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IT WILL be in vain for me to stock my library, or organize societies, or project schemes, if I neglect the culture of myself; for books and agencies and systems are only remotely the instruments of my holy calling; my own spirit, soul, and body are my nearest machinery for sacred service; my spiritual faculties and my inner life are my battle-ax and weapons of war. McCheyne, writing to a ministerial friend, who was traveling with a view to perfecting himself in the German tongue, used language identical with our own: "I know you will apply hard to German, but do not forget the culture of the inner man—I mean of the heart. How diligently the cavalry officer keeps his saber clean and sharp; every stain he rubs off with the greatest care. Remember you are God's sword, His instrument—I trust, a chosen vessel unto Him to bear His name. In great measure, according to the purity and perfection of the instrument, will be success. It is not great talents God blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hands of God."
In This Issue

We are deeply indebted to Dr. Andrew Blackwood for a fine series of articles on preaching which begins on page 5 of this issue. We are sure every reader of THE MINISTRY will want to study this series carefully and prayerfully. Dr. Blackwood is a recognized authority in his field.

"What Is a Girl?" and "What Is a Boy?" on page 30 will be of special interest to fathers as well as mothers. Alan Beck, the author, tells us that requests for this series have come from as far away as Korea; and for the past year or so some two hundred requests a day have been received by the New England Mutual Life Insurance Company for these interesting analyses.

For a truly sound summary on music be sure to read H. B. Hannum's article on page 32—"Judging Musical Values." This will challenge every musician and every pastor.

Our Cover

This month our cover shows the beautiful Temple church in Philadelphia, Pennsylvania. About the history of this church, T. E. Unruh, present president of the East Pennsylvania Conference, writes:


The providential guidance of God was clearly indicated in the purchase of this beautiful church building in 1944. Speaking of his experience, C. L. Blandford, former pastor of the congregation, remarked:

"When the Temple congregation began to raise money to purchase a church building, I began church shopping on Sunday mornings. I visited churches and studied them as to size of building, size of congregation, and so forth. After two or three months of this, not having found anything, I was awakened from a sound sleep one night with this thought crowding my mind: You will visit a church, and the minister will let you know in some way that the church is for sale, and how much.

"I continued to go to church on Sunday mornings for another three months. One Sunday I decided to drive down to 18th and Spruce streets to attend services at the Methodist Episcopal church, which I had investigated previously. I was early and took a seat in the church. I saw the minister enter from a side door. He came directly to me and began to explain that his congregation was small, and added, "We are offering this church for sale. We have been offered $52,000."

"I replied, "I am a minister, and we are desirous of buying a church." He said, "Why don't you buy this one?"—We did."

"The building was purchased for $50,000. The church building is assessed at $135,000. The original cost was approximately $500,000. It contains a

(Continued on page 46)
OFTEN some individual is referred to as a strong man or a strong worker. Just what is meant by this appellation? Does it mean that inherited qualities such as physical strength, striking features, and a powerful voice make one a stronger worker than one less favored? Could it infer that cultivated qualities such as education, culture, prestige, and diplomatic sagacity make one a stronger worker than one lacking such polish and fitness? Or does it mean that a worker of strength is one who unwaveringly adheres to God's holy principles of truth?

It should be noted that the inherited and cultivated qualities here mentioned are desired objectives and certainly worthy ambitions of a Christian worker. They are not to be despised or lightly thought of. When made a part of the worker's personality and character, these natural gifts and talents place him on vantage ground in teaching and preaching the truth.

Yet one may possess all the human qualities that it is possible for man to acquire and still not be counted a strong worker as God counts strong workers. Samson, Saul, and Solomon had all the characteristics human beings classify as strength; but that same strength, not balanced by principle, led to their ruin. Of one we read: "Physically, Samson was the strongest man upon the earth; but in self-control, integrity, and firmness, he was one of the weakest of men. Many take strong passions for a strong character; but the truth is that he who is mastered by his passions is a weak man. The real greatness of the man is measured by the power of the feelings that he controls, not by those that control him."—Patriarchs and Prophets, pp. 587, 588.

This naturally poses the following question: Can a man be highly gifted, talented, and successful, and also a strong worker in God's sight? We believe he can. Joseph was well favored in health and physical appearance. He was elevated suddenly to high position, great wealth, and much honor. The sudden and unlooked-for change of fortune could have ruined him as it had others. The reason why it did not is explained as follows: "Joseph bore the test of character in adversity, and the gold was undimmed by prosperity. He showed the same sacred regard for God's will when he stood next to the throne as when in a prisoner's cell. Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity."—Testimonies, vol. 4, p. 544. His "sacred regard for God's will" made him a strong man, and not his physical strength and appearance.

Take the example of the three physically and intellectually endowed Hebrew worthies of Nebuchadnezzar's day. They could have depended upon some brilliant device of the intellect whereby they could with mental reservation bow before the image and thus save their lives. But they chose to stand up for principle even though it meant the fiery furnace. They are described as "men who were as true as steel to principle."—Prophets and Kings, p. 479. This made them strong men, not their brilliancy.

The same held true for those lacking in inherited and acquired gifts. Although the twelve disciples were not gifted in the sense that Shadrach, Meshach, and Abednego were, yet they were workers of strength. They could have acted from popular feeling, and left the Master as did the seventy. They could have considered their security, their social and national interests; but they acted from principle instead, and remained with the Saviour. They refused to allow any selfish consideration to mold their decision, so that it can be said of them, "These men were as true as steel to principle."—Gospel Workers, p. 25. This made them strong workers, not their brilliancy.

Likewise, the strength of any present-day worker, gifted or not gifted, lies in his unwavering adherence to the principles of God's truth and a faithful discharge of known duty. He is strong because sacred principles, rather than feelings, govern his actions. For him, principle is primary; and position, prestige, personal gain, or loss is secondary. He refuses to allow any expedi-
ency suggested by the pressure of the moment to divert him from the path of duty as he knows it. He will use neither policy nor diplomacy to avoid the seemingly unpleasant or unpopular task of standing for principle regardless of cost. This makes him not only a safe man and a strong worker but also a co-worker with Christ.

"Worldly policy and the undeviating principles of righteousness, do not blend into each other imperceptibly, like the colors of the rainbow. Between the two a broad, clear line is drawn by the eternal God. The likeness of Christ stands out as distinct from that of Satan as midday in contrast with midnight. And only those who live the life of Christ, are His coworkers."—The Desire of Ages, p. 313.

Hence, in view of the tremendous task before us, in view of the furious assault the dragon will loose upon the remnant church, in view of the people of God that must be prepared to meet their coming Lord—the need of the hour is for men of strength.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—Education, p. 57.

What Is Wrong With Preaching Today?

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PART I

[EDITORIAL NOTE.—Dr. Andrew Blackwood is well known among Seventh-day Adventist ministers. Book titles published under his name make an impressive list. As guest speaker, he gave this challenging study—"What Is Wrong With Preaching Today?"—at the chapel service of the Seventh-day Adventist Theological Seminary, September 27, 1950. We are grateful to Dr. Blackwood for permission to publish this article as well as "What Is Right With Preaching Today?" which will appear in a later issue of The Ministry.]

I AM grateful to your president and your dean for the opportunity of being with you this morning. I have learned much about your branch of the church of Christ, and I like it all—especially your record in gifts for benevolence. Some of you know that at the recent meeting of the Speech Association in Washington, Dean Charles Weniger spoke. He delivered the best address I heard during that conference, telling about the work in this Seminary. What he said and the way he said it delighted me so much that I have wanted ever since to learn more about the Seminary. At that time I spoke on the subject "What Is Right With Preaching Today?"

This morning I am turning to the other side of the question, "What Is Wrong With Preaching Today?" I believe that on the whole preaching is growing better these days, but there are five respects in which I feel that it still falls short of the ideal. If you remember these five statements, you can make such a speech yourself.

I. HUMAN INTEREST INSTEAD OF DIVINE POWER

Many a preacher today seeks human interest rather than divine power. Your pulpit work never can be too interesting, but the question is, What should you put first? Important as it is to have human interest, it is vastly more important to have divine power. I am going to deal largely with cases. Take for instance the Gospel According to Mark, the second chapter. The first paragraph is about Jesus' healing the paralytic. If a young man in some other seminary preached on the passage, he might talk about Oriental architecture, overcoming obstacles, teamwork, the meaning of faith, paralysis as a type of sin, or the relation between sin and suffering. All that holds true. But this paragraph was written to teach truth about Christ. "That ye may know that the Son of man hath power on earth to forgive sins," (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

A man may insist, "Oh, I preach from the Bible!" Very well. How do you preach from the Bible? About Christ or about men? Wherever Jesus appears in a paragraph He ought to stand at the center of the scene. There an artist would put Him, and not somewhere in the circumference. Do you know why we deal with the Bible
as the artist does not? Because we know more about things human than about the divine. Modern preaching, above everything else, must be interesting.

Take another case. A man wants to preach from the Gospel According to Luke, which Renan called "the most beautiful book ever written." The minister expects to deliver from Luke fifteen sermons between the middle of December and Easter. He has one sermon about this man, and another about that one. So he can go through the Gospel According to Luke or any other book of the Bible and stress only the human elements. That's more interesting! But the Gospel According to Luke was not written to teach about this man, that one, and the other. It was all written, especially these fifteen parts, about Jesus Christ.

**Who Is Not Guilty?**

Once a student said to me the sort of thing a professor likes to hear, a frank inquiry. "Why do you expect us students to read and study sermons by Dr. Fosdick? Don't you know that Dr. Fosdick is a humanist?"

"Yes," I said, "I know a good deal about Dr. Fosdick. I do not turn to him as an example of what to preach. I also know," I told the student, "that Dr. Fosdick can make his kind of pulpit work interesting, and I am trying to find out how to do that with preaching from the Bible."

"But," said the student, "why stress the human when you ought to stress the divine?"

When he submitted his first sermon, a week in advance, I read it with interest, and criticized it before the class, not from sermon by paragraphs. He had preached from a passage about Christ, with a topic about Christ. The first paragraph he marked "H," the second one, "H"; and so on through that sermon. In the twenty paragraphs he found every one chiefly about something human. At last he exclaimed, "Why, Mr. Blackwood, I myself have been doing what I criticized Dr. Fosdick for doing!"

"Yes," I said, "we all keep doing it; we are all tarred with the same stick. In order to get human interest we ignore divine power."

Before you find fault with anybody else for that sort of thing, try an experiment. Take the last sermon you preached, or any other message from the Bible, with a text about God, Christ, the Holy Spirit, or the final return of our Lord, a truth in which I greatly believe. Go through the sermon by paragraphs and label each one "D" or "H." Unless you are an exceptional preacher, you will find that three fourths of your pulpit work has been seeking, consciously or unconsciously, human interest and not divine power. You will discover also that this is a modern trend. The older preachers—the real ones—did not work this way.

**II. Human Problems Instead of Divine Promises**

Again, many a preacher today starts with a current problem and not with one of God's promises. In July, 1928, Dr. Fosdick wrote for *Harper's Magazine* a strong article, "What Is the Matter With Preaching?" And his answer was this, in substance, "It's not interesting, because it does not deal with problems." Partly because of his influence, all of that has changed. Preaching today has become much more interesting than when I was your age. One reason is this: the minister usually deals with a problem of interest to the hearer. This is what Dr. Fosdick calls "cooperative preaching."

I believe in all that, with certain limitations, some of which will appear in a case. Think of Second Corinthians, the spiritual autobiography of the apostle Paul. A minister plans to speak about the twelfth chapter and the first paragraph. Of course he starts with the thorn in the flesh. That's interesting, especially to every person of middle age. The thorn means something physical, painful, even excruciating, something that may interfere with the day's work. Anyone can have a spirited thirty minutes talking about the thorn in the flesh. Just one thorn! But the chief thing in that paragraph is not that thorn! Notice what the apostle stresses: "My grace is sufficient for thee: for my strength is made perfect in weakness." The question is this: When your hearer goes home after a sermon from this part of Paul's spiritual au-
obiography, what will he remember? Will he remember the grace of God, or the thorn in the flesh?

In the olden days it was not so. Seventy-five years ago if a man started from the Gospel According to Luke, the eleventh chapter, the thirteenth verse, what would he preach? “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” With such a text an interpreter would have preached about the Holy Spirit or about praying for the Holy Spirit. The emphasis would have been upon prayer to God the Father that He would bestow the Holy Spirit. The text is a promise from Christ translated that verse into a problem.

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How does a man preach today? He translates that verse into a problem. “Can God Answer Prayer?” For the sake of human interest he sacrifices a glorious promise, and by so doing suggests all sorts of doubts. When the Bible teaches that God answers prayer, why raise a question? Luke is the Gospel of prayer, the Gospel of grace. The text is a promise from Christ about the answer to prayer. Why misrepresent God’s written Word?

**A Sermon That Backfired**

Once in another city I went to the leading Presbyterian church and heard the strongest preacher in that State. He was discussing this problem about prayer, and with intellectual power. First, he gave three arguments against prayer, and then three arguments for prayer. Please remember that a man tends to put first what he thinks important. That’s psychology! What else does first mean? Three arguments against prayer! I can give each of those arguments now, though I heard that sermon years ago. I never found it so hard to pray before I heard that sermon as I did just afterward. I never had dreamed that there was so much to be said against prayer. But what about the three arguments in favor? I went home and told Mrs. Blackwood about the strongest sermon I had heard for years. Unwisely I explained the three arguments against prayer. Then I started to tell the three arguments for it, but I couldn’t remember a one! The preacher had excelled in stating the arguments against prayer, but his rebuttal seemed to me weak, and not worth remembering!

Other hearers also could remember the three arguments against prayer, but not anything positive. The next day in a graduate class of able men, twenty-five in all, I asked, “How many of you heard Dr. —— preach about prayer?” All the men not preaching had been there. “What did you think of it?” It was the strongest sermon they had ever heard about prayer, they all agreed. “What did he say?” Every man present could tell me those three arguments against prayer, but not a man there could give me one of the arguments for prayer. Let me ask you: Did that sermon help anybody? Why should it be harder for every hearer to pray after a sermon than it was before?

What was the matter? The message was interesting, it was logical, it was almost everything, except that it put the stress in the wrong place. The stress fell on something that was not in the text or the context. We modern people find it hard enough to pray without having any discouragement from the pulpit. Dr. Otto Piper, a Princeton Seminary professor from Germany, says, “The apologetic approach to the modern man has done more harm than good.” Why? Because it has suggested countless doubts. It has intensified our problems. There is still a place for the problem approach in preaching. We ought to use it more often than we do. Still I believe that one reason the pulpit is losing its prestige and its power is that it tends to substitute the human problem for the divine promise.

When a man deals with the twelfth chapter of 2 Corinthians, he must present the grace of God, not in a vacuum, but with reference to the thorn in the flesh. But the emphasis ought to fall on what God does and not on what is wrong with one of us. Preaching is largely a matter of emphasis and a matter of proportion. The first thing first!

Let me call to your attention a book that you will find well worth reading. Henry S. Commager, professor of history in Columbia University, and one of our leading historians, has a 1950 volume, The American Mind, published by the Yale University Press. He makes a useful survey of the situation now, as contrasted with yesterday. He devotes two chapters to the church. The substance of one chapter is that the church has largely lost her spirituality and has become secular; of the other chapter, that the

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Evangelism by Self-supporting Missionaries

WALTER E. STRAW
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SOME seem to have the idea that self-supporting efforts are not in harmony with the regular organized work. But the fact is that we are all engaged in the same work, all striving for the same end—the finishing of God's work in all the earth. Let us not, then, become so absorbed in ways and means of extending certain features of the work that we allow misunderstandings to arise between us that may keep us out of the kingdom for which we are all striving. We are told that "the work of God in the earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—Testimonies, vol. 9, p. 117.

This calls for a united work for all. Each is to have a part. The lay people are not to work independently but to unite their efforts with those of the regular organized workers. That, I believe, is the great need today.

The last words we have recorded that Jesus spoke to His disciples were, "Go ye into all the world, and preach the gospel to every creature." Notice the comments on this passage by the messenger of the Lord:

"In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice ....? Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its spirit. But this can not be. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory."—Education, p. 264.

All should have a part in God's work, not simply those who are paid by the conference, but all. Our people and our college graduates should have the burden of an unfinished task upon their hearts, and not be so much concerned with the question "Will the conference give me a job?" God has given us a job, and this we cannot shift to someone else. He says, "Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part of God's work."—Testimonies, vol. 9, p. 116.

That is talking about work—active participation. And further:

"The burden of the work has been left largely with those who are laboring under salary. But this is not as it should be. The great missionary field is open to all, and the lay members of our churches must understand that no one is exempted from labor in the Master's vineyard."—Review and Herald, Oct. 22, 1914.

How soon can the work of God be finished in the earth? Here is the answer:

"When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—Ibid., July 21, 1896. (Italics supplied.)

The work of God will never be finished until the latter rain comes, and the latter rain will not come until all recognize that they have a place in finishing the work. I quote further:

"Let none suppose that they can live a life of selfishness, and then, having served their own interests, enter into the joy of their Lord. In the joy of unselfish love they could not participate. They would not be fitted for the heavenly courts .... the voices of the angels and the music of their harps would not satisfy them."—Christ's Object Lessons, pp. 364, 365.

At the time Loma Linda was being established Sister White said:

"Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established not only for the training of gospel medical missionary evangelists."—Review and Herald, June 21, 1906.

"We have come to a time when every member of the church should take hold of medical missionary work."—Loma Linda Messages, p. 88.

That is the message that came to us nearly fifty years ago. It was to set all our members to work. They were to go out as simple men and women to work for the Lord. Now, were these messages from the Lord, or were they just Mrs. White's opinions? How can we account for the rise and progress of this movement on any other basis than that this humble messenger was definitely led of the Lord and her messages came from Him? If her messages are from Him, then the words just quoted are also.

Our present program requires that those
preparing for medicine spend, above the elementary grades, four years in the academy, four years in college, four years at the College of Medical Evangelists, one year as an intern, and in many cases, from one to three years as a resident—fourteen to sixteen years in all. In other words, estimating that one is fifteen when he enters the academy, he spends practically half his life in preparing for what he expects to do in life. Then instead of doing what he had planned, giving his life for the Lord’s work, he has to take up private practice to pay the debts he accumulated in this long-drawn-out process of education. Is this not just about where the majority of our doctors end?

What about the other workers? After they spend from eight to ten years in academy and college, with the intention and hope of entering the work, we find a great surplus of available workers because of lack of funds to support this large group. I have in my possession the names of some 360 people with degrees from our colleges who would like to work in this denomination, people recommended by the General Conference. Then there is a new crop of seven hundred graduates from our colleges in this country alone looking for employment, and because of lack of funds many are not placed. What is the trouble?

I think it is clear to anyone that something is decidedly wrong. What is it? To me it is simple. We have not followed the instruction from the Lord. We have geared our schools to prepare people directly for conference employ, and have not sufficient funds to carry out that program. Now we have reached a crisis. What should we do? We should do as we were told to do forty-five or fifty years ago—prepare every church member for active missionary work. That means that now is the time to push the self-supporting work and train men and women for this great task. We should encourage people to get a simple training, and then move out to the dark and isolated places and the dark counties, and set up a standard there.

We all know the work will never be finished by ordinary human efforts. If it is done, it will be because God in a supernatural way intervenes and works mightily. But we are told that this will not be “while the largest portion of the church are not laborers together with God.” Consequently, the great need today is to provide ways and means to get the lay members to work, and for the organization to recognize the need of encouraging and fostering that phase of the work.

I believe that, first, to accomplish God’s purpose, we should put on a strong program of preparing the laity to go out and give the message, and support themselves while so engaged.

Second, I believe that a strong movement should be set in motion to move people out of the cities with a brief but comprehensive training to go out into the smaller places and be a light there. We are told that “if families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ’s life shine out through them, a great work might be accomplished.”—Testimonies, vol. 6, p. 442.

Third, as the self-supporting work develops we should plan for some sort of organization to help coordinate the work and give each unit the benefit of plans and methods of others. No doubt it could never be so close as that of the organized work, and should not be. But there ought to be opportunity for all to receive the benefits of others’ successes and to avoid others’ mistakes. I do not believe any unit should be required to join any organization, but they should have this privilege.

Fourth, why could not certain papers be issued in recognition of certain workers and units? If a man has done acceptable work in the organization and has been ordained to the gospel ministry, why should he have his credentials taken away if he decides he should enter the self-supporting work? The apostle Paul was a self-supporting missionary most of the time he was in the Christian ministry, and he was recognized by the Lord and ordained to enter the ministry.

The Colporteur Work Is a Self-supporting Ministry

The colporteur work is recognized by the denomination as a valuable part of the work. It is self-supporting. Why should it be so highly honored and another phase of self-supporting work be loomed down upon? The self-supporting work as it is being carried on in the Southern States was established by the same divine hand as the colporteur work. Is not one as honorable as the other? If the organization would encourage and foster this work, I believe it would be of greater assistance to
God’s cause. Think of the churches that are in existence as a result of this work and the influence in other sections. Madison College and Sanitarium has established the largest church in the Kentucky-Tennessee Conference. It furnishes more tithe than any other church in the conference. Last year 18 per cent of all the tithe of the conference came from that church, or almost one fifth of the funds. Twelve thousand people come into direct contact with that institution every year. This is but one of the many self-supporting institutions scattered all over the United States, mostly in the South, however. The Southern Union is said to have more sanitariums than any other union conference in the worldwide field. It has twenty-one, and sixteen of these are self-supporting.

Should we not carry out the instruction so long neglected to train the laity for active service in the work? May God help us to lay plans that will hasten His work to its final triumph.

## Putting First Things First

### Allen Walker

**Pastor-Evangelist, Alabama-Mississippi Conference**

Since our recent General Conference session it is very evident that there is a great interest in the baptism of the Holy Spirit and the outpouring of the latter rain for power to finish God’s work in the earth. In our workers’ meetings, our Sabbath services, the prayer meetings, and other similar assemblies our people are thinking about and praying for the latter rain.

The tremendous upheavals that are taking place in the world, the uncertainty of the future, the consciousness of the need of a deeper spiritual life—all are bringing about a seriousness, a seriousness, which we as a denomination have long hoped for. Many today are hungering and thirsting for righteousness.

And yet there are questions which should deeply concern us. Why have we been so long talking about the time when the latter rain will come without seeing the evidences of its presence with us? What is it that is withholding this pentecostal baptism of the Holy Spirit? What steps must we now take to bring the fullness of this promised blessing?

### Spirit of Prayer in the Church

Perhaps an earnest study of the first chapters of the book of Acts will reveal to us the divine program that brought the power from on high for the early church. Standing out above everything else in these first chapters of Acts is the importance given to prayer. May it not be that we have overlooked and neglected the most important factor in bringing the latter rain—the spirit of prayer?

Does it not all too frequently happen that in our workers’ meetings, when our workers are called together at great expense to the conference, there are so many reports to be rendered, and so much time is given to discussions, promotional speeches, plans for otherwise worth-while matters, that pentecostal praying for the power of the Holy Ghost sent down from heaven is crowded out? When a few moments are given to prayer it is too often suggested that our prayers be short and right to the point, and this suggestion leaves no place for the Holy Spirit to take control and inspire “praying . . . in the Spirit,” as suggested by the apostle Paul. After a few short and right-to-the-point prayers are offered, we are on our seats again and taking up the matters on the agenda. It does not seem that it was this kind of praying we read about in the great prayer meetings described in the first chapters of Acts.

But notice again: “They [the early believers] continued steadfastly . . . in prayers.” Acts 2:42. The word “stedfastly” suggests earnestness and fervency, which carried them from the experience of prayer to supplications.

### Prayer Took Precedence

In chapter three, verse one, we find Peter and John going “together into the temple at the hour of prayer.” Busy as they must have been, they let nothing come between them and this “hour of prayer.” Again we
read, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Acts 4:31. It is easy to observe that the spirit of prayer possessed every believer; and when other urgent business threatened to crowd out prayer, instead of permitting this to happen, they were determined that prayer was of first importance. The matter was settled in this way: "We will give ourselves continually to prayer." Acts 6:4.

**Applying the Pentecostal Lesson**

When we as pastors, executives, and secretaries lead our congregations and groups into this spirit of prayer; when in our workers' meetings, committee meetings, sanitarium and school board meetings, our camp meetings, and local church prayer meetings we first of all "give ourselves... to prayer," then—and not until then—can we expect the latter rain to be poured out upon us as it was in the former rain. This spirit of prayer, above everything else, prepared the way for the early rain of those blessed pentecostal days. The latter rain will never come while we allow other matters to come ahead of this spirit of prayer whenever we come together.

Brethren in the ministry, we have done wisely by concluding the Spirit's power to be our greatest need. He never intrudes Himself into our human urgencies. Let us continue unitedly and determinedly to clear the highway of our hearts, as well as of the business of the church, of secondary needs. We must not disappoint Heaven in an hour when nothing else can prevail. By placing a constant emphasis on prayer the Spirit will abundantly supply whatever grace and power the church now needs. And then His cause will radiate a glory which has never before been realized. God hasten the day!

**Jews and Messiah**

In an orthodox synagogue of Brooklyn recently, Jews were seen lying on their faces before God, crying to Him for protection upon their persecuted brethren, especially in Russia. One elderly Jew lifted his hands toward heaven and cried out: "Lord, send Messiah, and should Jesus of the Gentiles be the one, grant us a sign that we may be sure that it is really so, and forgive our guilt toward Him."—Dawn.

**Results From Favorable Publicity**

A. E. MILLNER
President, Alberta Conference, Canada

I WELL remember what the Adventists did for the city of Winnipeg, Manitoba, during the flood. You men sparked the meeting into action." So spoke the deputy mayor of Edmonton, Alberta, Canada. He and I were discussing the matter of civil defense, and he expressed his appreciation for our willingness as a conference to conduct first-aid classes in line with the master plan covering this particular oil area in Alberta.

The meeting to which he referred had been specially called by the civic authorities of Edmonton when they heard of the Winnipeg disaster last year. We were there to lay immediate plans to aid the stricken populace. Approximately fifty men and women, prominent in city affairs, and representing service clubs, veterans organizations, and so forth, were in attendance. Strange to say, only four ministers were present: Rabbi Leon Hurwitz, A. Blair, L. L. Bock, and I, of the Alberta Conference. Our conference headquarters is in Edmonton.

When we learned of the tragedy, without hesitation we volunteered to rush almost two tons of clothing to Winnipeg, and to take up a special offering on the Sabbath, two days later. Special offerings were also appealed for in every church—Protestant, Catholic, and Jewish. The committee asked me to serve as chairman of the finance committee. Other urgent appointments made me decline, so Rabbi Hurwitz was asked to take charge. He expressed his willingness, provided that I would assist him. This I agreed to do, and we enjoyed a happy fellowship.

That afternoon another meeting was called when all the denominational leaders or their representatives were present. The mayor's office was placed at our disposal. At this meeting a detailed plan was laid for the special appeal for funds on the next Sunday. These gifts amounted to more than twelve thousand dollars. Although not a very large church, Seventh-day Adventists contributed approximately two thousand dollars. Ainsley Blair was asked by the city to serve as a member of the clothing committee.

The full impact of recognition and appreciation, however, was yet to be felt. It came about when our Ingathering campaign was launched a few days later. Edmonton businessmen were well acquainted with our work for Winnipeg, and they did not hesitate to give substantial
One undertaker, who had not given before, said, "What's this I hear about you people and the Catholics spearheading the Winnipeg Flood Fund?" He reinforced his expressions of appreciation by giving fifty dollars.

Out of that disastrous flood experience came a flood of blessings to the cause in Alberta. Seventh-day Adventists are now known in a truer sense as "public-spirited, conscientious cooperators." With humbleness of heart we thank God for such recognition, and pledge ourselves to be ready for any future emergency that may arise. An hour of calamity may well be an hour of opportunity to show the practical side of our message as outlined in Isaiah 58.

**Conscientious Objectors**

**IT IS** said that one day a neighbor called to see David Hume, the Scottish agnostic, only to discover that he was just leaving the house. "Where are you going?" he inquired.

"I'm going to hear George Whitefield preach."

"Why are you going there? You don't believe what he says."

"No, I know I don't, but he does, and I like to hear him talk about it."

A paradox, you say? Yes, it is, but how many thousands are there who would like to listen to the truth simply because the man who preaches it believes it! They may not understand his message, but they are impressed by his sincerity, and in the case of many they will want to know more about it.

The attitude of the minister is known and sensed by those for whom he labors. He cannot avoid this. It is a natural law beyond his control. His influence flows forth naturally, either to strengthen or to weaken faith.

"Formal, set phrases, the presentation of merely argumentative subjects, is not productive of good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the waters of life."—Evangelism, p. 485. (Italics supplied.)

**A Testimony of Trust**

Recently while flying from Jamaica to Miami, I was asked by a fellow passenger, "Are you an American?"

"Yes, I am."

"Would you do me a favor?"

"I'll be glad to if I can."

"Take this gallon of rum through customs for me."

"Well, I'm sorry, sir, but I cannot do that. You see I am a Seventh-day Adventist minister, and my conscience will not permit..."
me to handle God's contraband. But I'll
gladly help you in other ways."

"You have helped me already. You see,
this isn't for myself. I hate to handle it too."

"Well, friend, there is enough sorrow in
the world without multiplying it."

"That's right. I remember while in Ecuador
I had serious trouble in Quito, and I
needed help. I finally asked for some Amer­
ican missionary. He was so nice and
helpful. He saw me through. Since then I
have always found Seventh-day Adventists
to be my friends. I can count on them no
matter where I may be."

It was a thrilling experience to hear such
a testimony of trust, and I could not help
praying for strength to prove true to such
a calling. That unknown missionary, a fel­
low worker of ours, has probably forgotten
all about it, but it is recorded in glory. How
silently his influence is at work!

We talked on, concerning world events,
problems, and prophecy. Finally this man
said, "I'm not a member of any church, but
I surely enjoyed talking to you about
yours."

Only God can measure the full extent of
our influence upon the lives of others. Si­
lently Influence goes on her way, either
building up the faith of others or casting
a dark shadow across the path of truth.

Some years ago a precious soul was born
into Christ's kingdom, and since we first
met, God has drawn us together in the
truth. This woman was an outstanding
leader in civic affairs. She was a leader of
the famed Eastern Star organization. She
was respected and loved by religious and
social leaders in her community. But trag­
edy came to the home. While the dark
clouds of war hung over the earth her only
son was lost on his first mission over enemy
territory. He was a pilot on one of the big
bombers. The blow was severe. Only those
who have endured such agonies can share
this mother's sorrow. Never shall I forget
those deep lines of grief in her sorrowing
face when I first saw her. I called at the
home, and she greeted me warmly. I said,
"Shall I step in?"

"Oh, yes, we've been waiting for you." Her
husband was there too, a fine Christian
man, a Government patent attorney. Sit­
ting before the crackling fireplace in their
comfortable home, I listened to the tragic
news. Then taking the Scriptures, I read
those comforting passages, and invited
them to pray.

That began a regular series of visits. One
day she asked, "Where do you preach? I
understand it is on Saturday, and I would
like to come." I told her the location of the
church, and she began to come regularly.
Then one day she asked, "Say, why do you
go to church on Saturday? I've been going
for weeks now, and I'd like to know why
you do it. Adventists are such good people;
there must be a reason."

Of course this woman came into the
church, and has been a great blessing to the
cause ever since. But it was the wholesome
influence of the church that meant so much
to her in her hour of sorrow.

It is not only our arguments but our at­
titudes that win souls to the Saviour.

"I do not ask
That crowds may throng the temple,
That standing room be priced;
I only ask that as I voice the message
They may see Christ!"

"I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy;
I only ask that as I voice the message
He may be nigh!"

"I do not ask
That men may sound my praises
Or headlines spread my name abroad;
I only pray that as I voice the message
Hearts may find God!"

—RALPH S. CUSHMAN.

(EQUALITY)

ALEXANDER THE GREAT, seeing Diogenes looking attentively at a large collection of
human bones piled one upon another, asked the philosopher what he was looking for.

"I am searching," said Diogenes, "for the bones of your father, but I cannot dis­
tinguish them from those of his slaves."—Smart Sayings of Great Personages.

May, 1951
THE first thing in importance in the preparation of a sermon is a definite aim or purpose in the giving of the message. A layman architect said to his pastor, “I perceive architecture in your preaching.” This was a wonderful compliment, indicating much planning and study to meet the needs of the congregation. Too many sermons are disjointed, lopsided, ill-proportioned, and apparently purposeless. The speaker should know where he is going, and then reach his goal. Beecher once said: “A sermon is not like a Chinese firecracker to be fired off for the noise it makes. It is the hunter’s gun, and at every discharge he should look to see his game fall.”

The best sermons are those that meet the needs of the greatest number of the congregation. Only a coward preaches a sermon for the benefit of one or two persons because he isn’t brave enough to speak to them personally about their faults. One pastor said that he never really learned to preach until he got acquainted with the members of his flock by visiting in their homes. The best sermon texts and sermons come out of personal acquaintance with the needs of the congregation.

Plunge Into the Subject

Since the Lord alone reads the hearts and knows the message needed, prayer is vitally important in sermon preparation. An earnest petition asking for a Heaven-sent message should precede the study period. The answer will come in wisdom to select and arrange in logical order the texts and material that make up the sermon. The Holy Spirit is just as willing to bring the needed thoughts to the attention of the pastor while he is preparing his message as when he is in the pulpit delivering it. His prayer just before the sermon is delivered should not be for a message but to thank God for one already given and for divine inspiration in delivering it to the people.

Many sermons are crippled by long introductions. In the first place, there is no time for preliminaries; and in the second place, a good sermon does not need them and the congregation does not want them. Spurgeon gave excellent counsel to ministers when he said: “Gentlemen, don’t go creeping into your subject as some swimmers go into the water, first to the ankles, and then to the knees, and then to the waist and shoulders; plunge into it at once over head and ears.” “The King’s business requires haste,” and most worshipers are present to receive a message from the King through His delegated herald and spokesman, and are therefore inclined to impatience over unnecessary delay.

A long appendage is even worse. The minister should cultivate the art of coming to a quick and graceful conclusion. The hearers are interested only in the message, and when that is delivered they want the preacher to quit as suddenly as he began. His last words should make such a deep spiritual impression that the departing worshippers will say in their hearts, “God spoke to us today.”

Just as a building needs scaffolding while it is being erected, so the minister needs scaffolding while he is building his sermon, but it should all be torn away before time for delivery. All that is merely decorative or nonessential dulls the edges of the sermon and should be eliminated, and the same is true of time-consuming detours and attention-distracting stories and anecdotes that are remembered longer than the message itself. Anything that detracts from the central theme and purpose of the message does more harm than good.

Martin Luther gave counsel to ministers that is still up to date: “Step up boldly, open your mouth wide, and stop soon. Step up boldly, because you are an ambassador of the King of kings, and the dignity of your position demands it. Open your mouth wide, because you bear a message of great importance, and all should hear it. Stop soon, because the message is strong.
and solemn, and your hearers cannot bear too much at a time."

This counsel was not taken very seriously, especially the "stop soon," and poor terminal facilities constitute the besetting sin of too many ministers, even in this age of brevity, digests, and condensation. Gone forever are the days when a preacher can consume many valuable minutes before saying, "And so much for the introduction." Successful preaching today demands a recognition of the rapidly changing times and the fact that what was proper a few decades ago is altogether out of place in the busy, rushing generation in which we live. The old-time calmness and patient endurance of former days have given place to a hurried, worried, nervous tension, which seems to have gripped the entire human family. These conditions exist, and cannot be ignored or altered. The preacher must recognize them and work accordingly.

"Preach the Word"

The sermon should be built on the solid foundation of Scriptural truth. The Word must be dealt with honestly, and the exegesis should be strictly accurate. Someone has said that the people can hope to find the heavenly manna falling regularly to meet their needs when their pastor lives devotedly in the Scriptures. Clarence Macartney said:

“One of the dangers and drawbacks is the temptation to the lazy man to substitute glibness of speech for premeditated truth and the beaten oil of the sanctuary. . . . For a little season, he may deceive even the elect. But time, that inexorable expositor, is sure to reveal his shallowness and his laziness."—Preaching Without Notes, p. 151.

Only those who wrestle with their sermons in the study can expect to have clarity and freedom in the pulpit.

The reception of the message from the pulpit depends almost wholly upon the confidence of the hearers in the sincerity, integrity, and consecration of the minister. The preacher deals in his sermon with the most solemn and momentous of all questions, and the audience will measure the seriousness of the subject, the awfulness of sin, and the sincerity of the speaker by his attitude toward his own message. People in general do not have confidence in a joker. Earlier in our national history a great statesman declared that one of the most popular Senators, whose speeches on the Senate floor were always immensely enjoyed and vigorously applauded, might have become President of the United States if he had been more serious-minded. He said that the public has no confidence in a wit when it comes to the serious business of national leadership.

The same principle applies to the ministry. Jokes for the purpose of creating a laugh should have no place in a sermon. In times of peril, when momentous issues are at stake, the thinking public wants to hear serious-minded men. Acrobatic exhibitions and pulpit foolishness may adorn the stage and enhance the popularity of a clown, but those should never be permitted to devalue the message of God's ambassadors. The message of the representative of a nation is too serious and weighty to admit of any jokes. They would spoil the effects of the message. No matter how witty he may be naturally, he must keep all humor out of his ambassadorial messages.

The joking minister may attract and hold large crowds because of his ability to entertain. Such methods appeal to the shallow and sensational class of people, but few lasting impressions are made on the heart. The witcism alone is remembered, and even the things the minister tries to say seriously are not taken seriously. Let us leave out of sermon preparation and delivery everything that tends to detract from the message and its purpose. The reported conversions from the entertaining and sensational type of preaching may be many, but the final fruitage will be small. Shallow-ground hearers are unable to endure the realities of life's experiences and soon fall out by the way. It is the faithful seed sower of gospel truth who will reap the largest harvest in the end.

The observance of these simple but important rules, coupled with a life of earnest prayer, constant study, and determined zeal, will ensure success to any minister divinely called to be the spokesman of the Almighty.

SUPERNATURAL POWER

If the Church had faith to lean less on human wisdom, to trust less in prudential methods, to administer less by mechanical rules, and to recognize once more the great fact, having committed to her a supernatural work, she has appointed for her a supernatural power, who can doubt that the grinding and groaning of our cumbersome missionary machinery would be vastly lessened, and the demonstration of the Spirit be far more apparent.—The Ministry of the Spirit, pp. 161, 162. (1951 Ministerial Reading Course)
The Best Translations of the Bible

C. S. LONGACRE

As a general rule the King James translation of the Bible uses the best English, and I prefer it to other translations. However, in a few instances some other translations convey the meaning of the original words more accurately than does the King James.

As a striking illustration, the King James Version in translating the Lord’s prayer in Matthew 6:9 and also in Luke 11:2 reads: “Our Father which art in heaven, hallowed be thy name.” It uses the pronoun “which” in referring to God, who is a personal Being. Nearly all other translations render this personal pronoun “who,” in harmony with our present usage of grammar. It is confusing and even somewhat grating on sensitive ears, when the congregation repeats the Lord’s prayer in concert, to hear half the congregation say “which” and the other half “who.” The relative pronoun “which” is no longer applied to persons, but only to inanimate things.

Another text that is poorly translated in the King James Version is 1 Thessalonians 4:15, which says, “We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.” The original word for “prevent,” conveys altogether a different meaning from what we now understand by this word. Nearly all other versions correctly translate it as “precede” or “go before.”

Perhaps another misused text is Revelation 1:18, which reads as follows in the King James Version: “I am he that liveth, and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” The word “hell” in nearly all other versions is translated “grave.” Even the King James Version admits in the margin of the Bible in Revelation 20:13, 14, where it uses the same phrase and the same words, “death and hell,” that “hell” means the grave, not the place where the wicked are to suffer punishment. The word “hell,” as understood elsewhere in the Bible, should not be used here. We should use “grave.”

Many of our ministers read these words just as they are used in the King James Version, but this tends to convey an entirely different meaning from the thought in the original Greek words. It is not only annoying to those who know better but definitely misleading.

We can well use the King James Version for its beauty and power, but we should not use words in the King James Version that have changed or lost their meaning and may be misleading in doctrine to this generation. When reading the passage as it appears in the Authorized Version, one finds it helpful to state that in other translations the particular word in question is so-and-so.

It should also be remembered that the King James Version of the Bible was not in itself an actual revision, but rather a replacement of former English versions, intended (as it is, on the whole) to be an improvement of them. The world had become conscious of the need of understanding the Word, and the former attempts by various translators needed to be harmonized; hence the Authorized Version. But no translation is absolutely accurate, because in the first place it is sometimes difficult to find the word that gives the exact meaning, and second, any growing language is naturally a changing language. Words that meant one thing a century or two ago may have a different meaning today.

What Is Wrong With Preaching?

(Continued from page 7)

church has largely lost her influence over the local community and over the nation at large. He declares that the ministry has become largely secular in its preaching and has lost most of its influence over thinking men. Personally I agree with Professor Commager, I feel that the church and the ministry have lost much influence because we preachers have been seeking human interest, not divine power. We have been stressing our problems, and not God’s promises.

Need Men

We have too many men of science, too few men of God.

We have grasped the mystery of the atom and rejected the Sermon on the Mount. . . . We know more about war than about peace, more about killing than we know about living.—GENERAL OMAR N. BRADLEY in The Gospel Herald.
Sermon Outline

Is Modern Zionism Scriptural?

H. T. ANDERSON
Pastor-Evangelist, Georgia-Cumberland Conference

1. Many now believe the new Jewish state is a fulfillment of God's promises to the Jews.
2. Many regard it as a sign of Christ's return.

II. Israel Was Once God's Chosen Nation.
1. The promises made to them. Rom. 9:4.
2. These promises on condition of obedience. Deut. 28:1.
4. They were cast away as a nation. Hosea 9:17.

III. Has God Promised to Restore the Jews to Palestine?
1. Abraham was promised the world, not Palestine. Rom. 4:13.
2. Was to receive it in new earth. Heb. 11:10, 16.
3. The fulfillment of the promise to Israel must come after the resurrection. Ezek. 37:12, 14.

IV. Has God Promised to Accept Israel Again as a Chosen Nation?
1. Israel is never again to be a distinct nation unto God. Jer. 19:1, 2, 10, 11.
2. "[The Jews] they shall be no more his people." Dan. 9:24 (margin).
3. His chosen people will be made up of others. Rom. 9:25.

V. Has God Promised to Save the Jews?
1. All Israel to be saved. Rom. 11:26.
2. There are two Israels mentioned in the Bible.
   a. There is an Israel according to the flesh. 1 Cor. 10:18.
   b. There is an Israel according to the spirit. Gal. 3:29.
   c. God's Israel is not that of the flesh. Rom. 9:6-8, 24.
3. Salvation does not depend on nationality or modern Zionism.
4. Israelites of the flesh may become a part of God's Israel through Christ. Rom. 11:23.
5. True Israel is made up of all who accept Christ—both Jew and Gentile. Gal. 3:27-29.
6. This is the Israel that will be saved.

VI. There Are Two Zionist Movements in the World.
1. One is to old Palestine—today no promises to them.
2. The other is to the heavenly Zion. Isa. 35:10.
3. Appeal: We are marching to Zion: "Come thou with us." Num. 10:29.

Charity is not just giving a dog a bone, it is giving a dog a bone when you are as hungry as the dog—Reformatory Pillar.

Junior Camp's Ahead!

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TRACK AND TRAIL...NATURE STUDY...
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ACT TODAY! Ask your conference MV secretary or publishing department secretary for further information and supplies.

MAY, 1951   Page 17
[EDITORIAL NOTE.—This fine report by Albert Nelson shows again the outstanding results that can be obtained with the right kind of spearhead evangelism. It is no secret among us that certain spearhead campaigns have at times brought disappointments. This report reveals that the local pastor and his members had done much preparatory work with their friends and neighbors long before the meetings began. Then, sensing that the time was ripe, they invited the evangelist, and with God’s blessing excellent results were seen. Under this kind of arrangement we can be sure that even now the pastor and members, with the new members, are continuing to work for neighbors and friends and looking forward to more spearhead meetings.

Certainly where any evangelism of this type is planned, the shortness of the series makes it quite obvious that there must be thorough preparatory work done if there is to be much in the way of results. There must be the closest planning by the administration, the local pastor, and the evangelist who has been invited.

In some cases it may be wise for two district leaders to plan spearhead meetings, each in the other’s territory, after having harnessed their respective congregations to intensive literature and visitation evangelism preparatory to the public meetings. Then, after the first series is held, it might, as was the case in Richmond, California, be followed up with another campaign later. Thus various district leaders can strengthen one another’s hands.

Yes, there is a real place for these shorter meetings, as long as they are carried on with the closest cooperation on the part of the local congregation, their pastor, the visiting evangelist, and the administration.—R. A. A.]

ON JANUARY 10 in Richmond, California, forty-six candidates took the baptismal vow to serve the Lord and keep the commandments of God and the faith of Jesus; forty-three by baptism and three on profession of faith. This was the result of the second evangelistic spearhead series by Evangelist Weiland Henry, December 31 to January 6, in Richmond, California.

These candidates were not entirely new to our message. Some had been members of the Sabbath school, attended church services on Sabbath, received Bible instruction in their homes or at cottage meetings, listened to our radio programs, or in some other way had been in contact with Adventism for some time.

Lay Members Participate

Before the public meetings began, the whole church had become soul-winning conscious. Bible studies were given by lay members, outstanding among whom was a sister of exceptional ability. Continuous visiting was done, and cottage meetings and Bible studies were conducted by the pastor and his wife. Under the direction of the pastor, special prayer lists were made by members of the church. At prayer meetings intercession was made for those who should be brought into the church at this time.

A number had responded to altar calls at Sabbath services and had expressed a desire to be baptized. Now the time had come for a spearhead effort. We presented to the committee our desire to have Evangelist Weiland Henry come to Richmond to conduct this series. To this they very kindly agreed, and gave us also the services of a very capable Bible instructor, Sister E. Anderson, and an efficient song director, Brother Preston Wallace.

Eight Nightly Meetings

The public meetings were conducted in the Richmond Club, an auditorium accommodating three hundred. During the eight days meetings were held nightly, beginning on a Sunday night and closing the following Sunday. Two announcements were placed in the local paper displaying prominently the fact that the meetings were conducted by Seventh-day Adventists. The hall was well filled each evening.

No altar calls were made until the week end—Sabbath morning, Sabbath afternoon, and again Sunday night. These made a deep impression on all present. While Evangelist Henry was pleading with the congregation for souls,

There is no use burying the hatchet if you leave the handle sticking out to trip over.
church members would be silently praying for a loved one or friend, after which one and another would feel impressed to leave his seat to plead with the one for whom his heart was burdened. The pastor would then also leave his place on the rostrum to plead with a soul here and there in the audience.

Three boys of the church attending our schools had prayed that the pastor would come down from his place on the rostrum of the hall and go to a certain person to plead with him. When at the meeting such an occasion presented itself, they saw the pastor doing exactly as they had prayed.

One person now baptized had a dream that he was crossing a body of water. Suddenly a storm arose and agitated the water so that he was unable to cross, and he was carried away to his great peril. In this dream the Lord was speaking to his heart. The next night he attended the baptismal class, and two days later he and his son were both baptized, uniting the whole family in the faith of Jesus.

On another occasion a young bank teller phoned early in the morning before going to work, to say that he had asked his employer to relieve him of his Sabbath work, and that this privilege had been granted him. He was most happy and asked whether he could now be baptized.

Spearhead Evangelism Pays

During the past year two such spearhead series were conducted, with the result that seventy-three were baptized and three taken in on profession of faith, while nine others desiring baptism will be taken into the church at a later date. We believe that at least eighty-five souls will unite with the remnant church. And the baptism will be taken into the church at a later date. We believe that at least eighty-five souls will unite with the remnant church. And the stamp of Prejudice shortens the steps of progress. — Wesley News.

The Importance of Personal Visitation

JOHN BOGDANOVICH
Student Minister-to-Be, S.D.A. Seminary

I AM kept so busy with evangelism, Ingathering, temperance, and raising funds for the church and school that I have no time to visit my members.” Similar remarks have come from pastors of varied lengths of experience. We can agree wholeheartedly with this assertion. However, a minister’s success in these various endeavors is largely dependent upon the assistance of his church members. They must back his efforts if he is to succeed in his evangelistic campaigns. They must support any successful Ingathering program. The minister must rely on church cooperation in raising funds for church and school projects. Personal visitation is a vital factor in achieving success in these fields.

A Minister’s Best Friends

Parishioners should be a minister’s best friends, and he should be their best friend. This relationship can exist in every church. The minister can kindle a spiritual warmth in his membership by preparing a calling list and then visiting all his church members. In talking to them about their home, their children, and their relationship to God he will gain their confidence and love. By praying with them he can make the family feel that they have been drawn closer to God and man. When these individuals greet such a pastor at church on the following Sabbath, they experience a warm glow of friendship clearly reflected in their eyes. This good will can come only when a genuine interest in them has been demonstrated. Without mutual sympathy and understanding the work of both the minister and the church becomes, in a sense, futile.

The calls will vary in length according to the needs of the individual. The call itself, not its duration, is the vital factor to the people. In many instances it is helpful to make arrangements with the church member before one’s visit. The evening hours will prove fruitful in that the entire family is frequently at home during that time. Nothing is more appreciated by a new convert than a friendly visit from the pastor. It causes the individual to feel welcome. Such a visit is equally essential to the older member. He too needs the hope that such a fellowship awakens and sustains.

Worth-while Results

Such a program has its rewards. The minister builds a warm spirit of good will as he performs his duties. He discovers the definite needs
of his people, and as a result he will bring new vigor into his sermons. Countless illustrations will crowd the mind and seek expression as this close union is effected. The minister will live in the hearts of the people, and they will live in his.

Every minister has responsibilities to fulfill. He has desires to realize. A closer walk with one's church members under the guidance of Christ will prove a source of spiritual power to the minister.

Reducing Apostasy

HERBERT CHRISTENSEN
(Reprinted by Permission)

STATISTICS show that a large number of apostasies take place annually among our members. This should alarm us. The worker who carries on his heart the solemnity of standing between the living and the dead must, as he considers the alarming rate of departures from the faith, ask himself the question, How far am I responsible for this?

Surely we need not accept apostasy as inevitable. It may be that, despite everything that has been done or can be done, here and there some will grow weary in well-doing, and will step aside from the way of life, but these cases should be rare. Jesus said to His chosen workers, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15:16.

It is not God's will that labor should be bestowed on men, that their hearts should be softened and made to glow with hope, only to have this hope go out in darkness and these men fall by the wayside.

What, then, are the factors to be considered? The prophet Ezekiel declares, "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. 13:5. We usually apply this text to others, but may it not in a measure apply to Seventh-day Adventist workers who today fail to prepare the people to stand in the strain of battle? The people who are not prepared will not stand, and the charge of their failure must be laid at the feet of the ministers and teachers who failed in their duty. Theirs it was to prepare the people to stand.

Every day is a day of battle. It is our solemn duty as workers and ministers to prepare the people today to stand. Shall we accept the challenge? Does our ministry contribute to this?

In stemming this tide of apostasy the first essential is a much more spiritual ministry. The ministry must live in the secret of God's presence. We must break and minister the bread of life, not the empty husks of sensationalism. We must veer away from the popular-type sermon.

We are shepherds. The minister who builds and prepares is one who feeds, inspires, and encourages. He breaks down all barriers of pride and self-justification, lays the sinner low in the dust of repentance, and then points him to the only hope—Jesus Christ. The minister must enlarge his ministry by a deeper study of the Bible and must thoroughly saturate this study with prayer. He must live in the realm of the Spirit and be more concerned about men than about materials or anything else. Such a ministry will be powerful.

What Is Our Aim?

Some time ago we were perplexed concerning what we should do for a young man and his wife who were drifting. The fact came to light that a little more than a year before, the young man had been baptized on the afternoon of the first Sabbath he had professed to observe, and that same evening the two had been united in marriage by the same minister who had baptized the young man. The bride was a member of the church, but the bridegroom was almost totally ignorant of the truth. And it was discovered that the Sabbath day of his baptism had been spent largely in preparations for the wedding. He had not been given one Bible study.

What a sad commentary on our desire to add to the church! Rather should our aim be to teach men the way of life and save them from sin. The minister should know where his candidates stand. He must not trust to chance or to the hope that instruction may be given after baptism.

Too much stress may have been laid on numbers and goals, and thinking of these, the minister urges those who are not prepared. Numbers are desired and needed, but let not goals urge us to baptize anyone who is unprepared for church membership.

Such baptisms will blight the experience of the individual and of the church. These unconverted members will bring trial and disappointment, heartache and discouragement, to themselves and to the church, and when they are plucked up—as usually becomes necessary—they may uproot some of the wheat.

Let us build God's house in God's way and after His counsel, and then we will build strength and hope and courage into it. Let us do thorough and careful work, since our work is not for time but for eternity.
Is Television Practical for Church?

WALTER RUDOLPH
(Reprinted by Permission)

[EDITORIAL Note.—The following article is not from our denominational ranks, but it sets forth some very practical principles, which are well stated, Television is here to stay—so are its resultant problems and its demoralizing effects on youth. We would not want to suggest that our Seventh-day Adventist churches should install television sets; in fact, we would probably raise our voices decidedly against any such idea. We do suggest, however, that our ministry use caution in condemning a medium that may yet prove to be very effective for teaching truth. Careful discrimination between programs of a worldly type and legitimate programs for the church will be for a while a rare virtue. We have come to a new era—television—and the enemy ant problems and its demoralizing effects on youth.

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ANY doubt one may have about the possibility of using television in church is likely to be dispelled by a visit to any one of the growing number of churches where sets are being used. I am thinking of the Methodist church at West Grove, Pa., known in the Philadelphia area as ‘The Church With the Chimes.’

‘Come in, come in,’ said Rev. Cecil G. Thompson, pastor, as he greeted me at the basement door of a beautifully-landscaped brick church. It was early evening, and over his shoulder I could see a group of young and old, gathered in the semidarkness of the recreation room. Their eyes were fastened on the picture screen, as it is called, of a television set mounted on a small table at one end of the room.

‘You’re just in time,’ the preacher said, shaking hands, ‘if you came to talk about television—it’s working right now, as you can see, and hear.”

After taking a good look at the program, I had some questions for him: How did this “pioneering” adventure come about? Who paid for

(Continued on page 45)
CITY and rural high school auditoriums present evangelistic opportunities to wide-awake Adventist preachers. But these places, where students of many religious sects attend, are not opportunities for preaching too positively on the message, for one might never be invited again. However, censorship is not so narrow that the speaker may not identify himself as a man of God and in his messages promote peace, good health, and spiritual prosperity.

It happened that one day I fell in step with the principal of the rural high school of the town in which I was working, and after some friendly conversation I mentioned that I would be willing to come to the school someday to talk to the students on the subject of temperance. I assured him that I did not believe in preaching at young people about the use of tobacco and alcohol, but rather in teaching them to have great respect for the tobacco weed and the liquor bottle, and to have both eyes wide open on the subject. He immediately gave me a cordial invitation, saying that he was always on the lookout for assembly speakers.

On the day appointed I arrived at the high school well armed to subtly undermine that inherent urge of youth to demonstrate maturity by the use of tobacco.

First, a little wit was used to break down possible resistance. Then the students were told that they were finding the speaker in one of his rare moments. He was feeling so congenial that he had money to burn. Promptly a counterfeit ten-dollar bill was pulled from his wallet, which he proceeded to burn. Then he told the students that it was not uncommon for people to burn up money, an everyday procedure in their own town. Then he related how the people in town were throwing thousands of dollars to the flames by using tobacco. (A friendly bank manager was very willing to help figure out a conservative amount for one year.) At this point a young woman was called to the platform to figure out on a blackboard how much it cost the town for one year's supply of tobacco.

Then the speaker produced his notes, a great bale of paper. The students tittered. But they soon found out that the stack of notes contained what the big men, the revered leaders of the town, had to say for or against tobacco. (The questionnaires in the hands of the speaker had been filled in by prominent citizens of the town, all of whom were smokers.)

This questionnaire, a copy of which follows this article, was then studied as an outline, the various answers being emphasized.

When the question on health was reached "Johnny the Inhaler" was introduced. (A gal-lon jug equipped with siphon hose to smoke a cigarette and to collect the tobacco tar.) A cigarette was obtained from a student, and "Johnny" began to inhale. It was then impressed upon the audience how this tar clogs the lungs, preventing young men and women from reaching full achievement as athletes and useful citizens. A good way to close this lecture is to tell the students that the people whom they admire, the ones whose positions they someday hope to fill, wish them a long, happy, successful life, and they believe that their chances to succeed are much better if they do not use tobacco. Why go through life dragging a ball and chain?

Such opportunities to present an effective temperance message may be found in any community. The alert pastor makes friends of these young people in his area and studies to make his talk interesting and informative. Naturally, wit and action grip the interest of young people of high school age, and the speaker does well to give very thoughtful preparation to such an opportunity for God. If every Adventist preacher who can would develop the proper burden for talking to these youthful audiences, it would soon be discovered that Seventh-day Adventists have a distinctive contribution to make on the question of temperance.
Tobacco Questionnaire

Occupation ——— (Names not asked for)
Do you enjoy smoking? (Always "Yes.")
In what way is it a pleasure? (Answers were interesting.)
How much does smoking cost you in a year? (Averaged around $150.)
Do you think that the pleasure derived from smoking is worth the money and time invested? (Nearly always "No.")
Do you think that smoking is injurious to your health? (Nineteen out of twenty will say, "Yes.")
How is it injurious? (Various good answers.)
Do you think that it improves your ability to think clearly and to do your work more efficiently? (Always "No.")
If you had your life to live over, would you take up smoking? (Usual answer "No.")
What made you take up smoking in the first place? (Victims of imitation.)
Would you recommend smoking to your wife, son, daughter? (Of course, "No.")
Do you think that tobacco advertising gives a true picture of the weed? (Usual answer "No.")
Do you think that smoking causes accidents, such as fires, etc.? (Many answered "Yes.")
Could you state one specific incident? (This brought to light some very good illustrations.)
On the whole, do you think that our nation would be better off without tobacco? (Average answer "Yes.")
Do you think that our educational system should take a stronger stand against the use of tobacco by growing boys and girls? (Answer "Yes.")
If so, how could this be effected? (Various good answers.)
(The above questions were so spaced as to give ample opportunity to write between them.)

Evangelizing Smaller Centers

C. J. DORNBURG
Pastor-Evangelist, Ohio Conference

As Pastor-Evangelist in the Youngstown district, I was a Seventh-day Adventist minister from Youngstown and asked him for counsel as to where I could hold public meetings, he did not seem to be able to give me the help I had hoped for. But I offered a prayer that God would lead, and then drove my car into the parking lot of a florist's establishment. I asked the woman who greeted me at the door of the store whether the owner was present. She phoned him, and in a few minutes I found myself seated in his office. After what seemed to me an awkward pause, he said, "Well, young man, what do you have on your mind?" After talking about the floral business, its joys and sorrows, I began to reveal what was on my mind. I casually brought up the subject of the number of fine halls the town of Salem has. This seemed to please him, and he began to tell about the beautiful auditorium in the Masonic Temple, adding, "I am treasurer of the Masonic Lodge, and also have charge of renting out the auditorium."

"Well," I said, "now I know why I stopped here. I have had a desire for a long time to hold some evangelistic meetings in Salem, but have been unable to find a suitable hall, having somehow missed the Masonic Temple." Learning that the auditorium was never in use on Sunday, Tuesday, and Thursday nights, I asked for the privilege of renting it on those nights. This was granted.

In counsel with the church we laid plans for the opening night. No efforts were spared in advertising. A half-page advertisement was secured ten days before the opening night, and every day thereafter a good-sized advertisement was in the paper, telling about the meetings. Scattered throughout the classified section were small advertisements telling about the meetings.

The Masonic auditorium seated 357, but it did not draw the people as we had hoped. In fact, our faith was now greatly tested. Never in my eight previous public meetings had the attendance been so poor and the prospects so bleak.

I then remembered the counsel in the Spirit of prophecy, "According to the effort put forth, so will your results be." It was a new challenge to our little group of workers. We followed every lead, visiting every home we could possibly get into. The weeks rolled by, with the attendance staying about the same. The Sabbath question was presented and an invitation

May, 1951
given for all present to attend the next Sabbath afternoon. Twelve came, counting the evangelistic group—hardly an encouraging start. However, each Sabbath thereafter a few more came, until at last forty or more were in attendance. Of this number twenty-four were baptized, with others becoming more and more willing to take their stand for the third angel’s message.

A New Church Is Born

Day-and-night visiting and long seasons of prayer rewarded us and eventually a new church was organized in June, 1950, a little less than a year after the meetings began. These Adventist Christians are as honest and sincere as you will find anywhere. They are rejoicing in their new-found hope. Thus another light has been established in this district.

True, in some places the work may be difficult, but it proved to us that if we hold on by faith, the cause of truth will always triumph. The establishment of this new church in one of the towns that lay along the highway to our larger centers had convinced us of the possibilities of lighting many another beacon within the area of our districts. This was done while caring for the interests of larger churches already established. Such a plan also provides excellent evangelistic opportunity for our faithful church members.

Is Christ Creature or Creator?

S. O. MARTIN
Chaplain, Glendale Sanitarium

On several occasions recently younger workers have called upon me to meet the Jehovah’s Witnesses’ contention that Jesus is a created being. In various evangelistic campaigns some who had formerly been instructed by the Jehovah’s Witnesses were attending. Since the arguments are quite subtle, and the Witnesses usually very aggressive, it may prove helpful to our younger ministers and Bible instructors if we examine briefly some of the Scripture claims for the divinity of Jesus.

“There is only one God, Jehovah, the Almighty,” said one of these ardent Witnesses to me. “He alone is from everlasting to everlasting. For ages on ages He was alone, until He desired companionship and created the Word to be with Him.”

I replied, “Well, could you give me just one text that shows that Christ was created or emanated from Jehovah God prior to His incarnation?”

“Yes, we read in Psalms 2:7, ‘Thou art my Son; this day have I begotten thee.’”

In reply I said: “I am certainly glad you mentioned this, for the Bible is its own interpreter, and in Acts 13:33 we have an inspired comment on Psalms 2:7. Doubtless you will permit me to use the American Revised Version in all my replies, inasmuch as you feel that the Authorized Version is incorrect in many instances. Paul at Pisidia said, ‘And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, This day have I begotten thee.’ So you see definitely that this is applied by Paul to the resurrection from the dead. In his epistle to the Romans, Paul again shows that Christ was the son of David, but was ‘declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.’ Rom. 1:4.”

Not being able to refute this, he replied with another argument that Jehovah God was to be worshiped and that Jesus Christ was to be worshiped only after He was glorified, since He was a created being.

To this I replied: “Let us turn to Hebrews 1:5, 6, and see whether your statement can be substantiated: ‘For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? . . . And when he again bringeth in the first born into the world he saith, And let all the angels of God worship him.’

“Now I should like to ask you a further question concerning your statement that Jesus is a created being. If He were created, would you say then that He is a creature?”

After a moment’s reflection he replied, “Yes, that is what we believe.”

“Well, let us call Paul to witness again. In Romans 1:22:25 he says: ‘Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, . . . and creeping things. . . . For that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed for ever. Amen.’ So you see, Paul draws a sharp contrast between creature and Creator. Besides, both Paul and John show that Christ is Creator (John 1:1-4; Col. 1:16, 17); and wherever prophet or apostle wished to show the prerogative of the true God he appealed to the people to worship the Creator (Jer. 10:10-12; Acts 14:15; Rev. 14:6, 7; 1 John 5:20). And in this last text Jesus is expressly mentioned as the true God: ‘And we know that the Son of God is come, and hath..."
given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

**Jehovah**

Then my Witness friend said, "You seem to be fond of the New Testament for your proof texts, but you never find any text in the Old Testament that refers to Jesus as Jehovah, or Almighty God."

"Well, let us look at some Old Testament texts," I said. "How about the following?"

"Jeremiah 23:6: 'And this is his name whereby he shall be called: Jehovah our righteousness.' I am very glad that you wanted to use the American Revised Version. You see the Authorized Version says, 'THE LORD OUR RIGHTEOUSNESS,' but the margin of the American Revised Version even says, 'Jehovah is our righteousness.' The Bible teaches very plainly that Jesus Christ is very God, equal to each member of the Godhead. See also Isaiah 9:6; 7:14.

"'Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped.' Phil. 2:5, 6. And Weymouth translates the text: 'Although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be tightly grasped.' This means, as it says, that Christ did not retain His equality with God; but gave it up to become man, and limited His divinity during His earthly sojourn until at the time of His death and ascension He got back the glory which He had before." (John 17:5.)

As a final argument my Witness friend said, "Well, you Protestants are just like the Catholics; you believe in the untenable doctrine of the Trinity. We believe that Jesus was a God; but not Almighty, as Jehovah is called in the Scriptures. There is only one Jehovah, Almighty God."

**Almighty**

To answer this argument, I turned to the Revelation. "'I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.' Rev. 1:8. 'Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come. . . . Worthy art thou, our Lord, and our God, to receive the glory and the honor and the power: for thou didst create all things [for by Him were all things made that hath been made], and because of thy will they were, and were created.' Rev. 4:8-11. 'And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages.' Rev. 15:3, 4. (Jer. 10:6, 7.) 'The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever. . . . We give thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign.' Rev. 11:15, 17.

"And we read in Colossians 2:9. 'For in him dwelleth all the fulness of the Godhead bodily.' In commenting on this text Jamieson, Fausset, and Brown say, 'The Greek (Theotes) means the essence and nature of the Godhead, not merely the divine perfections and attributes of Divinity (Greek, "Theoi"). He, as man, was not merely God-like, but in the fullest sense, God. Any finite man who has the Holy Spirit dwelling in him is godly but not infinite. Christ was infinite. Let us thank our Saviour Jesus Christ for His willingness to become man that He might redeem men from death and make them heirs with Himself of the family of God. It was because He is God Himself that He is able to save us to the uttermost. In The Desire of Ages, page 530, we read this revealing statement: 'In Christ is life, original, unborrowed, and underived.'"

**REFLECTION**

"When the sun retires beyond the horizon at night, the world, our hemisphere, sees him no more; yet the moon sees him, and all night long catches his light and throws it down upon us. So the world sees not Christ in the gracious provisions of redemption which he holds for us in heaven, but through the illumination of the Comforter the church sees him; as it is written: 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit' (1 Cor. 2:9, 10). And the Church seeing these things, communicates what she sees to the world. Christ is all and in all; and the Spirit receives and reflects him to the world through his people.—The Ministry of the Spirit, p. 197. (1951 Ministerial Reading Course.)"
It is no small matter to trifle with truth, because truth always requires a decision in its favor and positive action toward new light. Jesus stressed the fact that truth is urgent, and procrastinating in the path of newly revealed light may eventually lead the undecided soul into utter darkness. Every decision for Christ, who is the truth, is a crisis. Eternal destinies are always at stake. (John 12:35, 36.)

Teaching for Decision

Personal work, or Bible work, as we are apt to term it, is more than just teaching a series of Bible lessons. Although Bible study will motivate the searcher for light to obey and accept our whole message, the teacher must also aim to lead his Bible student to the foot of the cross. Under the leadership of the Spirit, every doctrine we teach should be Christ-centered. This assures authority and brings confidence to the sincere Bible searcher. The mind may grasp the truth, but the heart must be converted to its claims.

Conviction Leading to Decision

Before Nicodemus, the ruler of the Jews, visited Jesus in the night hours, he, with other church leaders, had a growing conviction that Christ was the Messiah. This he stated to Jesus in the words, "Rabbi, we know that thou art a teacher ... from God." And again, when Zacchaeus, the publican, climbed into a sycamore tree to see Jesus while He was passing through Jericho, the preaching of John the Baptist had already influenced him in his decision: he had decided to accept Christ. (The Desire of Ages, p. 533.) His quick response, when recognized by the Master, and the spontaneous consecration of his means to Christ's cause, revealed the sincerity of that decision. Decision, either spontaneous or progressive, is the ripened fruitage of conviction.

Faith Necessary for Decision

Before the armies of Israel could enter Canaan the marching hosts watched their priests with the ark, advance until their feet were in the swelling Jordan. Then as the waters parted, the people passed over dryshod with the great waiting wall of water on one side. This was a tremendous step of faith. The priests had given the timid ones encouragement for moving forward toward Canaan. They recounted the wonderful leadings of Jehovah forty years previous. Joshua, God's valiant leader, called to the courageous as well as the hesitating, "Come hither, and hear the words of the Lord your God. . . . Behold, the ark of the covenant of the Lord . . . passeth over before you into Jordan." The ark contained the tables of Jehovah's law, also the pot of manna, as well as Aaron's rod that budded. The latter two were the symbols of God's providing care and leadership. These symbols teach a wonderful faith lesson, upon which every great decision for keeping God's commandments should be built.

Prayer and Decision

To the father of the boy with the dumb spirit came Christ's assuring words, "If thou canst believe, all things are possible." Mark 9:23. Faith was necessary on the father's part. But that little spark of faith, which had just begun to flicker in his heart because of his recent acquaintance with the Saviour, now grew stronger as he pleaded, "If thou canst do any thing, have compassion on us, and help us." This simple request expressed a heart need and gave vitality to a faith that was then only in its infancy. Faith, stimulated by earnest prayer, leads to decision.

The Urgency of Obedience

Obedience must follow conviction. David expresses this fact in his own experience: "I have said that I would keep thy words. . . . I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Truth must be obeyed before it can bring peace to the deciding soul. The teacher may here continue to press home the various steps necessary when new light is brought to the attention of one who is seeking a closer walk with God. These steps are:

1. Considering well the words of the Lord.
2. Understanding the course to be taken.
3. Turning in the right direction.
4. Ready obedience.
5. Keeping all God's commandments.

The Atmosphere of Decision

To bring a decision to its right climax, the Bible teacher should help to create the proper atmosphere. When the right mood has been set then the heart is readily touched, and the decision for the acceptance of truth will come naturally. In the language of heavenly entreaty the teacher will now appeal for a complete surrender of the life in obedience to all God's commandments. The promises of God should now be as sharp arrows, well directed toward a certain goal. The deciding one should be pointed to baptism, which becomes the climaxing step into the full message. Baptism should always be a joyous experience, with pleasant memories of surrender.

The Time for Decision

In the plans and purposes of God there is a definite time when a soul is to be born into the kingdom of God. Like the stirring of the waters of the Pool of Bethesda (John 5:1-9) this, then, becomes the hour for personal action, the time for the deciding one to place his feet in the disturbed waters. Delay is now fatal. There is never a tomorrow for such a decision. "Today, if ye will hear his voice," is the urgent appeal of the instructor.

The Final Decision

Usually the acceptance of the full message of truth is based on foregoing progressive decisions. Some may now need much additional help to overcome doctrinal confusions, but more often it may involve an intensive struggle to surrender the life to the principles of reform. The delicate touch of the spiritual surgeon must now be timely, for truth must be well severed from error.

Tests Accompanying Decision

Faith is purified by the test the new convert has to meet. The deciding soul should be helped to realize that he is in the center of a great controversy, with Christ and Satan as opposing forces. He should not expect to pass through this experience without trials and buffetings. Accepting unpopular truth means more than facing life's ordinary doubts and conflicts; it challenges the new believer to buckle on the full armor of Christ, determined at any cost to stand against the great adversary of truth and righteousness.

God's Precious Promises

Our truth-filled message often stirs up the combined forces of satanic opposition. For the deciding soul it may become a very unpleasant experience in which relatives and friends lead out. For this reason the teacher must be a helpful soul as well as a skilled teacher. He must be an understanding, sympathetic friend, himself knowing the mighty saving power of God. The teacher must also be a man or woman of prayer, able to pray things through, especially when others are involved.

Overcoming Procrastination

Pointed scriptures, wisely applied and bearing on the very problem that is causing the reader's hesitation for walking in the light, always help to settle his doctrinal confusion. By far the greater need, however, may be the recounting of the marvelous experiences of God's leadership and providence in Bible times, or in one's personal life. An hour of quiet, calm reasoning in an atmosphere of friendly fellowship, followed by sincere prayer for help, does more to stimulate a determined walking into the full ways of truth than profound and prolonged doctrinal argument.

The Triumph of Decision

Not only do personal fears and doubts crowd in to actually discourage the deciding one, but the insinuations, taunts, and threats of unbelieving relatives, and often one's best friends, now add perplexity and anguish to some of his present imaginary fears. Happy the man who now has at his side a real Christian friend who is well able to help him to think right in this present confusion, and who can help steady his faltering steps on the rough pathway of opposition.

Vital Questions

Two vital principles should guide the soul winner while he is helping another to make the decision to accept new light. Urge home these two questions: (1) What is truth? (2) What would Jesus do under similar conditions? When these questions are properly met truth will soon triumph in the life of the sincere seeker. Usually after the final decision is reached the life that was previously in turmoil and conflict now, after surrender, becomes calm. The troubled heart has at last found peace. Courage will often mount to surprising heights. A new zeal to witness valiantly for truth is a by-product of this very struggle.

L. C. K.

MAY, 1951
Enlisting for Christ

GEORGIANA G. HAYDEN
Minister's Wife, Inca Union, South America

[EDITORIAL NOTE.—The following conversational Bible study by Mrs. Georgiana Hayden, of South America, is typical of how a Bible instructor deals with these growing war problems in evangelism. War is upsetting, especially to youth, who lack experience. It requires the teacher to understand youth as well as the message she must teach. Observe how artfully Mrs. Hayden is building up her argument to forestall procrastination. The average Bible instructor may still see a need to develop her own methods on this point. Young people must be led to see the principles involved in properly deciding such an important question in their lives.—L. C. K.]

Problem: A young man says, "I see this is true, but I am going into the army and will be gone two or three years, and I don't want to be baptized now."

I. Introduction.

Donald, I am glad to have this opportunity to talk to a brave, young recruit—one of those courageous young men who are going into the Army to help defend right and freedom. You expect to be on the winning side, don't you? It wouldn't even matter so much what happened to you personally, just so you're on the winning side.

Well, there is another war in progress in this world today, which we have mentioned before—the great conflict between Christ and Satan. And every individual—every single one of us—is in that conflict, can't escape it. I am one of the soldiers in it, and so are you. We are already in it. The thing that interests me most is to be sure to be on the winning side. We can't be too sure who will win in Korea, but we can be absolutely sure who will win in the great controversy!

II. Where War Began. Its Climax.

Of the first great battle—in heaven—the Scripture says, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Rev. 12:7, 8. Which was the winning side? We can't be too sure who will win in Korea, but I am one of the soldiers in it. The thing that interests me most is to be sure to be on the winning side. We can't be too sure who will win in the great controversy!

III. On Whose Side?

Remember that you are already in the battle. Which side are you on? Christ says, "He that is not with me is against me." Matt. 12:30. Have you pledged your allegiance to Christ, the winning General? Not yet?

Bible Examples of Soldiers

1. Joshua. There was a young captain in Old Testament times whose experience can help us today. He had received orders from the Supreme Commander, but Joshua had never had a personal interview with Him. But one day he had the supreme privilege. (Read Joshua 5:13-15.) It was a holy encounter, a very sacred moment in the life of that young man. The only words he said were, "What saith my lord unto his servant?" But the lasting reaction of that encounter is registered in his words to all Israel: "Choose you this day whom ye will serve: ..., but as for me and my house, we will serve the Lord." He knew he always wanted to be on the winning side. (Joshua 24:15.)

2. Paul. Then there was another young captain in the New Testament who thought he was on the right side, but found out he wasn't. Let us read his experience. (Acts 9:1-5.) That too was a holy encounter which changed the whole direction of his ambitions. He later testified, "I was not disobedient unto the heavenly vision." Acts 26:19.

Donald, you want to be on the winning side, too, along with Joshua and Paul and all the modern heroes of Christ. You don't want to spend another day in the ranks of Satan. All you have to do is step out and pledge your allegiance to Christ through baptism and obedience to His commandments, without delay. Christ does not draft anyone into His ranks—they are all volunteers—they are all there because they want to be and because they love Him so much.

3. Peter. It takes real character to volunteer that war, but in the end it is the easiest thing to do. You know, Peter once thought he would mix in with the crowd and not let anyone know who he was or what he believed. And what happened? He got into all kinds of trouble. Before long he was swearing and lying and doing things that he knew he shouldn't do. Why? He didn't mean to, but when he wasn't out and out for Christ he was on Satan's side.

IV. Volunteering in Christ's Army.

It takes real courage, too, to volunteer, but in the end it is the easiest thing to do. If you put off joining Christ's army, do you have some kind of life insurance that will guarantee that you will live until you get ready to make your decision? No, none of us knows what will happen tomorrow or even this evening. James 4:13, 14 says, "Come now, ye that say, To-day or to-morrow we will go into the city, and spend a year there; yet know ye not what shall be on the morrow." (A.R.V.)

V. Appeal.

Now is the day of salvation, Donald. The safest thing to do is to volunteer on the Lord's side. Pledge allegiance to Him by baptism, be inducted into His ranks. Then you are sure you are in the...
victorious army under the Invincible General. You leave all the maneuvers to Him, and you will see the result is victory. Your faith in Him and His grace for you will carry you through. Then it won't matter so much what happens to you during the next year or two years—you have the guarantee of eternal life in Jesus Christ our Lord and a medal of honor too.

Does God Mean What He Says?

DOROTHY C. SMITH
Bible Instructor, Lake Region Conference, Chicago, Illinois

[EDITORIAL NOTE.—Simple as Dorothy Smith's Bible study may appear, its practical value lies in these fitting Bible examples suggesting the various excuses that some seek when clear decisions must be made for obedience. A skilled Bible instructor will continue to find in the Word suitable and pointed illustrations for encouraging obedience. Such decision studies are always appropriate for THE MINISTRY. We again invite our Bible instructors to share their original studies with the field.—L. C. K.]

INTRODUCTION.

Many today believe that God is altogether too kind and merciful to demand strict obedience to His law and that men may be justified for finding their own way of interpreting its commands for obedience. The Christian in these last days must understand that this is Satan's snare to detract from the true Bible Sabbath. For this reason it is so important that we individually weigh the question, Is God particular about following out the exact day of the fourth commandment? And what about some of the other truths He has revealed to us for our good? Shall we investigate this problem to see what the Bible teaches?

I. AN UNCHANGEABLE GOD.
2. In dealing with truth the Christian must consider His unchanging principles. Mal. 3:6.

II. GOD WILL NOT ACCEPT PARTIAL OBEDIENCE.
1. Example of Cain and Abel. Cain obeyed in part; Abel fully followed God's instruction. Cain was rejected while Abel was accepted by God.
2. Substitutes offered by the ministry of Old Testament not pleasing to God. Gen. 4:3-5; Lev. 10:1-3, 10.
4. Saul's experience. Obedience calls for no compromise. 1 Sam. 15:3.
   a. Saul saved one man and the best of the flock. Not acceptable to God who had commanded to destroy completely. 1 Sam. 15:8.
   b. Saul solemnly declared he had performed God's command. When called to account, offered excuses. 1 Sam. 15:10-15.
   c. God rejected Saul. God will reject all today who refuse to carry out His divine commands. 1 Sam. 15:16-20.
5. The experience of Ananias and Sapphira reminds us He is the same unchangeable God. Acts 5:1-11.

7. The fiery furnace could not turn three Hebrew youth from the path of duty. Dan. 3:15-18.

III. ONLY THOSE WHO FULLY KEEP GOD'S COMMANDMENTS WILL FINALLY BE ADMITTED TO HEAVEN. Rev. 22:14.

APPEAL.

It is Satan's purpose to confuse us on the importance of obedience. But we can clearly see from these Bible examples that God is particular about His law. You, of course, desire to give Him your implicit obedience, don't you?

Finding Potential Bible Readers

DOROTHY WINSLOW
Missionary, Middle East

1. In renting a house or an apartment, contact the landlord and other tenants.
2. When making purchases contact the grocer.
3. The milkman as he delivers milk.
4. The newsboy who delivers the paper.
5. In religious work one can approach other ministers and Sunday school workers.
6. When invited to social gatherings there are many opportunities to make contacts for the message.
7. Weddings are good places to make new friends.
8. Funerals offer an opportunity to win confidence by sympathetic understanding.
9. Missionary Volunteer meetings offer contacts with the Juniors.
10. The Dorcas sisters can often give you names of people who are interested.
11. Little acts of neighborliness can open many doors in the neighborhood.
12. When riding public vehicles one finds many opportunities for opening conversation that may lead to presenting truth.
13. In driving a car one has many opportunities to speak to garage workers.
14. Travel generally is one of God’s best means to scatter truth.
15. Radio and television studios and public lecture halls have offered the most profitable contacts.
16. Public welfare meetings, especially in small towns, give an opportunity to get acquainted and to show interest.
17. Any place where one does business offers opportunity.

MAY, 1951
What Is a Girl?*

LITTLE girls are the nicest things that happen to people. They are born with a little bit of angelshine about them and though it wears thin sometimes, there is always enough left to lasso your heart—even when they are sitting in the mud, or crying temperamental tears, or parading up the street in mother's best clothes.

A little girl can be sweeter (and badder) oftener than anyone else in the world. She can jitter around, and stomp, and make funny noises that frazzle your nerves, yet just when you open your mouth she stands there demure with that special look in her eyes.

A girl is Innocence playing in the mud, Beauty standing on its head, and Motherhood dragging a doll by the foot.

Girls are available in five colors—black, white, red, yellow, or brown, yet Mother Nature always manages to select your favorite color when you place your order. They disprove the law of supply and demand—there are millions of little girls, but each is as precious as rubies.

God borrows from many creatures to make a little girl. He uses the song of a bird, the squeal of a pig, the stubbornness of a mule, the antics of a monkey, the spryness of a grasshopper, the curiosity of a cat, the speed of a gazelle, the slyness of a fox, the softness of a kitten, and to top it all off He adds the mysterious mind of a woman.

A little girl likes new shoes, party dresses, small animals, first grade, noise makers, the girl next door, dolls, make-believe, ice cream, kitchens, coloring books, cans of water, going visiting, parties, and one boy. She doesn't care so much for grown-up visitors, boys in general, large dogs, hand-me-downs, straight chairs, vegetables, snow suits, or staying in the front yard. She is loudest when you are thinking, the prettiest when she has provoked you, the busiest at bedtime, the quietest when you want to show her off, and the most flirtatious when she absolutely must not get the best of you again.

Who else can cause you more grief, joy, irritation, satisfaction, embarrassment, and genuine delight than this combination of Eve, Salome, and Florence Nightingale? She can muss up your home, your hair, and your dignity—spend your money, your time, and your temper—then just when your patience is ready to crack, her sunshine peeks through and you've lost again.

Yes, she is a nerve-racking nuisance, just a noisy bundle of mischief. But when your dreams tumble down and the world is a mess—when it seems you are pretty much of a fool after all—she can make you a king or a queen when she climbs on your knee and whispers, "I love you best of all!"—ALAN BECK.

What Is a Boy?*

BETWEEN the innocence of babyhood and the dignity of manhood we find a delightful creature called a boy. Boys come in assorted sizes, weights, and colors, but all boys have the same creed: To enjoy every second of every minute of every hour of every day and to protest with noise (their only weapon) when their

(*) These unique and graphic descriptions of the two models in which children come have been reprinted with the permission of the New England Mutual Life Insurance Company. Each item is available in a six-page, two-color, 3½" x 6½" illustrated leaflet; or in an 11" x 14", two-color sheet, suitable for framing. They are free for the asking. Write New England Mutual Life Insurance Company, Boston, Massachusetts.—E. C.
last minute is finished and the adult males pack them off to bed at night.

Boys are found everywhere—on top of, underneath, inside of, climbing on, swinging from, running around, or jumping to. Mothers love them, little girls hate them, older sisters and brothers tolerate them, adults ignore them, and Heaven protects them.

A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and the Hope of the future with a frog in its pocket.

When you are busy, a boy is an inconsiderate, bothersome, intruding jangle of noise. When you want him to make a good impression, his brain turns to jelly or else he becomes a savage jungle creature bent on destroying the world and himself with it.

A boy is a composite—he has the appetite of a horse, the digestion of a sword swallower, the energy of a pocket-size atomic bomb, the curiosity of a cat, the lungs of a dictator, the imagination of a Paul Bunyan, the shyness of a violet, the audacity of a steel trap, the enthusiasm of fire cracker, and when he makes something he has five thumbs on each hand.

He likes ice cream, knives, saws, Christmas, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, and fire engines. He is not much for company, schools, books without pictures, music lessons, neckties, barbers, girls, overcoats, adults, or bedtime.

Nobody else is so early to rise, or so late to supper. Nobody else gets so much fun out of trees, dogs, and breezes. Nobody else can cram into one pocket a rusty knife, a half-eaten apple, 3 feet of string, an empty Bull Durham sack, 2 gum drops, 6 cents, a sling shot, a chunk of unknown substance, and a genuine supersonic code ring with a secret compartment.

A boy is a magical creature—you can lock him out of your work shop, but you can’t lock him out of your heart. You can get him out of your study, but you can’t get him out of your mind. Might as well give up—he is your captor, your jailer, your boss, and your master—a freckle-faced, pint-sized, cat-chasing, bundle of noise. But when you come home at night with only the shattered pieces of your hopes and dreams, he can mend them like new with the two magic words—“Hi Dad!”—Alan Beck.

I never could understand why a person speaking only English should think it funny to hear broken English spoken by a foreigner who could speak ten other languages, too.—Gracie Allen.
WHEN is a gospel song good music and when is it not? How shall we tell the difference between the various qualities in religious music? Why do some speak of "cheap and frivolous" choruses? What do they mean by saying we should use "good" music in religious services?

These and similar questions often puzzle conscientious people who wish to choose the best kind of religious music for the work of the church. If the answer to this problem were simple, it would be easy to get most people to agree as to the particular selections of music that are acceptable. But the problem is not simple. Many people are confused in their thinking through the entire question of religious music. In fact, unfortunate misunderstandings have arisen over the answers different musicians give to these questions.

I am not attempting to give a final answer here, nor do I claim any superior wisdom that will solve all problems. But I would like to point out some factors, the recognition of which will lead to much clearer thinking in matters of religious music.

Many Styles of Music

It is well to remember that our musical system and the music we are acquainted with is only one kind in the history of the world. Our music of today in the Western world differs from Oriental music and from older kinds of music such as the music of the Jews, the Greeks, and other peoples of antiquity. Undoubtedly the hymn that the Saviour sang with His disciples would sound strange to our ears because of its different musical idiom. It might more nearly resemble the Jewish chanting of today than our Protestant hymns.

A study of music history reveals that many styles of music have been used by the church. There are the Gregorian chant of the Catholic Church, the German chorale of the Lutheran reformation, the psalm tune of the Calvin reformation, and the various kinds of hymn tunes of the English church, and all differ. There are also the Negro spiritual, the carols of different nations, and the white spirituals of our Southern States. During the nineteenth-century revivals a popular folklike type of gospel song seemed to reach the hearts of the people. Today, as we look over the churches, we see quite a variety of religious music in use.

It seems that if the Lord desired His people in all ages and throughout the world to sing one style or kind of music, He would have preserved this music for us and given us instructions concerning it. There evidently is no such command given to the church. The people of God are free to make use of the music native to them in giving praise to God. Just as there are many languages in which people praise and worship God, so there are many musical idioms also capable of producing music acceptable to the ear of God.

We should be careful, then, not to be too dogmatic concerning any particular style of music as having the approval of God to the exclusion of all other kinds. The Roman Catholic Church has singled out the Gregorian chant as its official style of music, but the Protestant church has felt free to make use of many kinds of music.

Discrimination in Church Music

The church today has a variety of kinds of music from which to draw for its religious services. There are plain song, the chorale, the psalm tune, hymn tunes of different styles, carols, spirituals, gospel songs, religious folk songs, polyphonic music, harmonic music, oratorios, cantatas, and music of the classic, romantic, and modern idioms. And in all these styles there is music that is well written or of artistic value, and conversely, music that is poorly written. Some of these kinds of music have a wider appeal to the public than others.

The popular evangelical revival music is
extremely emotional, making a quick appeal to the people. Music such as plain song or the chorale is less emotional in its immediate appeal, but to the musically educated often much more artistic, beautiful, and lasting.

**Music in Soul Winning**

When Jesus said, "Follow me, and I will make you fishers of men," He evidently meant that His disciples would have to catch men by using various kinds of bait, just as in fishing. Each human being, with his own cultural and inherited background, and his own unique personality, must be reached by the love of God in an individual way. The same music will not appeal to all. Even the same type of music will not make a universal appeal.

If we would just remember this in its application to all classes of people in the world, we would realize that a Bach chorale or cantata, a Palestrina motet, a Gregorian chant, an Anglican chant, a folk song, a Negro spiritual, a white spiritual, the hymn tune Nicoc, the song "Ivory Palaces," the chorus "Turn Your Eyes Upon Jesus," and many others—each makes an appeal to someone. Because one type or piece seems to make a larger appeal than some others should not make us single out this type and call it evangelistic while we neglect all the other types or call them nonevangelistic.

**Standards in Sacred Music**

Reflecting on the music heard over the radio during the Christmas season, one can get a good cross section of taste in various groups of the population. For example, one can hear the beautiful and simple "Silent Night" sung by a church choir in an artistic and religious style, by a popular crooner in the style of popular love songs, by groups of children in an unaffected folk style, or by a couple of cowboys in the style of cowboy music. It is possible to hear Christmas music in almost any style one may desire, and it is not difficult to detect the appeal of each type.

This is an excellent illustration of a parallel situation in the entire field of religious music. There is religious music performed in the style of crooning, in Western cowboy ballad style, in the style of popular love songs, and in the traditional artistic style of the church. There are people to whom each of these styles makes a strong appeal, and no doubt the majority of the population would choose the more popular styles. To some people this popularization of religious music is nothing short of sacrilegious, but it is a sincere expression to many.

We need to keep clearly in mind that we have at least two different standards by which we are to judge sacred music. The one standard pertains to its effectiveness as a religious aid in influencing people to make religious decisions. The other standard is an artistic one by which we judge the musical merit or value of the music itself. These two standards are independent of each other. Reaching a high degree in one does not mean reaching a high degree in the other. Religiously effective music may often be artistically inferior, and on the other hand artistically effective music may be religiously of little value.
Effective Evangelistic Music

A type of music that has been found to be effective in evangelistic work is not necessarily good music, but it is effective religious music. If this music is not good artistic music, it will make no great appeal as music to those who want artistic music. If we are seeking to reach people of a high degree of culture, we must be careful not to use only music of an inferior artistic value. We should not blindly assume that music that has been effective in winning many souls in one community will always be effective under all circumstances.

In trying to find a type of music to accompany the presentation of our message, we need to take all these factors into consideration. We need not limit ourselves by any one type to the exclusion of the rest. It would seem wise to recognize that there is room in the church for the well-trained musician who can sing the arias of Bach and Handel, as well as for the gifted individual with a naturally good voice who sings a simple gospel song.

When it comes to usefulness in an evangelistic tent effort, a Bach chorale may have to give way to an evangelistic chorus. This does not make the chorus greater music than the chorale. It simply means that in this circumstance and for this particular audience the chorus has a more immediate appeal than does the chorale. The people who would prefer the chorale either are in the minority or are not present at all at the evangelistic meeting. They will have to be reached in some other way.

It is well that we remember that although the majority may rule, there are minorities which also have rights that should be preserved by the ruling majority. The majority no doubt prefer the evangelistic music, which was popularized first by Sankey, then later by Rodeheaver, and now by many evangelists throughout the country. We should not forget, however, that there are minorities who are not reached by this music. They consider it “cheap and trivial.” Their musical tastes prefer the chorales of Bach, the psalm tunes, the Victorian hymn tunes, or some other type of music of greater artistic value. These people may represent the minority in our congregations, but their taste is to be respected. These people can never be reached by an inferior type of evangelistic music.

Charitable Toward Others

Both the Mormons and the Roman Catholics use a very artistic type of music in radio broadcasts, and they favorably influence many people through this musical appeal. Good artistic music of a high quality is not incompatible under certain circumstances with the preaching of our message.

We should be charitable toward others in the matter of musical taste. The beautiful Gregorian chant of the Catholic Church has a tremendous appeal to some, the great religious music of Bach and Brahms has its appeal to others, and the various other kinds of religious music all meet different tastes among religious people. What stirs one heart will not appeal to another.

God accepts the worship of His people if it is done in spirit and in truth, and in the sincerity of an honest heart. He does not reject one on artistic grounds. He does not insist upon beautiful architecture for a temple, oratory in the sermon, artistry in the music, or wealth in the offering plate. Neither is God best honored by a poor hovel for a church, incoherence and grammatical errors in the sermon, cheap and unworthy music, or poverty in offerings. God judges the motive and the heart, and is honored by the best.

The church should seek to honor God in beauty in architecture, beauty in the sermon, beauty in music, and generosity in giving. It remains true that the standards by which music is to be judged are artistic standards. Good music will be artistic music. It will have musical value and will be so judged by artists and critics. The church should seek to use as much of the very best music as it can possibly use whenever it is possible to use it. And remember that what might be called “good music” judged by musical standards, if poorly performed, will make no appeal to any section of the audience, whereas what might be called “inferior music” when performed sincerely and with appealing interpretation, can be used by the Holy Spirit to move hearts Godward.

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The Ministry
Is Psalms 118:24 a Prophecy of Sunday Observance?

NORVAL F. PEASE
Professor of Christian Ethics and Doctrine, College of Medical Evangelists

PART I

This presentation by Norval Pease brings to our readers information that will prove helpful in meeting certain claims for Sunday observance. It is really a digest of an oral presentation before the faculty and students of the Theological Seminary. It was part of the requirements for the Bachelor of Divinity degree. This degree represents three years of graduate work above the B.A. level and is the highest conferred in our Theological Seminary. Feeling that many of our workers would be helped by sharing this thesis, we are publishing it in two issues. A bibliography will appear at the end of the second installment.—THE EDITORS.

"This is the day which the Lord hath made; We will rejoice and be glad in it."

This text is often used by present-day fundamentalists as a prophecy of Sunday as a day of worship. The proponents of this interpretation point out that the two preceding verses of the psalm are obviously Messianic, and they advance the claim that "the stone which the builders rejected" became "the head of the corner" when Jesus came forth from the tomb. Therefore, they conclude, verse 24 points to the memorial of the resurrection day as a day "made," or established, by God, in which the Christian will "rejoice and be glad."

A recent polemic in behalf of Sunday sacredness presents this argument as a major proof, and after discussing this text says, "I could stop here and my proposition is sustained. Yet we can proceed toward an understanding of a text with more confidence if we know what has been written about it during the centuries.

The church fathers had conflicting opinions regarding the identity of "the day" of Psalms 118:24. Among those who did not interpret this day as Sunday were Barnabas, Clement of Alexandria, Cyril, and Augustine. Among these writers an allegorical interpretation was adopted, making "the day" refer to the day of salvation, or even to Christ Himself.

Among those of the fathers who saw "the day" as Sunday, the outstanding example was Athanasius, who made the following assertion regarding this text:

"What day can this be but the resurrection day of the Lord—the day which brought salvation to all nations, the day on which the stone rejected by the builders became the head of the corner? The phrase signifies the resurrection-day of our Saviour, which has received its name from Him, to wit, the Lord's Day."

The same lack of unanimity is evident in Reformation and post-Reformation times. Neither Luther nor Calvin used this text as a proof in behalf of Sunday. But in later times the text was so used by such men as Timothy Dwight, Charles Spurgeon, Matthew Henry, Albert Barnes, and Cardinal Newman. Even Isaac Watts, the great hymn writer, sang:

"The work, O Lord, is Thine
And wondrous in our eyes;
This day declares it all divine,
This day did Jesus rise."

Let us examine (1) the history of this interpretation as it has been used by Sunday apologists in the past; (2) the text in its setting in order to determine, if possible, its meaning; and (3) the contention that the text is Messianic in its application.
was Timothy Dwight, the theologian-president of Yale College at the beginning of the nineteenth century. After a thorough elaboration of the text he says:

“All my audience must have anticipated the conclusion, as flowing irresistibly even from this slight examination of the passage; that this was a day devoted to religious employments, and particularly to the public worship of God. It is equally evident, that it is the day on which Christ arose from the dead, or, in other words, ‘became the headstone of the corner.’ It is, therefore the Sabbath [Sunday]; the only day ever devoted to purposes of this nature by the authority of inspiration.”

Dwight summarizes his argument by making the very positive assertion that “the hundred and eighteenth Psalm is a direct prediction that the day of Christ’s resurrection was to be the day on which the Sabbath should be holden under the Gospel.”* Dwight’s viewpoint has been echoed again and again by later writers.

It is significant that Hessey, one of the most scholarly defenders of the Sunday institution, is not willing to go all the way in applying this text to Sunday. He says: “I do not quote this verse in the way that the Fathers often do, as a direct prophecy of the Lord’s Day.”” He goes on to explain, however, that even though the psalm were granted to be Messianic, “the day” could refer only to the annual anniversary of the resurrection rather than to Sunday as a weekly day of worship. To Hessey the text was “a description of personal feeling” rather than an argument as employed by Athanasius and others. This word of caution is significant, coming as it does from one of the most careful scholars who ever addressed himself to the Sunday question.

Modern expositors generally do not apply “the day” of Psalms 118:24 to Sunday. The modern trend in Biblical scholarship is skeptical toward the idea of “Messianic” predictions of any type. The present-day protagonists of the Messianic interpretation of Psalms 118:24 are from the fundamentalist group.

A study of the history of the interpretation of this text raises such questions in our minds as these: Can we hold to a belief in the Messianic prophecies of the Psalms, and deny that Psalms 118:24 is Messianic? If the text does not refer to the resurrection day, to what does it refer? The only sane approach to such a problem is a careful examination of the text in its setting.

II. What does Psalms 118:24 mean? Psalms 113 to 118 are known as the Hallel psalms. They are characterized by frequent ascriptions of praise to God, and were sung by the Hebrews at the joyous feasts of Israel. An intimation of the way in which these psalms were used is found in Patriarchs and Prophets, in the chapter entitled “Annual Feasts.” Here the messenger of the Lord pictures the people coming up to Jerusalem in the springtime to the Passover:

“Surmounting the hills in view of the holy city, they looked with reverent awe upon the throngs of worshipers wending their way to the temple. They saw the smoke of the incense ascending, and as they heard the trumpets of the Levites heralding the sacred service, they caught the inspiration of the hour, and sung.”

At this point in the narrative the author quotes three excerpts from the Psalms: 122:7; 118:19; and 116:18. It is noteworthy that two of the excerpts are from the group of Hallel psalms mentioned previously, and one is from the specific psalm under consideration in this study.

The structure of Psalms 118 bears definite testimony that it was used as a song of praise by a congregation. The refrain often found in the Psalms, “O give thanks unto the Lord; for he is good: because his mercy endureth for ever,” stands at the beginning and at the end of this psalm. Verses two and four indicate antiphonal singing, the people of Israel, the priests, and the strangers responding to the call to worship. Verse 19 seems to picture the group of worshipers standing before the gates of the Temple, where they cry: “Open to me the gates of righteousness: I will enter into them, I will give thanks unto Jehovah.” (A.R.V.) And then comes the response from the priests within the gates: “This is the gate of Jehovah; the righteous shall enter into it.” (A.R.V.) As the procession enters the sacred portals a wave of ecstasy and enthusiasm grips people and priests alike, and as their worship nears its consummation they exclaim: “This is the day which the Lord hath made; we will rejoice and be glad in it.”

To what day do they refer? In the setting of the chapter the answer becomes obvious. They are singing of the feast day, the day of worship. They have traveled far to celebrate this great day, and now they are expressing the joy that it brings to their hearts.

Different expositors disagree on some of the details regarding the psalm.* Some divide the song differently from others, but there is general agreement on the nature of the song. Some authors would limit this psalm to a certain Feast of Tabernacles connected with the rebuilding of the Temple. This postexilic theory, though generally held, is by no means conclusive. The critical trend toward placing a large number of the psalms in postexilic or Macca-

(Continued on page 45)
The Holy Spirit

God can use every person just in proportion as He can put His Spirit into the soul temple. The work that He will accept is the work that reflects His image. His followers are to bear, as their credentials to the world, the ineffaceable characteristics of His immortal principles.—Colporteur Evangelist, p. 97.

Let canvassing evangelists give themselves up to be worked by the Holy Spirit. Let them by persevering prayer take hold of the power which comes from God, trusting in Him in living faith. His great and effectual influence will be with every true, faithful worker.—Ibid.

The work of the canvasser-evangelist, whose heart is imbued with the Holy Spirit, is fraught with wonderful possibilities for good.—Ibid., p. 98.

Realize every moment that you must have the presence of the Holy Spirit, for it can do a work that you can not do of yourself.—Testimonies to Ministers, p. 310.

We need to be sanctified by the Holy Spirit every hour of the day, lest we be ensnared by the enemy, and our souls be imperiled.—Ibid., p. 223.

There is not an impulse of our nature, not a faculty of the mind or an inclination of the heart, but needs to be, moment by moment, under the control of the Spirit of God. There is not a blessing which God bestows upon man, nor a trial which He permits to befall him, but Satan both can and will seize upon it to tempt, to harass and destroy the soul, if we give him the least advantage. Therefore however great one's spiritual light, however much which God bestows upon man, nor a trial which He permits to befall him, but Satan both can and will seize upon it to tempt, to harass and destroy the soul, if we give him the least advantage. Therefore however great one's spiritual light, however much he may enjoy of the divine favor and blessing, he should ever walk humbly before the Lord, pleading in faith that God will direct every thought and control every impulse.—Patriarchs and Prophets, p. 421.

In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. . . . The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. . . . The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity.—The Desire of Ages, p. 67.

He who does not give himself wholly to God is under the control of another power, listening to another voice.—Mount of Blessing, p. 139.

I saw that if the church had always retained her peculiar, holy character, the power of the Holy Spirit which was imparted to the disciples would still be with her. The sick would be healed, devils would be rebuked and cast out, and she would be mighty, and a terror to her enemies.—Early Writings, p. 227.

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and satanic deceptions are misleading the minds of men. Without the Spirit and power of God it will be in vain that we labor to present the truth.—Testimonies, vol. 5 p. 158.

From hours spent with God He came forth morning by morning to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit.—Christ's Object Lessons, p. 139.

Satan takes control of every mind that is not decidedly under the control of the Spirit of God.—Testimonies to Ministers, p. 79.

Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection. Under the Holy Spirit's working, even the weakest, by exercising faith in God, learned to improve their entrusted powers, and to become sanctified, refined, and ennobled. As in humility they submitted to the moulding influence of the Holy Spirit, they received of the fulness of the Godhead, and were fashioned in the likeness of the divine.—Acts of the Apostles, pp. 49, 50.

For the baptism of the Spirit every worker should be pleading with God . . . My brethren and sisters, plead for the Holy Spirit.—Testimonies, vol. 8, pp. 22-23.

Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but, without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts.—Ibid., pp. 21, 22.

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the union of His Spirit than by the training of literary institutions.—The Great Controversy, p. 606.

Christ had an infinite variety of subjects from which to choose in his teachings, but the one upon which he dwelt most largely was the endowment of his Holy Spirit.—Review and Herald, June 10, 1902.
But it is the life of Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make our words fruitful. The love of Christ is the force and power of every message for God that ever fell from human lips.—_Gospel Workers_, p. 288.

There are many who profess to believe and claim the Lord's promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies. We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit, God works in His people "to will and to do of His good pleasure." But many will not submit to be led. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. This promised blessing, claimed by faith, brings all other riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive.—_Ibid._, pp. 284, 285.

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God.—_The Desire of Ages_, pp. 172, 173.

In all who submit to His power, the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God which destroys sin, must destroy them.—_Ibid._, p. 107.

He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.—_Ibid._, p. 311.

We can receive of heaven's light only as we are willing to be emptied of self. We can discern the character of God, and accept Christ by faith, only as we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this, the Holy Spirit is given without measure.—_Testimonies_, vol. 8, p. 334.

Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through its influence, enmity against God is changed into faith and love, pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are effected, angels break out in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude.—_Review and Herald_, Aug. 28, 1896.

He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is un conquerable.—_Testimonies to Ministers_, p. 176.

Through the Holy Spirit, God's word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers.—_Christ's Object Lessons_, p. 414.

Our only security against falling into sin is to keep ourselves continually under the molding influence of the Holy Spirit, at the same time engaging actively in the cause of truth and holiness, discharging every God-given duty, but taking no burden which God has not laid upon us.—_Counsels on Health_, p. 594.

In accepting Christ, the individual members of the church take the responsibility of doing the work He has appointed them . . . If they refuse to practice self-denial, and fail to place themselves in the channel where the Lord, by his Spirit, can work through them, they are not registered as Christians in the books of heaven.—_Review and Herald_, March 22, 1898.

The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.—_Messages to Young People_, p. 157.

Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given.—_Steps to Christ_, p. 96.

But how little has been said of the importance of being endowed by the Holy Spirit, and yet it is through the agency of the Holy Spirit that men are to be drawn to Christ, and through its power alone can the soul be made pure.—_Review and Herald_, March 29, 1892.

The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit . . . But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it . . .

A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an
attitude to receive both the former and the latter rain, we shall lose our souls and the responsibility will lie at our own door. . . .

As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised.—Testimonies to Ministers, pp. 507-509.

We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain.—Ibid., p. 399.

Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness and they will receive the latter rain, and thus be fitted for translation.—Testimonies, vol. 1, p. 187.

There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. God has given me light that when the Israel of today humble themselves before Him, and cleanse the soul temple from every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.—Ibid., vol. 5, p. 214.

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given the Church a vivid picture of this great work of sanctification.—The Great Controversy, p. 138.

Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential and more so, that He do for His people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.—Testimonies, vol. 7, p. 33.

We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver and it is to be proclaimed with a loud cry.—Ibid., vol. 9, p. 154.

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place, to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought; the sick will be healed, and signs and wonders will follow the believers. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God.—The Great Controversy, p. 612.

The Spirit of God should have perfect control of us, influencing us in all our actions.—Ibid., p. 45.

We are indebted to B. E. Wagner of the General Conference Publishing Department for this compilation on the Holy Spirit.—B. C.

MAY, 1951
NEW PLAQUES IN HOUSE OF REPRESENTATIVES.—When members of the House of Representatives convened for the 82nd Congress Jan. 3 they found that their labors henceforth are to be overseen by marble plaques depicting the visages of (among others) two great Roman Catholic pontiffs and two Jewish religious leaders, but no Protestant clergymen.

The two Popes are Gregory IX and Innocent III. Both collectors and codifiers of the canon law, they were both militant exponents of the broadest claims of papal power. Both occupied the papacy during the thirteenth century, the period of its greatest ascendancy. The two Jewish leaders are Moses, giver of the law, and Mimonides, the famous mediæval compiler and interpreter of Jewish law.

The plaques have been placed in the chamber of the House of Representatives as part of a complete redecoration of the legislative rooms in which the Senate and the House of Representatives hold sessions.

Official explanation for the decision to include the Roman Catholic popes and Jewish rabbis among the plaques is that they were famous makers of law. Others selected among the 23 subjects run the gamut of history from Hammurabi to Napoleon. Apparently, no members of the Protestant clergy were considered sufficiently noteworthy as lawgivers. In making the selections, the Architect of the Capitol received advice from nationally-recognized historians and legal authorities.—Churchman, January 15.

WAR.—An old cannibal, hearing of the Great War raging in Europe, was most curious to know how Europeans managed to eat such enormous quantities of human flesh. When told that Europeans do not eat their slain foes, he looked in horror and asked what sort of barbarians we were, to kill without any real object.—Tid-Bits.

ECCLESIASTICAL DECISION.—As friends of the Supreme Court, 2,576 Protestant ministers of all denominations and from every state in the Union have filed a motion in the Court for leave to submit a brief. The application is made in support of the petition of Dr. John Howard Melish and the congregation of the Protestant Episcopal Church of the Holy Trinity, Brooklyn, N. Y., for a review of the decision of the New York State Court granting an injunction enforcing the ecclesiastical judgment of Bishop D. Wolfe, of the diocese of Long Island, dissolving the pastoral relation between Dr. Melish and the Church of the Holy Trinity. The point the ministers insist upon is that the power of the state cannot be invoked to enforce an ecclesiastical decision.—Watchman-Examiner, January 25.

EINSTEIN INVALIDATING TRANSUBSTANTIATION.—In a recent article in Unites, Huberto Rohden, former Catholic priest and an influential Brazilian writer now teaching philosophy in the United States, argues that Einstein's theory of matter renders insupportable Aquinas' doctrine of transubstantiation. He says that since the distinction between "substance" and "accident" does not exist in Einstein's theory, the transubstantiation doctrine "the only dogma based on physics"—is in conflict with the findings of modern science. "If there is no transubstantiation, the clergy loses its most characteristic privilege, the power of making a God from bread," writes Dr. Rohden. "Thus the difference between the clergy and the layman disappears, and the clergy loses the principal source of its profit, the mass." He adds: "Einstein threatens transubstantiation far more than did Luther and Calvin and other Protestant 'heretics.'" A Protestant professor of physics at the University of Sao Paulo comments that Dr. Rohden's thesis is not so firmly backed by physics as he thinks. He himself is opposed to the dogma of transubstantiation, he says, but on biblical and theological grounds.—Christian Century, January 31.

OLD-TIME RELIGION.—"Do We Need the Old-time Religion?"

That was the subject of a radio debate on "America's Town Meeting of the Air" which topped all previous unsolicited mail response in the program's 15-year history with an avalanche of 10,000 letters from listeners.

Methodist Rev. Ralph W. Sockman of New York argued the issue with the well-known evangelist, Billy Graham, who has been attracting crowds at mass revivals throughout the country.

Although both speakers agreed a return to the "old-time religion" is needed, they differed in their interpretation of the term. While Fundamentalist Graham dwelt on the sins of the world, Dr. Sockman emphasized that Christ came to earth "not to condemn the world" but to save it through a gospel of redeeming love.—Christian Advocate, February 1.

GRAHAM SAYS NEW YORK "RIPE FOR JUDGMENT."—Billy Graham, rising young evangelist, told 700 churchmen and ministers meeting with him to discuss a crusade he will conduct here in the spring of 1952 that this city is on the "very brink of destruction and calamity," that no place in the land is more "ripe for judgment." Only an "old-fashioned spiritual awakening," said Graham, can save the world from disaster. At the close of the meeting, a 61-man committee was nominated from the floor to develop plans for the Graham revival.

A few ministers in attendance noted that the committee was heavily weighted with representatives of the city's more conservative churches. Later it was decided that additional members could be added to it.—Christian Century, January 24.

EVANGELIST BILLY GRAHAM ended a whirlwind tour of Texas with an address at Municipal Auditorium, San Antonio, to an audience of 11,000 people. Texas Baptists, whose goal is to win 250,000 new church members this year, sponsored the tour. Dr. Graham's message was piped from the auditorium to overflow crowds who jammed the buildings of First church, where Dr. Perry F. Webb is pastor.—Watchman-Examiner, February 1.
METHODOSt GIVING.—I am impressed by the statistics on Methodist giving, but I cannot refrain from making some interesting comparisons:

The total income of Methodists last year was $1,884,410,510. A tithe would have been $1,188,441,051, and we gave to the church only $244,676,674. If we gave the same percentage of our income now as Protestants did in 1932 (5.4 per cent) our total gifts would be $617,989,346, compared to the $244,676,674.

The average family income last year was $3,260. A tithe would have been $326, or $6.26 per week. The average gift for each family was only $1.31.—Christian Advocate, February 1.

THE PROTESTANT RADIO COMMISSION produced and arranged for 2,128 radio and television programs in 1950, an average of 41 programs a week. A total of 601 radio network broadcasts and 156 TV network programs were produced by the Commission. In the local field, 289 radio and 32 TV programs were produced. In addition, the Commission arranged for 280 radio network, 51 television network, and 734 local radio programs. Rev. Everett C. Parker, director of the Commission, deplores the lack of prime listening time for religious broadcasts, especially in the TV field. He adds, however, that the fault does not lie entirely with the TV industry, because “the churches have not yet shown a serious willingness to provide necessary resources for television.”—Watchman-Examiner, January 18.

A BILLION DOLLARS FOR CHURCHES.—Annual contributions reported by 48 Protestant communions in this country rose above the billion-dollar mark for the first time. Contributions to both American and Canadian churches topped a billion dollars for the second successive year. Dr. Harry S. Myers, executive director of the Joint Department of Stewardship of the NCCC, states that total giving has shown a yearly increase since 1937. He hails the increasing contributions as a very hopeful sign that people are becoming more and more aware of the importance of supporting their churches and church work. A large part of the increase is due to greater annual giving by individual church members. The American average rose from $27.43 to $30.58. The Methodist Church, with a membership of 8,792,569, contributed $229,297,111. The second largest increase in total contributions came from the Southern Baptists. They reported an increase in membership from 6,000,000 to 6,250,000, and an increase in per member giving from $26.10 to $28.53, with a rise in total giving from $156,606,414 to $178,337,307.—Watchman-Examiner, February 1.

THE MORMONS have begun a huge $2,000,000 temple in Los Angeles. The temple is to serve 100,000 Mormons living in California.—Watchman-Examiner, January 25.

CATHOLIC LEADERS SEEK TIE WITH UNIONS.—The Roman Catholic leaders here have been trying hard to gain influence over the nation’s powerful labor unions. The Communist-controlled unions have been considerably weakened as a result of their failure to bring about fruitful solution of labor disputes. Some Roman Catholics favor tactics such as the Communists use in labor disputes, while others condemn such tactics and lean rather to the position of the socialists. Labor unions have been operating in Chile since 1860, long before they were established anywhere else in Latin America. They have more members and exert a greater influence than do the unions in any of these other countries.—Christian Century, February 14.

MORMONS DENIED PERMIT.—A Federal Communications Commission examiner has ruled that the Church of Jesus Christ of Latter Day Saints may not obtain a license for a radio station to be used solely in promoting its faith. That church asked for a permit to build a broadcasting station at Independence, Mo.—Watchman-Examiner, February 1.

SHAW AND THE CHURCH.—A spate of books on Bernard Shaw is now appearing to provide new anecdotes and personalia about the famous writer. Blanche Patch, his secretary for 30 years, discloses that G.B.S. never traveled without a Bible. He subscribed to a fund for the repair of the organ in the church in his village, and later helped when an electric organ was installed. He also sent a contribution to the local Baptist church, along with a note saying: “I am not a Baptist.” Miss Patch says that Shaw once wrote to a correspondent: “Bible science, such as it is, is sounder than the science of Pasteur and Lister, and is now much less blindly believed in.”—Christian Century, February 14.

CHRISTIAN LEADERS VANISH IN KOREA.—According to an official of the Methodist Board of Missions and Church Extension, half of the Christian leaders in Korea have either been “liquidated” or have just disappeared. “Few of the intellectual
leaders of Korea are left alive today,” said Thoburn T. Brumbaugh, the Methodist official.

He stated that Protestants and Catholics alike, were either killed on the spot or carried off “to the North.” In Seoul, alone, thirteen Methodist pastors and thirty-seven other Protestant leaders never have been heard from since they attended a “conference” with the Communist authorities, last July. They are presumed to have been massacred.

The same story held true in the other Korean cities as they were occupied by the reds. Among the buildings destroyed by Communists in Seoul were the Y.M.C.A., the Bible House, the Christian Literature Society and a dozen Presbyterian churches.—American Protestant, February.

PROTESTANT MEMBERSHIP INCREASES IN KOREA.—SEOUL (RNS) — Membership in Korea’s Protestant churches has increased in the last three years despite Communist persecution, according to statistics made public here.

A breakdown of the Christian population showed that 67 per cent are Protestants, and 33 per cent Roman Catholics. Fifty-five per cent of the Christians belonged to the major Protestant denominations, while 12 per cent were affiliated with a number of small sects.

The report gave the total Korean population as 13,000,000, with Christians numbering 600,000, or 2 per cent.

Protestant sources said the increase in the Protestant church membership indicates that modern Korea “may become a very hopeful place” for Protestantism in the future.—Zions Herald, January 10.

SOUTHERN BAPTIST MISSIONARIES LEAVE CHINA.—Sixteen Southern Baptist missionaries now remain in China. Of these, 6 are preparing to leave, and the other 10 have been asked by the denomination’s mission board to reconsider their earlier decision to stay. On Dec. 19 Dr. William L. Wallace, missionary and head of Stout Memorial hospital in Wuchow, was arrested on charges of spying.—Christian Century, January 31.

INDEPENDENCE IN CHINA.—More than 88,000 Chinese Christians have signed a church reform manifesto in Communist China, a Peking broadcast reported Jan. 14.

The broadcast said the aim of the movement is to “sever relations with foreign imperialists and develop the Christian church in the direction of independence.”

The movement has won the support of Catholics in Chungking, Nancheng, Kweiai, Tientsin and other cities, the report added. It said the Christians who have joined the movement are taking an active part in opposing American aggression and helping Korea.—Churchman, February 1.

CHRISTIANITY IN 2000 A.D.—What will Christianity be like in the year 2000 A.D.?

Bishop Gerald Kennedy recently gave Oregon readers the benefits of his studied predictions in an article in the Sunday Journal Magazine, published in his home city.

After stating that his “incorrigible optimism” foresees a recognizable society in 2000, despite current threats of atomic world-destruction, Bishop Kennedy predicted the following changes and gave his reasons for these changes.

1. The religions of the world will become more aware of certain common foundations. Each faith will be strengthened and purified by what is good and true in others.

2. The Christian churches will come closer together. We shall have unity with diversity, for any other kind appeals only to totalitarians.

3. Catholics and Protestants are going to come closer within these next 50 years. We will adjust ourselves to the inevitable necessity of unity of spirit and difference of organization.

4. Christianity and science are moving closer together and in 50 years they will regard themselves as partners, not rivals. These two great disciplines will be united for the service of men.

5. The church is going to be more of a fellowship than an institution. The day of the high-powered ecclesiastical organization, dealing with people the way an assembly line deals with motor cars, will come to an end.

6. The family will be rediscovered, and the church . . . will become again the foundation of the home.

7. We are going to rediscover the individual . . . The human spirit cannot be stifled forever.

Refuting melancholy prophecies that the world may soon come to an end, the bishop hopefully concluded: “my guess is that God will not surrender His hope in us for a while longer.”—Zions Herald, February 14.

ORDAIN WOMAN.—Considerable discussion was aroused in Scandinavian papers when it was reported that a woman had been ordained a pastor by the Church of Norway. It was later explained that Agnes Vold, a candidate in theology, had simply been consecrated on New Year’s Eve as a community worker, that she will be a lay worker only and that the Lutheran Church of Norway has no women pastors. [Norwegian Information Service reports that Miss Vold has been authorized by Bishop Berggrav to administer the sacraments. A resolution adopted by the nation’s parliament in 1949 provides that women who are graduate theologians may perform baptism and communion rites.]—Christian Century, February 14.

WHITE CHURCH HAS COLORED PASTOR. New Haven, Conn., Dec. 12.—Nation-wide attention focused last week on the Staffordville, Conn., Congregational Church when it became known that it had welcomed as its new pastor a Negro chosen by unanimous vote of church officers and congregation, all of whom are white. Commenting on his new charge, Roland T. Heacock, a graduate of Yale Divinity School and a chaplain in World War II, said: “It is a sad commentary on the state of democracy and Christianity that when an obscure, untalented Negro minister takes over the pastorate of a tiny rural Connecticut church, it is big news. Why should it be big news?”—Christian Century, Dec. 27, 1950.

PORTUGAL PROTESTANTS.—Protestant officials in Lisbon believe Portugal’s 1950 census will show a considerable increase in the number of Protestants since the last population count 10 years ago. Their prediction was based upon what was described as the “enormous” Protestant evangelistic work carried on in Portugal during the past decade. Protestants in Portugal comprise chiefly Anglicans, Lutherans, Methodists, Baptists, Congregationalists, Adventists, and members of the Scandinavian Alliance and the Church of the Nazarene.—Watchman-Examiner, Dec. 28, 1950.
JAIL SENTENCES totaling 50 years were imposed upon 13 members of the Jehovah’s Witnesses by the Erfurt Political Criminal Court, in East Germany. The verdicts marked one of a series of trials conducted against Jehovah’s Witnesses leaders since the sect was officially banned in the Soviet Zone last September. Asked after sentencing whether they would be willing to cooperate in the National Front if they were immediately released, the defendants declared unanimously that they would rather die than become unfaithful to the principles of our belief.”—Watchman-Examiner, Jan. 11, 1951.

THE UNITED STATES ARMY has issued an urgent call for 165 ministers to volunteer as chaplains. Army Chief of Chaplains Roy H. Parker says these are needed immediately to meet requirements of the expanding ground forces. If the call for volunteers does not fill the Army’s need, area commanders will be instructed to issue mandatory orders to reserve chaplains to report for active duty.—Watchman-Examiner, February 8.

TIP-OFF ON GERMS.—If bacteriological warfare comes, one of its problems will be detecting an epidemic early enough to nip its spread. In Washington last week public health officials announced that may be an indicator. It asked high schools to report the daily number of absences: a spurt above normal might be significant.—Pathfinder, February 7.

THE NUMBER OF BREWERIES in the United States dropped from 1,816 in 1900 to 392 in 1949, but production has climbed from 40,000,000 barrels in 1900 to 89,000,000 in 1949.—Watchman-Examiner, January 18.

BAPTISTS ON GOVERNMENT FUNDS.—Following its rejection last spring of federal funds to assist in building an addition to Baptist hospital in Winston-Salem, the North Carolina Baptist convention in its regular session adopted rules governing acceptance by any of its institutions of government funds. Such grants, it says, must be made for specific services (such as research) which are to be completed within two years, and must be “free of any control, direct or implied.” The state’s Baptists in 1950 gave over $21 million to the various causes of their church.—Christian Century, February 11.

METHODISTS ATTACK.—It is reported that the Methodists are buying advertising space in Kentucky newspapers to attack the whiskey industry. This is believed to be the first time an advertising campaign against liquor has been used by a church group.—Watchman-Examiner, February 1.

DIES PREACHING.—On January 21, Rev. Howard C. Fulton, 59 years old, was preaching before an audience of 350 in the Belden Avenue church, Chicago, Ill., on the subject “Touch of God” when he clutched the front of his surplice and fell to the floor. Although a firemen’s inhalator squad tried for 15 minutes to revive Mr. Fulton, he died. The church treasurer, Henry Weiler, 52, was among those who watched the attempt to revive Mr. Fulton. He accompanied the firemen who carried the pastor’s body to the church office, and there he made a telephone call. While he was talking, he slumped to the floor. In 30 minutes, he was pronounced dead also. The physician said that Mr. Weiler’s death apparently was induced by shock at the pastor’s death.—Watchman-Examiner, February 1.

PRESBYTERIAN PREACHING INSTITUTE.—Some 200 Presbyterian ministers from Missouri and Kansas came to Kansas City Jan. 16-18 to attend a “New Life” school of preaching. During the day, classes in doctrinal and evangelistic preaching were held in Linwood Church; each evening public preaching services were held in the same church. Large congregations heard Louis H. Evans of First Church, Hollywood, Walter H. Traub of Kountz Memorial Lutheran Church, Omaha, and William M. Elliott of Highland Park Church, Dallas. The institute was planned as a supplement to the emphasis hitherto made by the Presbyterian, U.S.A., “New Life” movement on lay visitation evangelism. It is one of 21 such meetings being held throughout the country.—Christian Century, January 31.

LORD’S DAY LEAGUE MEETING.—The 56th annual meeting of the Lord’s Day League of New England was held at Copley Methodist Church on Tuesday, Jan. 23rd.

Following a turkey supper served by the ladies of Copley Church, and spirited group singing by the choir, the meeting was opened with the league to inaugurate a new scheme of operation for the supervision of the Lord’s Day observance of the Lord’s Day. There were also repeated requests for permission to sell alcoholic beverages, and longer hours for the beverage outlets, especially on Sunday. There are also repeated requests for permission to sell alcoholic beverages on public property such as state-owned airports, M.T.A. premises, and Port of Boston premises.

Sabbath breakdown and more widespread sale and use of intoxicating beverages, Dr. Shedd stated, go hand in hand.—Zions Herald, February 7.
QUESTIONS on Bible Truth

Is it wrong for a woman to enter the house of God with her head uncovered? Does 1 Corinthians 11 mean that woman's hair is given for a covering, and that on entering God's house she needs no other covering?

These questions need to be studied in the setting of the custom of the times. Paul admits, “We have no such custom.” Verse 16. Evidently a contention had arisen on this point as well as on some other matters in the same chapter.

In explaining these verses one must bear in mind the custom of the early Corinthians. Their background was heathen. The heavy veil was generally used by women. It symbolized servitude to the husband. It would be an act of boldness for a wife to appear with her hair shorn and without a head covering. Therefore, it would be unfitting for new converts to behave in a way which would mark them as being too forward. The problem in 1 Corinthians 11 is not so much the hair or the covering as the woman’s behavior. One must read the entire chapter to evaluate the points in question.

Coming down to our time, this custom of wearing a hat or a head covering may present a different viewpoint from that of Paul’s day. Whether a woman wears a hat to church or does not wear it would depend much upon local custom as well as propriety. The principle of modesty in dress and appearance, however, is still the same. 1 Peter 3:4 stresses the meek and quiet spirit as the proper adornment. Christians should consider these questions on principle, of course.

In this quotation there is no particular doctrinal principle at stake, but it should receive our broad consideration. We look into the distant past and see the heavily veiled women, but today they are emancipated from a custom which was both unhygienic and uncomfortable. Women of modern times have taken their place in the world, and customs have greatly changed. The Corinthian Christians had much to learn regarding sobriety and modesty. Because of their abuse of the freedom granted in Christ, Paul found it necessary to give them explicit instruction on behavior and appearance.

Believers in the Advent message are gathered out of every nation, tongue, and people. Backgrounds and customs may vary with us and should not be stressed unduly, but the principles of modesty must hold, whatever customs prevail. Styles should not influence dress principles, but again our dress reform principles should be more than mere tradition. We are warned by the messenger of the Lord not to become extreme in our practices. There should be enough sound judgment and elasticity to allow for sensible changes, providing we do not yield a principle of truth.

Appropriate Sabbath Attire.—Our Sabbath dress should suggest respect for God and for His holy day. Work clothes should be exchanged for clean clothes of better quality, simple, yet attractive. Testimonies, volume 1, page 275, suggests that we honor God by appearing before Him in appropriate attire. This statement suggests a covering of a “plain straw or silk bonnet.” It would not be an act of pride to wear a hat of this type, but on the other hand, the wearing of a hat does not become obligatory by such counsel.

It is generally customary for our sisters in our city churches in America to appear for Sabbath worship wearing a hat. In some rural churches this custom is not so pronounced. At our educational centers, where our workers and laymen often live under the eaves of these institutions, many think that the wearing of the hat is unnecessary, especially in the summer. Our present hairdress is far more modest than the boyish bob of a former decade, and that may account for less stress on the wearing of a hat.

It is, of course, well to remember that when an earthly potentate visits a community, cultured women who attend his reception wear hats. Should we present ourselves to the King of the universe on the Sabbath day with less thought as to our personal appearance than we would to an earthly ruler? We may stress the importance of simplicity in our appearance as well as in our worship, but it still behooves us to give God the respect due Him. We might well sound a warning in this direction, for the trend of many is toward carelessness. The church of Christ has ever had to guard against carelessness on one hand and fanaticism on the other. Christians should never violate con-
science on a principle, but naturally as we gain experience we become more conservative on many points upon which some young people and new converts do not see eye to eye with us. We should continue to hold up a high standard by our example, and at the same time guard against extremism and fanaticism. Ministers are often perplexed to know how to handle a trend that may eventuate in worldliness. For that reason it is better that our sisters with Christian maturity behave conservatively on such points, rather than setting the pace for a new custom. If a tendency toward carelessness in dress becomes apparent in our midst, we can by personal example and prayer hold up the true principles of dress reform.

L. C. K.

Is Television Practical for Church?

(Continued from page 21)

“We have emphasized from the beginning, that anyone, of any creed, is welcome to see the television in operation within certain hours,” Mr. Thompson told me, “and the community has taken us to their heart.”

Popular vote among congregation members has determined to what use the television set is put. Attendance varies according to the program being televised, and one of the most crowded evenings of the week is that during which the serious-minded Town Hall discussions are televised.

“Television can do a lot for a church, used in this manner,” said the young minister. “There are little difficulties to be ironed out, such as certain sponsors’ programs whose products we don’t care to have emphasized. But we benefit enormously through the good will of the community and the recreational welfare of our young folks.”—The Christian Advocate, Nov. 30, 1950.

Psalms 118:24

(Continued from page 36)

bean times can well be looked upon with suspicion. We can do well to handle the question of the time of writing as the Pulpit Commentary has handled it. The author of this exposition of the text terms Psalms 118 as follows:

“An antiphonal hymn, composed for a joyful occasion, when there was to be a procession to the temple, a welcoming of the procession by those inside, and the solemn offering of a sacrifice upon the altar there.”

Whatever the feast was, and whenever it took
place, it was “a joyful occasion.” It is not un­
thinkable that the song was sung in connection
with many joyful feasts over a long period of
time. But whatever the feast, the worshipers
could sing with enthusiasm, “This is the day
which the Lord hath made.”

This expression has its parallel in the twenti­
theth verse, where those inside the temple sang,
“This is the gate of Jehovah.” Both expressions
follow the same construction in the Hebrew.
The demonstrative pronoun zë serves its “in­
dex-finger” function in both cases. In verse
twenty it says “This is the gate”; and in verse
twenty-four, “This is the day.” The worshipers
were singing about present realities—the gate
they were entering and the day on which they
were entering it. This clear meaning of the
text is so obvious that it cannot well be avoided.

Although the meaning of the text may be
perfectly clear, the question still comes up: How
about the Messianic application of other verses
in the chapter? Did not those other verses have
also a local application? How can we distin­
guish between that which was present and that
which had a wider application? The next sec­
tion of this study will deal with this important
problem.

(Concluded next month)

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In This Issue

(Continued from page 3)

pipe organ installed at a cost of $25,000. The beau­
tiful stained glass windows create a compelling wor­
ship atmosphere. One of the windows, valued at
$10,000, was the gift of the late John Wanamaker.

“It is rather significant to note, as recorded in
a brochure published in 1903, that the early Meth­
odist services conducted in this church were char­
acterized by the repeating of the Ten Command­
ments. As the minister repeated each commandment,
the congregation responded, ‘Lord, have mercy
upon us, and incline our hearts to keep this law.’
Thus the prayer of those early worshipers finds an
answer in the lives of the members of the present
Seventh-day Adventist congregation whose hearts
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led out in the purchase of the building, and H. V.
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tion, have borne much fruit. The present pastor,
F. W. Wernick, and the entire congregation are
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population in this section of this metropolitan cen­
ter.”

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THE MINISTRY
How Prayest Thou?

In the busy life that we as workers in God's cause lead we all sense that too often we do not take as much time to pray as we should, and we hardly ever take time to study the technique and the language of our prayers.

Many of us have fallen into a set phraseology that we use in both our private and our public prayers. Have you not noticed an almost tiresome similarity, almost a monotony in a prayer season? Often a stilted phraseology, with oft-repeated expressions, seems to reveal a lack of warmth and godly earnestness. Such prayers must sound strange to the ears of the heavenly intelligences present.

Would it not be well for us sometimes to reflect for just a moment before we pray, and think about our language—think how Jesus would pray if He were here in our place, in our circumstances, and living the life we live? Have you ever asked yourself, How would I pray if I were in the very presence of the throne of God?

Even some of our laymen sometimes put us to shame in the matter of thought-provoking prayers. Recently I took a Sabbath morning service in a church in the Potomac Conference. A lay brother led out in the morning prayer, and one original phrase struck me particularly:

"Lord, send Thy Spirit to bless the speaker with a special message for us this morning. And then Lord, open our ears by Thy Spirit and make us receptive to this message."

Just this little phrase in the prayer impressed me with the fact that this brother was either an original thinker or at least one who gave some thought to his prayers. It was not a "thoughtless prayer."

A visiting elder at the evangelistic meetings now being conducted in Takoma Park by George Vandeman prayed:

"Dear Lord, wilt Thou by Thy Spirit just now go from seat to seat, from heart to heart, and make us receptive to the message from the Lord of the work?"

It was during a great worship experience that Isaiah heard the call to service. "Whom shall I send, and who will go for us?" was the call, and his response was "Here am I; send me."

Work and Worship

In quietness and confidence shall be your strength," wrote the prophet Isaiah. His generation needed to know the power of quietness. Two centuries earlier Elijah learned that God was neither in the earthquake nor in the whirlwind.

In these days of haste and bustle it is easy to put our emphasis in the wrong place. Not rush but quiet is what we need.

"When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Here alone can true rest be found. And this is the effectual preparation for all labor for God."—The Desire of Ages, p. 363. (Italics supplied.)

We are specialists in training people to work. Should we not be as eager in training them to worship? True, there is a great work to be done, but there is also a great God to be worshipped. Is it possible that the work of the Lord is actually keeping us from the Lord of the work?

Men need more than unity in action; they need a unity of spirit and fellowship with God and one another. Real worship always leads to better service.

True worship uncovers the heavens and makes God real to man, and nothing will affect the future of God's work so much as for His people to learn the deep secret of communion with God.

B. G.