders, aroused by attendances at preliminary meetings led by associate evangelists, circulated some 25,000 pamphlets denying key doctrines of Christianity, and challenging Mr. Graham to a public debate. Written in the

Yoruba language of western Nigeria, the pamphlets declared in bold type on the cover: "Jesus not the son of God, not crucified, did not rise from the dead, did not ascend to heaven, will not come again." The posters charged that Mr. Graham had said at one of his meetings that "you can read the Koran from cover to cover and not find a word concerning the future of mankind. Neither the evangelist nor the Christian Council of Nigeria accepted the challenge to debate. Addressing the first-night crowd, in which whites and blacks were intermixed, Mr. Graham said, "I believe that dynamic Christianity is the hope of Africa because it teaches us to love one another." Urging his listeners to "have spiritual and moral strength and power," he declared: "Let the whole world know there are thousands of Christians in Nigeria who believe in God in 1960, your year of independence."

¶ A Seventh-day Adventist leader warned here (Los Angeles) that laws banning commercial activities on Sunday are "opening a Pandora's box of religious strife." W. Melvin Adams, of Washington, D.C., the denomination's associate world religious liberty director, declared that "there is literally no stopping place once we start down the road to religious legislation." Addressing some 200 ministers representing 80 Adventist churches in three California counties, he pointed out that in 1959 about 32 States "fought the battle" of Sunday laws. Among them, Mr. Adams noted, was California, with bills

For Your Information

New Color Slides on Bible Lands

The following new sets of color slides, taken in 1957 and 1959 by the members of the Seminary's Guided Tours to the Bible Lands, are ready for distribution (all prices include postage in the United States):

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introduced in the State Assembly to curb Sunday auto sales. He also cited efforts in Massachusetts to impose a \$5,000 fine on Sunday violators, in Minnesota to permanently put out of business persistent violators, and in New Jersey to reward informers of Sunday law violators. "These are police State tactics," he said. "Religious laws are a throwback to an age of blue laws, floggings, and the stocks. They have no place in an enlightened democracy."

¶ The Reverend Lillian Gregory, of Chicago, executive secretary of the National Fellowship of Congregational Christian Women, in a strong plea for religious understanding and an end to "sectarian competition," declared that "reconciliation with God requires a reverence for the position of those who differ from us." She told presidents of State fellowships at a meeting that "we would be helped to rid ourselves of religious prejudices were we to remind ourselves that basic to Christianity is Judaism, that Christianity emerged out of Judaism, and that until 1517 (the Reformation) we were part of what is now known as the Roman Catholic Church." She cited as signs of a "new Reformation," proposals for a unified Protestant-Roman Catholic Bible, and the "new mind in Rome, evident in the broader policies of Pope John XXIII."

"When I Survey the Wondrous Cross"

(Continued from page 28)

The cross becomes a universal meeting place. There "God commendeth his love toward us." The cross also brought to an end the shadowy system of ceremonialism, an end to the old covenant. There, by the precious blood of Jesus, the new covenant was introduced and ratified.

5. But of course the cross—as we continue our survey—is seen to be an awful and tragic thing. All have sinned, and "the wages of sin is death." Sinless Man alone could satisfy the demands that sin imposed. That was the reason for the miracle of the Incarnation, which the poor deluded and faithless modernist now denies. And because of that miracle we have a Saviour who is able to "save . . . to the uttermost."

6. When surveying the cross one must think not only of the universal appeal that it offers but also of the individual appeal. The message and the love of the cross must become personal. It was for *you* that Christ died; for *you* His blood (or the surrender of His life) provided power and grace to offer your own life in glad surrender. From the cross there comes a *personal* appeal to your own heart: "Come unto me. . . . And ye shall find rest unto your souls." For you, by the offering of Calvary, He can and will "break the power of canceled sin" and "set the prisoner free."

As we have partially surveyed the cross we have indeed found that it is a "wondrous cross," where "amazing love" was manifested. And though nearly two thousand years have passed by, men and women in every land still come under its loving influence. Have you come to the cross? Have you surveyed it and found it to be the cross of love, the cross of invitation, the cross that offers life eternal? "I gave My life for thee," says Jesus. "What hast thou given for Me?" I wonder! Alongside the suffering Christ a thief hung upon a cross and witnessed the scenes of suffering, the manifestation of divine love. There he surrendered his life to Jesus as in simple faith he said, "Jesus, remember me when you come in your kingly power." The response was immediate: "You will be with me in Paradise." (Luke 23:42, 43, R.S.V.) If you will come and kneel at the cross and seek that love and forgiving love it offers, you, too, will find friendship, love, and salvation full and free.

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.

Evangelistic School and Campaign in Italy

(Continued from page 26)

cause of family difficulties, brought 25,000 liras as a thank offering for the rebirth of her faith and first love for the truth. One evening a little boy of about seven gave 600 liras (about \$1.00) and said: "I want to help save people, too." His mother told me that he himself had chosen to save the money from his small daily school allowance.

The many prayers for the work in Milan and Turin were answered. The praise be only to our Lord Jesus Christ.

Giving the Trumpet a Certain Sound

(Continued from page 14)

well be considered. He said: "I think it is wonderful to find our beliefs so clearly set forth, and that in a non-Adventist book. The chapter 'The Heart of Adventist Theology' (pages 47-89) constitutes in my judgment one of the most unique experiences in our history. For one who is not an Adventist and who obviously disagrees with us so definitely, to go to such pains to set forth our faith so clearly, surely reveals praiseworthy effort on his part to be fair and kind. While this book will challenge

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us to rethink some things, it certainly will not upset our faith. And we must not let prejudice blind our eyes."

We are happy to note that many others react in the same way. And let us not forget that this book will be read by thousands of churchmen, many of whom possibly would not read one of our own volumes. Studying Martin's book, they will come to know what we actually do believe. Rather than become upset, should we not thank God that there is so much here that sets forth the faith that makes us a people? If it does nothing else, it certainly brings our name before the public, and in a kind way. To write on a controversial issue and produce a book that will please everybody, is perhaps impossible. But this author has made a commendable attempt.

God who raised up this movement is well able to carry it through to its final and glorious completion, and it is as true now as it was when the messenger of the Lord wrote, that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

R. A. A.

Principles of Stewardship

(Continued from page 12)

labor, and time. But the way in which a man uses money profoundly affects his character. Many a man's money stands between his soul and God, and the bars that shut him out of the kingdom may be found to be of silver and of gold.

Money Is Stored Power

Money is a good servant but a bad master. It is stored power. A power for evil when abused, it can be an even greater power and blessing for good. The question is, In which direction shall it be loosed? There is nothing inherently wrong with gold and silver, else they are a rebuke on the Almighty Himself for having placed these precious metals in the earth. Money is the recognized medium of exchange for the fruits of God's earth and the products of man's toil. It is a necessary and powerful agent identified with everything we daily handle. Money itself is neutral, or nonmoral, in character.

We speak of money as "tainted" and as "filthy lucre." Of course it isn't the money, but the men who are really tainted. While the *love* of money is the root of all kinds of evil, God designs that *money* shall become to His stewards

the root of all kinds of good. It is the regeneration of men that is needed to assuage the money fever.

The tragedy of the ages is that man, made in the image of God and designed to live forever, should be possessed by the passion for earthly and temporal possessions. Alas, the mists that mantle history are crimsoned with the blood of innumerable hosts slain by the love of money. And it is still monarch, ruling republics, enslaving empires, dominating hemispheres, and blighting the lives of hosts of even professed Christians.

But it is in accordance with the divine method to rescue the instruments of evil and convert them into the agencies of grace. It is God's design that stewardship shall take money, the very embodiment of the power of this world, its self-interest, covetousness, and pride, and change it into an instrument for God's service and glory. Thus used, it can develop and strengthen our love as it calls us to careful and sympathetic consideration of the needs of those about us. It may be one of the choicest means of continuous fellowship with Christ, through constant renewal and surrender of all to Him. It may become evidence of the earnestness with which we walk before Him in self-denial, faith, and love.

(To be continued)

The Minister and Home Education

(Continued from page 22)

LIBRARY." Not only could this person give information to visitors about the local church but he could keep the members posted about our boarding schools, summer camps, and other conference activities. And most interesting of all, church news and announcements.

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"To whom does the church Home and School Association look for guidance and materials?" asks the busy pastor. In reply we say, first, to the conference educational superintendent. He is the official to foster all Home and School activities within the conference. Next, the union educational secretary fosters the work for the union. The General Conference speaks through *The Adventist Home and School* magazine. Here will be found the current information and the suggestions concerning its work. Published three times a year, it contains materials for the Home and School programs and suggestions for the "Children's Corner." Many parents find this magazine, although primarily beamed to the

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Christian Home Workshop

Another service offered by the Home and Parent section of the General Conference Department of Education is the *Christian Home Workshop*, the purpose of which is to strengthen the home. All are invited to attend—children, young people, adults, members and nonmembers. In fact, it is not uncommon to find that the non-Adventist attendance increases from night to night. Usually the workshop begins Sabbath with the main preaching service and closes Thursday night. The days are open for counseling with parents and the night services are open to the public. The night program includes a book display, moving pictures, a question-and-answer period, and a lecture. The Department of Education makes its assistant secretary for Home and Parent Education available for as many of these workshops as possible. All requests should be sent through the regular channels. It is better to place the call several months in advance.

The Home and Parent Education section is a service department to furnish literature on the home and to assist the pastor in his work of training the parents.

The Burden of the Lord

(Continued from page 9)

Oh, that I might impress upon this church the fact that Christ has claims upon their service! My brethren and sisters, have you become servants of Christ? Then if you devote the most of your time to serving yourselves, what answer will you give the Master when he shall bid you render an account of your stewardship?¹⁰

And today, as we stand fifty years closer to the last great conflict, how much more should we awake to the responsibilities of the task before us! Let us examine ourselves in the light of the Holy Spirit to see what part self plays in our lives, and realize the possibilities of unlimited service if we place ourselves in the right relationship to God. Let us not be as men walking in a dream, but arouse and arise to the urgency of the times.

¹ Ellen G. White, manuscript 1, 1910.

² Ellen G. White, letter 146, 1902; letter 78, 1903; letter 239, 1903.

³ *Testimonies*, vol. 5, pp. 657, 658.

⁴ *Manuscript* 21, 1910.

⁵ *Testimonies*, vol. 5, p. 677.

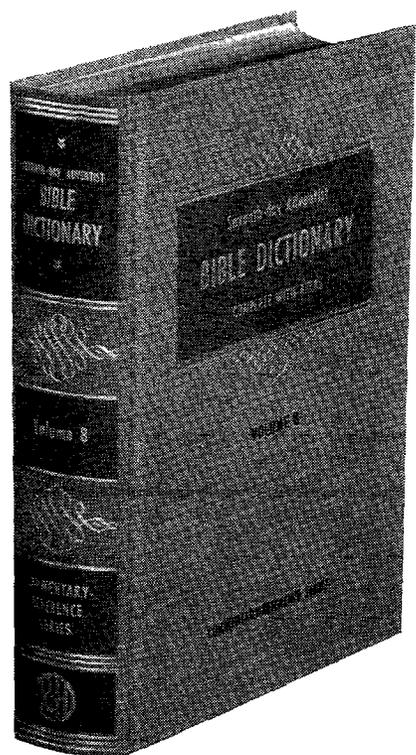
⁶ Letter 127, 1902.

⁷ *Life Sketches*, p. 432.

⁸ Letter 201, 1902.

⁹ Letter 146, 1902.

¹⁰ *Testimonies*, vol. 4, p. 619.



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POINTERS TO PROGRESS



OLD PEOPLE AND SHUT-INS WE hear a lot about special training in counseling and in the care of children and youth in our churches. Do we ever think of the need for special help for the aged and the shut-ins? There is an increasing number of old people in every church and community. Do we know how to visit them so that we leave them inspired? Do we have the kind of heart that will understand their problems? Do we burst in upon them with a special appeal for activities and gifts that are either no longer a part of their world or are beyond their capacities to undertake? It requires a tender heart and skill to minister efficiently to the stranded, lonely, aged people and shut-ins. Not long ago a well-known minister wrote that he was quite persuaded that perhaps the greatest sin of omission among ministers of the church of Christ today was a neglect of the aged and the shut-ins. He said, "They long for the notice of someone who cares and for someone who understands; they are lonely and they long for a tender shepherd." It may well be that by neglecting this segment of a congregation, a minister may be losing a great blessing for his own soul.

H. W. L.

A HEALTH MENACE READERS of this journal will be interested in the campaigns now embarked upon to discourage smoking as a health menace by the governments of Great Britain, France, Sweden, Holland, and Denmark. Opinions are growing that the use of tobacco has some definite relationship to the incidence of cancer. However that may be, it is encouraging to know that campaigns against the use of tobacco on the ground that it is a general health menace are making rapid strides in many countries. When we consider the viselike habit of the use of tobacco and its possible effects on the mind and the body, then as has been stated by Ellen G. White in *Testimonies*, volume 2, page 425, "Total abstinence is the only sure remedy."

H. W. L.

TOO DEEP? DEEP theological, psychological, and philosophical themes, their ponderous nature notwithstanding, have their proper place in the divine plan of publishing the gospel. But in the appeal to the hearts of lost men, these should not be the minister's primary undertaking. Nothing is so distressing as to hear a message that probes the depths, spans the heights, and encompasses the

seven seas, yet fails in practicality—hence does not meet the heart's crying need. What gain is there if the people say, "Verily in him [the minister] is the wisdom of God manifested," while comprehending little of his pulpit pronouncements?

No man has preached until he has moved men to repentance! But how can men repent if the message is beyond their comprehension? There is a dire need for preaching that points out the way of salvation, for a clear light directing man's faltering footsteps heavenward.

Practical godliness is the *needed leaven*. This does not outlaw profundity, nor condone surface thinking or shallow preparation. Perhaps Billy Sunday, in his own way, captured something of the spirit of this when he said, "I don't know any more about theology than a jack-rabbit does about ping-pong, but I'm on the way to glory." . . . It isn't theology that saves, but Christ."—WILLIAM T. ELLIS, "*Billy*" Sunday, p. 147.

The paradoxical fact is that there are men who cannot fathom the incarnation, explain the atonement, probe the wonders of archeology, or even name the twelve apostles, to whom Christ has revealed Himself in His saving grace. Then let not this essential be missing from future discourses, that preaching may again bring refreshing water to the parched desert places of human hearts. E. E. C.

CHILD TRAINING AND JUVENILE DELINQUENCY THE articles appearing from time to time from the pen of Archa O. Dart are based on the helpful "Christian Home Series C" leaflets produced by the Educational Department of the General Conference. This excellent series of leaflets is listed on page 20. We feel that ministers may like to use some of the facts in Professor Dart's articles as sermon material. They might then direct parents' attention to the twelve "Christian Home Series C" leaflets. Correct child training is vital to the well-being of the family, community, and church. Its neglect is a major cause of the tragic juvenile delinquency situation throughout the nation. We commend the articles and the leaflets to the serious attention of our church leaders, and hope that thereby this good material may contribute something constructive to the happiness and well-being of our people in every land.

H. W. L.