"Holy and Reverend Is His Name"

The Lord's messenger to the remnant church has given much admonition regarding reverence. The following quotation is a call to God's workers and His people to give that special, worshipful reverence due His name:

"To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. 'Holy and reverend is His name.' We are never in any manner to treat lightly the titles or appellations of the Deity. In prayer we enter the audience-chamber of the Most High; and we should come before Him with holy awe. The angels veil their faces in His presence. The cherubim and the bright and holy seraphim approach His throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker!"—"Mount of Blessing," p. 157.

Taking the classic example of prayer that our Lord gave to His disciples, we find that He addressed His own Father in these words: "Our Father which art in heaven." There are restraint, humility, and reverence for His Father. Christ does not even use His Father's name, saying only "Our Father," the one time in the entire prayer. Notice Christ's next words: "Hallowed be thy name." He knew the honor, respect, and adoration accorded His Father by all the heavenly beings. He also knew that finite human beings do not naturally have a sense of God's terrible power and great glory, for sin has all but obliterated man's perception of holy things.

Christ's disciples realized that He had a power they did not have—a power that they instinctively felt came because of His long seasons of prayer. With what reverence and humility the Son came to His Father's throne room with His burdens and petitions! With what pity and tenderness He tried to reveal to His close disciples, the true, humble, childlike approach to the throne of grace! Throughout that beautiful, tender prayer there is no presumption, no placing Himself on common ground with the Father, although His was the right. We can feel His heart and spirit bowing before His Father's greatness and glory.

"Holy angels have been displeased and disgusted with the irreverent manner in which many have used the name of God, the great Jehovah. Angels mention that sacred name with the greatest awe, ever veiling their faces when they speak the name of God; and the name of Christ is so sacred to them that they speak it with the greatest reverence. . . . Some . . . speak of God as they would of a horse or of any other commonplace thing. In their prayers they use the words God Almighty in a very common and irreverent manner. Those who do this have no sense of the exalted character of God, of Christ, or of heavenly things."—"Testimonies," vol. 1, p. 410.

We should all read again and take to heart the warning given on page 122 of "Early Writings" concerning irreverence. We need to be more careful in our conversations and prayers that we do not offend God.

"All should meditate upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity."—"Patriarchs and Prophets," p. 307.

We often hear God's name used in every sentence of a prayer, sometimes much oftener than that, and sometimes the pronouns you and your are used in communing with our Father, which seems to put us on common footing with Deity. The repetition of His holy name brings a sense of repugnance to those trained in the true meaning of reverence.

We surely need to refrain from repetitions of that holy name in prayer, as well as in our conversations. Can we with reverence speak with that Holy One in terms of you and your? Most of us have been trained and brought up in the reverent usage of Thee, Thou, and Thine, as used in the beautiful King James Version. Let us retain that reverent form of address for Deity, and carefully train our children to do so.

"Every child should be taught to show true reverence for God."—"Prophets and Kings," p. 236.

"I saw . . . what faint views some have of the holiness of God, and how much they take His holy and reverend name in vain, without realizing that it is God, the great and terrible God, of whom they are speaking. While praying, many use careless and irreverent expressions, which grieve the tender Spirit of the Lord, and cause their petitions to be shut out of heaven."—"Early Writings," p. 70.

We hope to be among those who worship around that great white throne, but we must learn reverence here. We should envisage the Holy One on His throne whenever we approach that holy place in prayer and worship. If we establish a consciousness that we are in His august presence, we will be less liable to displease and offend. We will also be in a position of vantage in teaching our children true reverence by word and example.—E. L. Evans.
From July 23 to August 2 a school of medical evangelism for ministers is to be held at Loma Linda, California. This will be of special interest to evangelists and pastors. A special Institute of Scientific Studies is also planned. See page 15.

From comments coming to The Ministry editorial offices we judge that the Shepherdess section is greatly enjoyed by our workers' wives. This month Mrs. W. H. Branson, wife of our General Conference president, has given us a fine discussion of "The Responsibilities of a Minister's Wife." See page 33. In this section there is also an advertisement by The Woman's Press on Handbook for Ministers' Wives, which is recommended in the book review by Mrs. Roberts on page 35.

Speaking of advertisements, The Minister's File Service, advertised on page 41, has a very fine service of quotations and sermon illustrations which some of our workers are finding helpful in their ministry.

In last February's issue of The Ministry a book review of At the Master's Feet appeared, and also a reprinted chapter, "The Christian and the Law." An advertisement now appears for this book by the Broadman Press on page 36 of this issue.

**Our Cover**

Our cover this month is a night scene of the Sligo church here at the world headquarters of our work in Takoma Park, Maryland. Ned S. Ashton is the pastor of the congregation, which consists of more than 1,700 members. The seating capacity is 2,243, with an additional 400 seats in a lower auditorium. The building was completed in 1944, and the first service was held in it the last Sabbath of that year. Tithes and offerings last year totaled over $300,000.

Since January 14 George E. Vandeman, of the General Conference Ministerial Association, has been holding revival and evangelistic meetings in this lovely church. With him is Ben Glanzel, also of the Ministerial Association, as singing evangelist. The lighted sign shown in the picture just above the entrance is a neon color sign which reads, "Prophecy Speaks . . . for Such a Time as This . . . Every Sunday, Wednesday, and Friday . . . Welcome." A report of this evangelistic series will appear in the August Ministry.

**Cover Photo:** Gerald L. Cullum, Takoma Park, Maryland.
The Call to Preach*

W. H. BRANSON
General Conference President

PART I

PRESIDENT REBOK, members of the faculty, members of the graduating class, brethren and sisters: I believe the Seminary is and should be a place where ministers are made. If some in attendance are ministers already, they should be able to whet their swords and sharpen their spears so that they can go back to their fields prepared to fight more valiantly for God. I believe the Seminary is a place where men are seeing visions and dreaming dreams. They are receiving a preparation here that perhaps will enable them to do a work such as God has not done before through men. We are nearing the end. We are now giving the last messages God will ever give to a lost world. Therefore it is fitting that we should have a place like this where men can receive special preparation for this task.

I am thinking tonight of the apostle Paul as he stood before Felix to defend his actions. He describes his experience with God:

“At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.” Acts 26:13-19.

The vision Paul had was twofold. Primarily it was a vision of Jesus so powerful and impelling that his whole life was changed. It was also a vision of a lost world, not only the lost people of the Jewish race but of every race—Gentiles, Greeks, barbarians, wise, simple, bond, or free. A world was perishing in darkness for want of the gospel of Christ. This overpowering vision so changed the course of Paul’s thinking that he now was compelled to obey God’s call. After this supernatural experience the apostle had but one ambition in life, and that was to make Christ known to all men everywhere.

Prior to the meeting with Christ on the Damascus road, he thought of his learning, and looked forward to positions that might be awaiting him in the future. His one thought was for fame. But now he was motivated by a very different purpose. We hear him saying, “This one thing I do.” As a result of his single-minded devotion he gave himself completely to the task of preaching the gospel of Christ to the world. He was unwilling to let anything else come in to turn his attention from this one over-towering responsibility.

“As Much as in Me Is”

Again we hear him say, “As much as I am ready to preach the gospel.” That included all his energy, all his power, and all the faculties of his nature. Any preacher who consecrates himself in that way to Christ and to the task that God gives him to do is very likely to be a great preacher. The message burned in Paul’s heart until he cried out, “Woe is unto me, if I preach not the gospel!” It was not for wages that he labored, because oftentimes he received none. He was driven by the burning passion in his soul and the mighty conviction resulting from his vision of Jesus and of a world that was perishing in sin, a world whose only hope of salvation lay in the message he had to give.

The Lord actually called Paul to be a minister. That must have been a great encouragement to the apostle in all his after-life. It is a wonderful thing when a man can have a conviction in his heart of hearts that he has not chosen the ministry merely
as a profession, but that God has put him into it; that God endows him with the power of His Holy Spirit, helps him to acquire a knowledge of His Word and message, and sends him forth as an appointed ambassador for Christ.

This call to Paul was a call to preach. God said, “Paul, I am going to send you out to the Gentiles.” Just imagine this hitherto proud Pharisee being told that he was to go to these despised people, looked upon by the Jews as dogs! But Paul was made to understand that they were blood-bought souls and must have the gospel. He was to go to these needy people and open their eyes, turn them from darkness to light and from the power of Satan unto God. They were to receive forgiveness of sins and an inheritance among them who are sanctified by faith in Christ.

There is no work like that in all the world. Only workers for Christ have the privilege of accomplishing the glorious task of opening spiritually blind eyes and turning men from the darkness of sin and error to the light of truth. What a wonderful result comes from preaching the gospel of Christ to sinners! A miracle takes place in the lives of those who hear the Word of God and receive it into their hearts. They receive forgiveness for sins and rejoice over this privilege. Then they also receive an inheritance in the new earth and in the kingdom of God with all those that are sanctified.

After his vision the apostle Paul regarded all men alike, whether they were Jews or Gentiles, born free or born in bondage. It mattered not to him. He became like Jesus. The Son of God laid aside His glory and left the ivory palaces to come into a world of sin and darkness. Here His whole life was given in sacrificial service for men, and finally He died for them on the cross in order that lost men and women might be saved.

**Our Vision**

You who are here before me tonight have received a similar vision. The vision we have received in our day may not be so startling as the one that came to Paul, but it surely is more challenging. If we are not mistaken in our interpretation of prophecy or our understanding of the signs of the times, then we must conclude that we are called of God in this day to give His last message to the men and women of this world who are out of Christ. We have been given a vision not only of Christ but of the need of a lost world about to perish forever.

When the judgments of God fall on the wicked prior to the coming of Christ; when Jesus lays aside His priestly robes, clothes Himself with the garments of vengeance, and the words come from His lips, “It is done,” then it will be too late. After that there will be no gospel sermons. The preachers will lay off the burden that has been upon their hearts. Then will come that great famine in the land—not a famine for bread, or a thirst for water—but for hearing the Word of God. I suppose the only regret we shall have in that hour will be that we were not able to save a few more out of the catastrophe that is coming upon a world forced to meet its God over His broken law.

It is a solemn honor at any time for a man to receive a call from God to become His ambassador, but I think it is much more thrilling to realize that we stand today as God’s last messengers. We are living just before the day when the opening heavens will reveal our returning Lord. In a little way from this, if faithful, we shall have the privilege of gathering together the fruitage of our labors and presenting them before the throne of God.

Isaiah says that down here in these last days the truth is going forth to the nations as a lamp that burneth. John the revelator tells us of a message that is to rise and sweep across the heavens as a flying angel, crying to all the nations of earth, warning them to fear God and give glory to Him, because the “hour of his judgment is come.” Still further on in the chapter we are told that this message will prepare men and women for the coming of Christ. Joel also states that this great message will be given in such mighty power that men will tremble. “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.” Joel 2:1.

God promises that those who go in His name shall receive all power in heaven and in earth to enable them to succeed in their ministry of the gospel. This is to be true right down to the end of time. The combination of the expressions “All power is given unto me in heaven and in earth.”

*(Continued on page 46)*
Skymaster Controls

T. R. FLAIZ, M.D.
Secretary, General Conference Medical Department

The American pilot on the big Dutch Airways Douglas DC-4 had somehow learned that he had a fellow countryman aboard as a passenger on this Cairo, Rome, Amsterdam, and London run. Somewhere over France he sent word to me by the plane’s steward to come up front to the pilot’s compartment. As a pilot I had more than a passing interest in the multiple gauges, dials, and gadgets that filled the cockpit. What intrigued me more than any other piece of equipment was the automatic pilot, the comparatively small instrument that so accurately controlled the course of the ship. When he engaged three small levers, the rudder, the ailerons, and the elevator were all taken into control by this uncanny machine, which continued to hold the plane in the exact course it was following when the instrument was engaged to the plane controls. The action of the automatic pilot is far more exact than the most accurate piloting by human hand.

I noticed that from time to time the pilot reached over to the instrument panel and gave a quarter or half turn to one of three small buttons, somewhat like the buttons controlling your radio. He explained to me that when passengers or crew walked about in the plane, the load distribution was changed sufficiently to cause the plane to gain or lose altitude slightly according to the change in distribution of weight. If he were managing the ship with manual controls, these changes would require considerable movement of the elevator to maintain altitude accurately; but with the automatic pilot, a half turn or perhaps even a quarter turn of a small button corrects for these changes. The pilot under these circumstances does not keep either his hands or his feet on the conventional controls. He is free to keep a watchful eye on the compass, on the various vital gauges and indicators, and to study his maps and charts, which are ever rolled in convenient form at his side.

As I meditated upon my situation in this mighty thirty-ton, six-thousand-horsepower giant, plunging through the sky at the rate of a hundred yards each second, I was amazed to think that a delicate but intelligent touch of the finger tips on those little buttons was all that was required to keep us on the right course.

Our Automatic Pilot

Might there not be a lesson in this experience for us as mission, conference, or institutional administrators? Are we sometimes inclined to struggle at the controls, worried and harried because we have failed to engage the Automatic Pilot when we needed help to smooth out some rough going? The presence of the Holy Spirit in our institution, in our conference, in our mission station, or in our church may relieve us of multiple time-absorbing worries and problems, leaving us to more vital considerations of our spiritual elevation and our general course and destination.

How often we find ourselves facing crises of serious consequence because we have not early relied upon the Holy Spirit to melt hearts and bring about the sweet spirit of harmony in a way that we cannot hope to achieve ourselves. How often have we tried with the manual controls to right the course of our ships with wide and bold strokes on the elevators or rudders? We have thought to accomplish by strong and sometimes ruthless “administration” what should have been accomplished by prayer and heart searching. A slight turn of the right button at the right moment would, under the influence of the Holy Spirit, have precluded the necessity of the drastic actions resorted to. With what tender regard for feelings and sentiment our Saviour carried out His “administering.”

Dealing With One Another

Perhaps one of the most significant applications of this principle is in our dealing with individuals, with workers, with stu-
dents, with business or other contacts. There are those who feel that drastic action in dealing with personnel is an evidence of efficiency. On occasions it may be. More often it is an unwitting confession of administrative inadequacy.

We have seen men in responsible positions speak with considerable satisfaction of their achievement in “getting rid” of this worker or that student. Just what estimate do such people place on the value of a worker in the cause of God? I once received a telegram from one of our institutional heads stating, “Firing Mr. Blank today. Please send replacement urgently.” I went to this institution, and learned that the crisis had arisen over a comparatively minor personal disagreement. A little quiet reasoning and appeal cleared the atmosphere. The man remained at his post, and the institutional head who had hastily taken this drastic action was later happy that he had kept this man. In this instance the director had not stopped to think through just what was involved in the training and the developing of his worker.

We go to great expense and effort in developing laborers in the various branches of our work. Many of our workers are highly valuable to the cause, particularly because of pertinent experience. The intelligent administrator will realize that to save a worker to the cause is as great a service as to find and develop a new one. To take drastic or terminal action against a man without having exhausted every possibility for his restoration is to give evidence of limited vision and perhaps selfish motives. If we have a machine that gives trouble, we seek by every means to put it in serviceable condition.

Every administrative move affecting other workers should be made in the same attitude we would assume if this worker were our own blood brother. “By this shall all men know that ye are my disciples, if ye have love one to another.” Much has been lost to the work at times because of hasty action as relates to personnel, to the inauguration or abandonment of projects, or to any major move.

Our Master’s work requires speed, but not undue haste. The great Skymasters make speed aplenty, but the course of these mighty ships is not changed abruptly. Even when the going is rough the controls are moved with only a slight but skillful touch. If the Master Pilot is engaged to the controls of our organization, our institution, or our department, the wide and sweeping control maneuvers will give way to the delicate and skillful touch of the consecrated Christian administration.

How God Guides We often make a great mistake, thinking that God is not guiding us at all, because we cannot see far ahead. But this is not His method. He only undertakes that the steps of a good man should be ordered by the Lord. Not next year; but to-morrow. Not the next mile; but the next yard. Not the whole pattern; but the next stitch in the canvas. If you expect more than this you will be disappointed, and get back into the dark.—F. B. MEYER.
What Is Wrong With Preaching Today?

ANDREW W. BLACKWOOD, A.B., D.D.
Professor of Biblical Homiletics, Temple University, Philadelphia, Pennsylvania

PART II

III. MAKING THE BIBLE A SPRINGBOARD INSTEAD OF A SOURCE BOOK

Many preachers today use the Bible as a springboard, not as a source book. With the apostle I believe that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that you as a man of God, a teacher, or a minister may be completely equipped for every good work. For this reason when a man preaches he ought to have before him the open Bible, and he ought to speak as the man behind this Book. Whether he preaches a textual sermon, an expository one, or some other kind of message, he ought to base it all on the Bible. The other idea is this: Here is a text or a Bible scene. It suggests an interesting idea. So good-by Bible, let’s have a good time! Who has a right to use the Bible as a springboard? We are all tempted to do so. The older preacher, such as Spurgeon or Alexander Maclaren, strove seriously each time to discover what the message meant and to preach the truth with the stress where the passage put it.

Let me illustrate the opposite from my favorite book preacher of today. This example is an exception; it’s not true of his work in general. James S. Stewart, of Edinburgh, made a wonderful contribution to our generation. His messages are usually excellent and in keeping with what the particular passage of Scripture was intended of God to teach. But in his excellent book The Gates of New Life he has a sermon from the twenty-seventh chapter of Acts. The passage shows how the living Christ is with a man in time of need and how the resulting faith conquers fear.

The main thing in the chapter is faith in the living Christ. “There stood by me this night the angel of God [that means Christ, I believe], whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.” Then comes the text: “Wherefore, sirs, be of good cheer: for I believe.” You see that the emphasis falls on Christ and on faith conquering fear; all this in the most wonderful description of a storm at sea that you can find in world literature.

But here is Dr. Stewart’s sermon “Anchors of the Soul.” “They cast four anchors out of the stern, and wished for the day.” His four anchors are these—hope, work, prayer, and the cross. That’s good preaching material, though too much for one sermon. But here you might as well have four other anchors. The passage wasn’t intended to teach anything about anchors. In other words, “Good-by, text; I am going to give a general discussion of four major virtues in the Christian religion.” “Pardon me, Dr. Stewart, what became of those anchors?” “They cast them out of the boat!” “Do you mean that we are to cast the cross out of the church?” “Oh, no, I don’t mean that! You mustn’t take me literally.” You see, if a person is using human ingenuity, he’s indulging in what Wordsworth and Coleridge would call “fancy,” which means seeing what is not there. That is an interesting sermon; it is inspirational. But it has little to do with the text, except as a point of departure.

IV. STRESSING THE NEGATIVE INSTEAD OF THE POSITIVE

Many a preacher stresses negative ideas rather than positive ideals. I don’t mean that a person ought to eliminate human interest, dodge present problems, or fail to use the Bible suggestively. I mean that the main emphasis ought to fall on divine power and on God’s promises, that the Bible ought to serve as the main source of preaching materials. The Bible consists more largely of positive truths than of negative ideas.

When I was preparing my book The Protestant Pulpit I decided, unwisely, to have certain denominations represented more or less in proportion to their numbers. So I wanted a message from a representative of a certain large denomination. I went through all the published sermons by one of the most brilliant and famous preachers in the United States. I couldn’t find a single sermon that I considered...
mainly positive. Not one! In the case of
another man equally famous and equally
strong, I had to go through several volumes
before I found such a sermon. As a rule,
not only the sermon but most of the para-
graphs consisted mainly of negations.

Why? Probably for the same reason that
the morning paper contains much about
crime. Crime seems far more interesting
than goodness. At any cost a typical mod-
ern preacher must be interesting. So he
deals with the negative side of things in-
stead of the positive. Of course every inter-
preter ought to preach much about sin,
but how? In the main, positively. What
does Psalms 51 or Romans 5 teach about
sin? The other way is this: "Sin is not . . .,
sin is not . . ., sin is not . . . ." What is
it? "I don't know. I haven't taken time to
study my Bible. But it's not this, that, or
the other." Strange to say, a skillful cook
can make such food appetizing.

How Not to Preach

Once I assigned the text Acts 16:30,
"What must I do to be saved?" The able
young student had learned how not to
preach by listening to his pastor back
home. So the student began with the im-
portance of the question. He spent ten
minutes on that, and then came to the
main message.

1. The Aristotelian answer.
2. The Platonic answer.
3. The Roman Catholic answer.

I do not remember how many wrong an-
wers he submitted, sketchily. If I had been
trying to find the way of salvation, I would
have been confused long before he got
down to his brief positive answer. I should
not have known how to be saved.

Why did he preach that way? Partly be-
cause he didn't know enough to answer the
question. He hadn't thought much about
the subject. He had merely listened to some
professor, or else read Hyde's book on The
Five Great Philosophies. It is easier to
sketch a set of negations than to tell in
terms of today what it means to believe on
Christ and be saved.

Please don't misunderstand me. An artist
needs shadows as well as light, but the
light ought to predominate. When a man
has a positive text and a positive subject,
if he thinks straight, his sermon will be
positive, with only enough negations to
bring out the glory of light by contrast.

Take the 121st psalm. This is the travel-
er's psalm. "I will lift up mine eyes unto
the hills, from whence cometh my help. My
help cometh from the Lord, which made
heaven and earth." The psalm teaches
God's providence, a wonderful doctrine, a
truth set to music. This is what theolo-
gians used to call individual providence,
particular providence, but that sort of jar-
gon has no place in the pulpit. Here is a
psalm that we read or recite in our home
at morning prayers, when one of us is going
on a trip. At evening prayers when some-
body returns after a journey we say this
psalm again. This is Livingstone's song.
After all, it is simply about God watching
over one of His children.

God Waits Until Paragraph Fifteen

One of the ablest preachers in our coun-
try has in print, by Harpers, a sermon
about Psalms 121:1. He calls it "Mount-
tains and Molehills." In that sermon, with
seventeen paragraphs, he doesn't get to
God until paragraph fifteen. The rest of it
is about molehills. There isn't a word in
the psalm about molehills. That's just
human ingenuity. It's one of the most in-
teresting discourses I have read for many a
day; and if I didn't know otherwise, I
should suppose that the 121st psalm was
fourteen seventeenths about molehills. Re-
member that psychologically a man tends
to put first what he thinks important. The
important thing in that sermon is mole-
hills, which are imaginary. God in the last
three paragraphs!

V. STRESSING THE PLURAL INSTEAD OF THE
SINGULAR

Many a preacher today relies on weak
plurals, not on the strong singular. Think
of Nathan in a wonderful parable—one of
the two pure parables in the Old Testa-
ment. "Thou art the man." A modern
preacher would say, "We have committed
adultery." Personally, I haven't! "Thou art
the man." Jesus also usually employed the
singular. Not always is it true, but often.
"Whosoever heareth these sayings of mine,
and doeth them, I will liken him unto a
wise man, which built his house upon a
rock: and the rain descended, and the
floods came, and the winds blew, and beat
upon that house; and it fell not: for it
was founded upon a rock." One man, one
house, and one rock. The modern preacher,
trying to improve the words of the Lord

JUNE, 1951
Jesus, would pluralize and say, "We all are builders." He would have the hillside dotted with builders and houses. That may be more interesting (personally I don't think so), but it is dodging what the Bible says. When the Bible has one man sowing good seed, if you're going to interpret the Bible, show one man sowing seed. Let the hearer be the man. Keep out of the picture. Be modest! The Lord Jesus threw His stress, as a rule, on one person. Phillips Brooks did so, Bushnell did so, and Spurgeon did so. The older preachers, most of them, stressed what the New Testament emphasized—the will of God for one man.

Now we are generous, always trying to include everybody. Let me illustrate. Take the 139th psalm, perhaps the most difficult psalm in the book. What does it teach? The soul under the searchlight! "O Lord, thou hast searched me, and known me." One soul under one searchlight. The teaching is all about God. He knows you just as you are; He goes with you wherever you go; He has made you just as you are, except for sin; He wishes you to battle on His side. All about God! Marvelous!

Here's a man, one of the ablest theologians in the world, who attempts in print to interpret the 139th psalm. "How Man Escapes From God." The psalm isn't about "man," but of course he has to generalize. "How Man Escapes From God." That's exactly what the psalm does not teach. The psalm shows how God looks on the man who is trying to flee from Him. God first!

The Remedy

What's the remedy? Take these five tendencies, which are strong in our times: Human interest instead of divine power, our problems instead of God's promises, making the Bible a springboard instead of a source book, stressing the negative instead of the positive, stressing the plural instead of the singular.

The remedy, I think, is simple. I hope that everyone here will make this resolve: "By the grace of God, whenever I go into the pulpit I am going to put the first thing first." Deliberately, I am using the singular. Put the first thing first, and keep it there. As Prof. George Pierce Baker told every debater at Harvard, "When you begin to speak, put your argument on the highest possible plane, and then keep it there."

Did you read in Life Magazine for May 22, 1950, "The King's Story," by Edward, Duke of Windsor? He says:

"The more appearances I had to make as a king, the more I came to respect the really first-class speech as one of the highest of human accomplishments. No one I knew seemed to possess that rare and envied gift of speaking well in so high a degree as Mr. Winston Churchill."

The young king, while learning how to speak, got this advice from Churchill, the most wonderful speaker to whom some of us have ever listened:

"If you have an important point to make," said Winston Churchill at the outset of my career, 'don't try to be subtle or clever about it; use the pile driver. Hit the point once, then come back and hit it again, and then hit it a third time,—a tremendous whack!'"

Our son in college is studying a book on psychology, a 1945 work—Practical Psychology, by F. J. Berrien. The last chapter is about "Effective Speaking and Writing." You will find much the same thing in a slightly older book by H. L. Hollingworth of Columbia, The Psychology of the Audience. Each author insists on driving to the point. Note this clear statement:

"Every bit of speaking that must gain attention on its merits should drive immediately to the point. Each opening not only ought to arouse interest but also give more than a broad hint of the essential content of the discourse. The theme is established either in the opening sentence or in the first paragraph."

"The importance of driving to the point early in one's presentation was revealed in the study of the memory value of several different molds of emphasis available to the public speaker. The investigator

INSTITUTIONAL EVANGELISM

A number of our institutions are engaging in evangelism in a practical way. The Loma Linda Food Company, Arlington, California, has an ingenious method of raising mission funds by allowing one cent for every Loma Linda label and box top turned in by our people to local conference Sabbath school departments. These are labels and box tops that might otherwise be destroyed, and many are perhaps still being destroyed by some of our people. To date $43,000 in mission funds has been turned in to the Sabbath School Department by this method. See page 42 for further details.
prepared a short biography which he presented to ten different groups of college students, each time in a different way. The results showed that statements made at the beginning were remembered 75 per cent better than those in the middle of the speech. The significance of this fact for the public speaker is obvious. If he is sure of the good will of the audience, he can safely present the salient feature of his address at the start, with very good reason to expect that it will impress his listeners. It is certainly true, also, of good speaking that the opening lines must not only compel attention but must in addition provide a peg on which the subsequent story is hung."

Following the modern custom, let me close with a text. You will find it in the Gospel According to Matthew, the sixth chapter, the thirty-third verse, the key verse of the so-called sermon on the mount. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Homiletically, it means: In the sermon put the big thing first, and then all the other things will take their places, provided you keep the first thing first. This holds true of every interpreter who seeks and follows the guidance of the Holy Spirit.

True Worship

"There is nothing more needed in the work than the practical results of communion with God."—Testimonies, vol. 6, p. 47.

Our needs are legion—buildings, budgets, workers, education—but here is something that overshadows them all—the need of worship and the practical results of true communion with God. Guidance in worship is more important than anything else in the whole church program. To help a person—child or adult—to sense the presence of God is the greatest service a minister can render. His primary work is to introduce men to their Maker and lead their spirits Godward. And the techniques for doing it are worthy of our most intense study.

"Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings—how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend?"—Review and Herald, April 14, 1885.

"Our meetings . . . should be pervaded with the very atmosphere of heaven."—Ibid., Nov. 30, 1886.

But are they?

Surely this is a challenge to every leader of worship. At the very heart of the Advent message is a call to "worship him that made heaven, and earth." But true worship is more than organization, arrangement, or technique. It springs from the depths of the human soul and must be inspired by a sense of power outside of and beyond his control. It had its beginning in human experience and must be inspired by a sense of power outside of and beyond his control. It had its beginning in human experience when man communed with the Creator in the "cool of the day." That intimate converse was broken by sin, yet the human spirit can still commune with God, and that, in reality, is what worship is—a communion. At the heart of worship is a fundamental need—the need of God.

Many things enter into a Christian wor-
ship service—singing, preaching, praying, reading, devotional giving, congregational response, and silence. These all have their place, and it is the worship leader's responsibility to arrange the service so that it leaves the most uplifting impression upon all. In thinking of worship we might list four vital aspects: planning, coordination, progression, and climax. The service must progress toward a point, and every step along the way the worshipers should feel the inspiration of the occasion. True worship does not trudge through a valley of humiliation, nor with weary effort climb the hill of difficulty; instead it soars up the eternal heights to meet God and hear Him speak pardon, peace, and power.

Priest and Prophet

For the worship leader to be able to voice the longings and aspirations, the joys and sorrows, of the saints in such a way as to inspire them to say Amen in their hearts, is a great art. To accomplish this, his ministry must be both priestly and prophetic. As priest he offers to God for the people; as prophet he speaks to the people for God, and everything must lead men Godward.

When the psalmist cried out, "O worship the Lord in the beauty of holiness," he was thinking of something more than a crude, haphazard, unordered, extemporary service. He envisioned the inspiring, uplifting Hebrew worship, and it must have been beautiful when this poet-musician led the service. The massive Temple was not built when this psalm was written, so it was not the beauty of architecture of which he was speaking. Beautiful music and well-balanced furnishings, although at times expensive, can aid the worship service, yet there is a beauty of order and arrangement that costs nothing except the time and effort of those who lead the service. This is essential, yet we must take care lest fervor is sacrificed for frigidity. In worship the evidence of artificiality is the hallmark of immaturity. Remember, the letter killeth; only the Spirit can give life, and that is why our congregations must be led to worship God in spirit as well as in truth.

As a people we are very active, but mere activity is not worship. Far from it! We have been told that "as activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods." But more: "We are in danger of losing sight of our dependence on God, and seeking to make a saviour of our activity."—The Desire of Ages, p. 362. (Italics supplied.) True, the church needs workers but the Samaritan woman learned that the Father was seeking worshipers to worship Him. The emphasis was true worship, not work. When our service for Him stems from our worship of Him, that service will be more successful.

"God calls upon His people to arise and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them come up from their low, earthly level and breathe in the clear, sunny atmosphere of heaven."—Testimonies, vol. 5, p. 607.

This is the purpose of the service of worship. It affords opportunity for men to change their level of life. Therefore atmosphere and arrangement are vital. When men's consciences are quickened by the holiness of God, their minds freed by the truth of God, their imaginations purged by the beauty of God, their hearts opened by the love of God, then, and only then, will their wills be devoted to the service of God. Like David of old, their response will be, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

For the accomplishment of this, every part of the service is vital, especially the main prayer. To gather up the needs of a congregation and then present them to God in public prayer is a tremendous responsibility. Yet how often this part of the service is done in a haphazard way, someone being chosen at the last minute, and with no knowledge of intimate congregational needs or opportunity for personal preparation. May God forgive us for giving these things such little thought!

Worship in Song

While the sermon might be thought of as somewhat of a climax to the worship service, yet it is the congregation's response in the closing hymn that rivets the appeal. Sensing this, the worship leader will choose the hymns with particular care, especially the closing number. Hymns are really stairways of the soul, on which the saints of other years have climbed to meet their God. They are not just "preliminaries," much less something merely to fill in the time. When properly selected and sung from the soul, the congregational hymn
is one of the greatest means of grace for those who truly worship. Next to the Bible and the inspired counsels in the Spirit of prophecy, the leader of worship should know his hymnbook best of all.

A hymn or a song must be not only uplifting but also revealing. Every feature of the service must focus the attention on the Saviour. Salvation must be the theme of both song and sermon. Do not drag the people down to the depths of discouragement, but sing such songs as lift men heavenward and focus their gaze on the living Christ. "Do not strike one dolorous note; do not sing funeral hymns."—Evangelism, p. 180. "Make the gospel the glad tidings of salvation to all who receive and believe on Christ."—Ibid., p. 187.

A few months ago a poem was pushed under the door of our Adventist church in Long Beach, California. Across the road from the church is a large hospital. Very few, perhaps none, in the congregation realized that just across the street the patients of that Roman Catholic institution were being blessed by the singing of the worshipers. The story is beautifully expressed by the poem below and reveals the heart longings of multitudes who never even attend our meetings, but in whose hearts is a longing for fellowship with Jesus. It is all the more impressive because the poem is anonymous and was found under the door of our church. We publish these lovely lines in response to many requests. R. A. A.

"LIFT HIM UP, THE RISEN SAVIOUR"

"Lift Him up, the risen Saviour"—hear the mighty anthem roll!
List the song, whose inner meaning floods with joy my very soul.
How the voices of the singers, as they sing of Christ on high,
Turn my thoughts from earthly sorrows as they point me to the sky.

"Lift Him up, the risen Saviour, high above the gath'ring* throng,"
O what bliss to know He waits us, and is listening to your song.
Days of suffering cannot matter while to Him our faith may cling;
Nights of pain serve to remind us of the peace which He will bring.

"Lift Him up, 'tis He who pleadeth*," sing it out with music sweet,
So that we, on beds of illness, may be led to Jesus' feet.
As you sing, try to remember all the blessings given you,
And that just across the highway suffering souls are listening too.

"Lift Him up" in songs of praises, open wide your church-house door;
Then our weary load is lifted as we hear your voices soar.
You can hear your pastor's sermon as your service moves along,
But for us there's just the uplift and the courage from your song.

"Lift Him up" and spread the story of the Saviour's wondrous love:
Had you thought that through your singing you were guiding us above?
Did you know that on each Wednesday, Friday, and your Sabbath too,
 Patients, nurses, even Sisters, pause a while, and hark to you?

As the strains of your sweet music fall upon each burdened heart,
Peace comes in, and rest, and comfort, bidding all our care depart.
So sing your songs, and when you're praying, say a prayer for us in here,
And may God, who watches o'er you, bless you, keep you, hold you dear.

"Lift Him up, the risen Saviour, high above the gath'ring* throng,
Lift Him up, 'tis He who pleadeth, how He bids you flee from wrong,"
Lift Him up by word and action, let your life the tale prolong,
Lift Him up, and let us hear you tell the story in your song.

—Unknown.

(*) Evidently while listening from the hospital across the street every single word could not be caught accurately while our Long Beach, California, congregation was singing "Lift Him Up"; but this simple song—No. 520 in the Church Hymnal—seemed to touch the very wellsprings of the author's life.
News, Notices, and Announcements

Overseas Evangelism News *

Southern African Division

We are planning to strengthen our evangelistic work and our African workers as far as possible, for upon them depends the success of our work.

Just now a large evangelistic effort is being rounded off in one of the suburbs of Johannesburg. Elders B. L. Hassenplug and H. R. Turner are leading out in this campaign, and they have with them a corps of workers from the local conference. One or two of our other evangelists are having more than usual success in the campaigns which they are holding in the smaller towns.

The goals for converts and baptisms that were set at the time of our recent year-end meetings are as follows:

<table>
<thead>
<tr>
<th>Division</th>
<th>Converts</th>
<th>Baptisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congo Union</td>
<td>10,000</td>
<td>4,000</td>
</tr>
<tr>
<td>East African Union</td>
<td>7,500</td>
<td>5,000</td>
</tr>
<tr>
<td>South African Union</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Southeast African Union</td>
<td>8,500</td>
<td>1,650</td>
</tr>
<tr>
<td>Zambesi Union</td>
<td>6,000</td>
<td>3,500</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>28,500</strong></td>
<td><strong>15,650</strong></td>
</tr>
</tbody>
</table>

These are in advance of what we have set in the past, but we believe the goals are not too high, and that with the blessing of the Lord we shall reach them.—FRANCIS G. CLIFFORD.

Inter-American Division

Along with our sister divisions, the Inter-American Division has taken seriously the goal to duplicate its membership by the time of the next regular General Conference session. If that goal is reached, Inter-America will have more than 150,000 church members by that time. We believe that aggressive public evangelism on the part of the ministry and the laity will be largely responsible for such a great conquest of souls. A quick glance at some of the fields of the division gives the following evangelistic campaign picture:


Colombia: Evangelist Norberto Quiroz in the midst of a successful campaign in the city of Cali. Already thirty have been baptized in this strongly Catholic city. More to be baptized later.

Panama: Richard Utt is conducting a strong evangelistic program in the province of Chiriqui. More than one hundred have been baptized. His aim for 1951 is double that number.

Mexico: Plans are on foot for a big evangelistic campaign in the capital city. This campaign will also serve as a school for young evangelists. The president of the union, H. J. Westphal, recently concluded a successful campaign in Merida, Yucatan—more than sixty were baptized.

Union departmental secretaries will hold one series of meetings each.

During 1950 more than three times as many evangelistic campaigns were conducted as in the previous year.

British Guiana: V. H. McEachrane reports forty-four baptized in the city of Georgetown.

Curaçao: Every worker in the mission in an evangelistic campaign.

Guatemala: In Guatemala City, Evangelists B. F. Perez and J. M. Castillo have conducted one of the most successful evangelistic campaigns on record among Catholic Spanish-speaking people of Central America. Attendance passed the one-thousand mark at Sunday night meetings. J. M. Castillo is following this campaign with still another. Attendance is good. About two score have thus far been baptized.

El Salvador: All available ministers and lay preachers are busy in evangelistic meetings during the dry season—called the evangelistic season in El Salvador.

Costa Rica: R. T. Rankin baptized thirty-three as a result of a recent campaign in Waldeck. Blind preacher "Chalo" Gonzalez has baptized a number of persons as a result of his recent evangelistic meetings in rabidly fanatical Esparta.

Nicaragua: On the north coast of Nicaragua, Wilbur Oliver has conducted a campaign in Bluefields, where he baptized twenty and left others preparing for baptism. He is now opening another series of meetings in Puerto Cabezas.

Two thirds of the major areas of Inter-America have not been mentioned in this brief report, but evangelism in these sections goes forward with equal impetus. Thus to a large degree is made up the number of 5461 people baptized during the most recent quarter for which we have reports.—ARTHUR H. ROTH.

Institute of Scientific Studies

W. A. SCHARFFENBERG
Executive Secretary, International Temperance Association

The second session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, July 9-20, 1951.

Our evangelistic workers will be especially interested in this effort to counteract the propaganda of the liquor interests in promoting many half-truths, such as the idea that alcoholism is a disease; the alcoholic is a sick man; he should be sent to a hospital rather than a jail; drinking is not a moral problem but a public health problem; clinics should be established for the rehabilitation of the alcoholic; the vast majority know how to handle their liquor; our goal should be moderation, not prohibition, which takes away personal liberty, breeds crime, gangsterism, and bootlegging. We are putting the spotlight of science on these half-truths.

The instructors will include such men as Dr. Andrew C. Ivy, vice-president of the University of Illinois; Dr. George T. Harding, director of the Harding Sanitarium, Worthington, Ohio; Dr. Wilton Halverson, director of Public Health for the State of California; Dr. Cyril B. Courville; Dr. Clarence W. Olsen; Dr. H. O. Swartout; Dr. Morley Selery; Justice Matthew W. Hill; Judge Joseph T. Zottoli; Judge Stanley N. Barnes; Judge W. K. McKay; W. Roy Breg; Major Clayton Welborn; Dr. Gary Hooten; Dr. Louis Evans; and Dr. John C. Almack, of Stanford University.

The Ministry
The course of study will consist of 20 lectures, 20 discussion periods, 4 workshops, 4 forums, 4 seminars, and 4 field trips.

The lecture periods will be devoted to a scientific presentation of the physiological, neurological, psychiatric, social, economic, legal, religious, political, and educational aspects of the alcohol problem.

The discussion periods that follow each lecture will provide an opportunity for student participation and clarification of viewpoint.

The forums and seminars will be devoted to a discussion of educational, legislative, religious, and public health measures that will effectively check the rise and spread of alcoholism.

Field trips will also be a part of the course, such as visits to the Patton State Hospital, to the Los Angeles Municipal Courts, and Welfare Bureau. Thus the group will be given opportunity to gather first-hand information of the effects of alcohol on the physical, mental, and moral powers of the individual, the home, the community, the State, and the nation.

A limited number of tuition scholarships and fellowships covering minimum traveling expenses from the student's home to Loma Linda and return have been made available for worthy students by the National Committee for the Prevention of Alcoholism. Our evangelistic workers are eligible for these tuition scholarship grants and fellowships.

A detailed announcement may be secured by writing to the National Committee for the Prevention of Alcoholism, 107 Carroll Street, Washington 12, D.C.

Medical Evangelism for Ministers

HAROLD N. MOZAR, M.D.
College of Medical Evangelists

A short but intensive course in medical evangelism for ministers has been scheduled at Loma Linda by the School of Tropical and Preventive Medicine to give impetus to our church's present world evangelistic crusade. The ten-day series of lectures and field trips will run from July 23 to August 2, 1951. Although the course is offered primarily for ministers, Seventh-day Adventist laymen who can take studies on the college level may apply for admission.

The course, which will emphasize the possibilities in the field of health evangelism for ministers, will include instruction in physiology, personal and mental hygiene, nutrition, gardening, simple treatments and home nursing, health evangelism, and community service. Special instruction in tropical hygiene for mission appointees will begin July 18, several days in advance of the course in medical evangelism.

Though sponsored by the School of Tropical Medicine of the College of Medical Evangelists, collaboration is being given by the schools of medicine, dietetics, and physical therapy. Among the lecturers will be Doctors Harold Shryock, Carroll S. Small, J. J. Shephard, Walter E. Macpherson, and Elders Norval F. Pease and Paul C. Heutbich. Special regard will be given those subjects that have important bearing on the health and welfare work of our churches and that relate to our health principles in general.

Tuition for the course is $35. Arrangements can be made for dormitory rooms for single persons and for couples without children. It is possible that a limited number of families with children can be accommodated in the community. Cafeteria and laundry facilities are available.

For application form and for further information, address: Director, School of Tropical and Preventive Medicine, College of Medical Evangelists, Loma Linda, California.

Correction

In the January Ministry the name of J. J. Aitken, MV secretary for the Southern European Division, was included in the list of ordinations which appeared on pages 44 and 45. Elder Aitken was actually ordained in 1948 in the Kansas Conference. We deeply regret this error.

B. C.

"God's Little Man and God's Big Man"

The accompanying picture was taken at one of the ministerial institutes in San Jose, Costa Rica. On the left is R. Moises Tahay, one of our workers in the republic of Guatemala, Central America. He is of Maya-Quiche origin. The Maya-Quiche people constitute a large segment of Guatemala's present-day population. They are the descendants of the oldest and most cultured of early peoples to live on American soil. Elder Tahay's stature hardly reaches five feet, but his heart and smile are big. Along with his duties as director of our Indian training school at Momostenango, Guatemala, he engages in much preaching and intensive evangelism. With the help of students and lay brethren, he was largely responsible for raising up a new church of more than forty members in Santa Ana de Totonicapan, in the latter part of 1949 and early 1950. In addition he has the oversight of numerous evangelistic meetings now being held in the heart of Guatemala's Indian world.

The tall, rugged, successful veteran missionary to Latin America is Orley Ford. Elder Ford has served faithfully as president of various mission fields. He it was who started Elder Tahay on his career as a Seventh-day Adventist worker. As the two often walked together through Guatemalan Indian villages, the people were heard to say, "God's little man, and God's big man!" Both are equally loved by the people of Guatemala—Effie A. James, associate editor, Inter-American Division Messenger.
ONE of our successful evangelists opened a series of meetings by stating in his introductory remarks that he wanted his listeners to know that he intended to make things very plain to them. "My friends," he said, "I am anxious that what we present in these meetings be clearly understood by each one of us. We are living in serious times, life is short, and we need to understand certain vital truths that concern our present and eternal welfare. I intend to make things very plain to you. We shall use no big theological words, make no attempt at oratory, but use common language with which we are all familiar."

As I glanced over the audience I could easily observe an attitude of satisfaction with the evangelist's statement. And I thought of the Master's method of teaching in easily understood language, as recorded by Matthew, Mark, Luke, and John.

### Christ's Method

The outstanding characteristics of the words of our Lord are simplicity and wisdom. The great truths that He teaches are wise and deep, and the words which convey those wonderful truths are so simple that he who runs may read. Simplicity and wisdom—this is a combination not commonly found in human utterances. I remember reading in an old book that the excellence of the Scriptures arises from a surprising mixture of simplicity and majesty. And our Lord united these two characteristics in all His teachings. In this age of complexity there is a constant danger that we forsake simplicity and yield to those things which are complicated, involved, and conducive to controversy and confusion.

The apostle Paul was concerned over this matter, and he reminded the church at Corinth that the simplicity of Christ's gospel was in danger (and still is) of being lost in a multitude of words and in a maze of controversy and discussion. (2 Cor. 11:3.) The essential elements of the Christian faith are few and easily stated. Paul knew that true Christian religion had to be a very simple thing, because it was intended for all classes of people among all nations. We know this is just as true today. The adaptability of the gospel to the universal need of mankind is a proof of its divine inspiration, that is, the gospel in its purity and simplicity.

"The common people heard him gladly," because He spoke the truth simply and in love. Our Lord taught simple goodness. He was simple goodness personified. Goodness and simplicity dwell together. Sin is a subtle thing, involved, intricate, and leads men and women into a maze of trouble. "The bad are the most sophisticated, and the good the least." Satan is "full of subtlety," and is "the father of lies."

How simple was Christianity in the days of the apostles! How simple were the words and teachings of the Master! When He came to live among men religion was very complex and elaborate. The leaders of religious thought were much in controversy, splitting hairs and then splitting them over again. They defined and redefined. Their ceremonial services were tedious and burdensome to the people. Many were longing for deliverance from it all. Then Jesus came and simplified religion. And so the common people were made glad by His simple declarations of life-giving truth.

Our Lord mingled with the common people, addressing Himself to their common sense and the common need. His words were simple, words with which the people were familiar. His great words were light, life, joy, peace, faith, rest. "I am the bread of life," "I am the door," "I am the light of the world." How understandable His words were to all who heard Him! Simple words but profound thoughts! They cover life's great essentials, the things that all hearts desire most.

"The world's Redeemer did not come with outward display, or a show of worldly wisdom... . . . Christ reached the people where they were. He presented the plain truth to their minds in the most forcible, simple language... . . . No one needed..."
to consult the learned doctors as to His meaning."—Gospel Workers, pp. 49, 50.

We do well to follow our Lord in this matter as well as in other things, remembering that the majority of the people about us are not familiar with the principles of Bible truth and that they need simple instruction. Those who desire to know the way of eternal life also desire to have that way made plain to them.

Sermon Outline

Brief Bible Study Leads

ROBERT F. CORREIA
Pastor-Evangelist, Potomac Conference

EDITORIAL NOTE.—Elder Correia submitted to the office of the Ministerial Association many little outlines which may become sermon leads or prayer meeting thoughts. We are publishing a few in this issue of THE MINISTRY. Such leads stimulate thinking, and these brief thoughts, well organized under an appropriate title, will suggest to any worker a whole array of additional material of a more individualistic nature.—L. C. K.

Seven Signs of Christ's Coming
5. Signs in domestic world. 2 Tim. 3:1-6.
7. Signs in religious world. 2 Peter 3:3, 4.

Life's Snares
5. Snare of the work of hands. Ps. 9:16.
7. Snare of money. 2 Tim. 6:9, 10.

Seven Fathers of the Bible
4. Eli, neglectful father. 1 Sam. 3:13.

Seven Mothers of the Bible
4. Hannah, mother of Samuel. 1 Sam. 1:20, 22.
6. Eunice, mother of Timothy. 2 Tim. 1:5.

Warnings of the Bible

Seven Rules for Happiness
2. Happy if suffer for God. 1 Peter 3:17.
5. Happy if God is our Lord. Ps. 144:15.

Seven Holy Things
5. Holy money. Lev. 27:30, 32.
6. Holy temple. 1 Cor. 3:17.

BAPTISTRY

Instantaneous Gas Water Heater

450 G.P.H. — 20° Rise

Write for Special Discount Folders to Churches

LITTLE GIANT MFG. CO.
907-7th Orange, Texas

DE LONG CHAIRS AND TABLES

A Size for Every Department

SERVICE—Hard maple stock, few parts.
SAFETY—Slanting legs, not easily tilted.
COMFORT—Padded seat, shaped back.
BEAUTY—Natural maple finish, colored plastic seat.

Tables with folding or non-folding legs.

Send for illustrations and prices.

DeLong

SEATING COMPANY, Dept. MY

A subsidiary of De Long, Lusk & De Long
Church Furniture • Renovations • Lighting • Carpentry • Chapel Chairs

1505 RACE STREET, PHILADELPHIA 7, PA.
WHILE attending college I worked in the college creamery. There we had a steam boiler. At times the pressure would be raised too high, and had to be released by a safety valve. That safety valve was necessary, for without it the boiler would have blown up.

Pastoral counseling reminds me of those days in the creamery. People, even church members, at times become so crushed by trials and troubles that they need a way to relieve the pressure. There must be some way for them to let off steam and thus relieve the tension.

This is where pastoral counseling comes in. The pastor is a kind of safety valve. The troubled soul comes to him with a burdened heart. If he is too busy, and cuts the poor soul short; if he does not give that person the opportunity to unburden his troubles, then the pressure keeps mounting until at last something has to give way. If that happens, his spiritual life may be shattered and ruined.

A short time ago a church member came to me to unburden her troubles. I tried to be sympathetic. It was evident that she was getting relief, so I let her talk. Finding someone sympathetic was all she really needed. I hardly know to this day what she said, but when she finished she exclaimed, “My! What a relief! That’s off my mind now.”

The Objective in Counseling

It is most important to remember that the pastor, in counseling, is to lead souls to Christ. The pastor is not a machine by which the sinner cast into his presence is changed into a saint. On the other hand, the pastor can be an instrument in the hand of God to direct the sinner to Christ when the sinner comes to him for spiritual help, and Christ in turn can make the sinner a saint.

The pastor is not to take the place of Christ. The counseling is not auricular confession. He has no authority to say, “I absolve you.” The pastor cannot forgive sin, but he can direct the sinner to the One who can and will forgive sin.

John the beloved apostle says, “My children, I write you these things, so you may not sin, and if anyone does sin, we have a Counsel for defense in the Father’s presence, Jesus Christ the Righteous.” 1 John 2:1, Berkeley Version. “If we confess our sins, He is so faithful and just as to forgive us our sins and to cleanse us from all unrighteousness.” 1 John 1:9, Berkeley Version.

While traveling on the great Canadian National Railway train to Winnipeg to attend the Canadian Union Conference session (the middle of December), I fell into conversation with one of the trainmen. Mile after mile we rolled along. At length he took his watch out and looked at the time at frequent intervals. Finally I asked whether we were coming to a station. The trainman replied that the train was going to stop soon, and the crew would change engines. It was his duty to go to the end car and let off all the steam pressure. The reason for this, he stated, was so that the steam would not condense into water and freeze the steam pipes. It would be disastrous, of course, to the train and its passengers, if they did freeze.

I could not help comparing this illustration to the poor burdened soul desiring solace, comfort, and release from worry and sin. Too often the pastor is so loaded down with the cares of this life and the routine of the ministry that when a wearied soul comes to him for spiritual counsel he gives him the cold shoulder, so to speak. The “steam” freezes in that soul, and he is lost. Why? Because the pastor was too busy to release the “safety valve.”

Christ’s greatest work was done in personal consultations. The story of Nicodemus is an outstanding example of this fact. Fellow pastors, let us follow the example of the great Pastor of pastors and use His methods, and we will be able to keep many of the sheep in the fold that are now leaving our ranks.

The pastor of bygone days has been shelved. He is the man of the past. Contrary to the gen-
eral trend, the pastor-counselor is needed today more than ever before. If we as pastors would spend equally as much time in counseling as we do in promotional work, such as raising funds and keeping the church “wheels” running smoothly, we would not have to worry so much about reaching church goals. The unburdened soul would willingly give more of his time and means. Giving is part of the result of relief from sin.

The lack of true and faithful counseling has resulted in the greatest wave of backsliding and apostasy our denomination has ever experienced.

The Heart of Man Not Changed

Times have changed, but the heart of man is still the same as ever—corrupt and full of violence. But many of those sinful, wicked hearts are lonely, yes, more than ever before. They are longing for a way of escape from their burden of sin. Who can direct these lonely souls to safety better than the sympathetic pastor?

The world is dying for the want of love. The greatest need of the world today is love. How is this love to be channeled to each hungry soul? Be assured it is not going to be brought to them by magnificent and luxurious church buildings, nor by the pastor’s owning the newest model car on the market, nor by masterful and flawless sermons alone. No, love is not going to be brought to thirsting souls by successful money-raising campaigns. In his book The Shepherd-Evangelist, Roy Allan Anderson says, “The flock grows in grace and Christlikeness under the gentle touch of the shepherd.”

—as Pages 550, 551.

As pastors we need to realize our sacred and solemn responsibility as shepherds of the flock. If we know the flock that have been entrusted to our care, the flock will know us as shepherds and will come to us with their burdens. We can either save a soul or lose a soul by the way we counsel.

Just a few days ago a man called me immediately after the Voice of Prophecy broadcast. He told me he had been listening to the message given by the Voice of Prophecy speaker. His heart had been touched. He went on to tell me that he was in need of spiritual help; then he broke down and wept like a child. I had never met him before. He asked me to call on him. I was just about to leave my home for the Sunday evening evangelistic service. For an instant I wondered whether I could spare the time, but I immediately went. He revealed to me that he was a backslider from years back and now wanted to come back to God. If I had told him I was too busy, he might have turned against the pleadings of the Holy Spirit. But now he is on his way back to God.

May God bless us as pastors that we may carry out our sacred responsibility according to the pattern laid down by the great Pastor-Counselor—Jesus Christ the righteous.

Using the Newspapers

DON ROTH

Press Relations Secretary, East Pennsylvania Conference

RECENTLY I stepped into the newsroom of one of our Eastern city newspapers with a story regarding one of the activities of the local church. After glancing at the copy quickly the city editor looked up and remarked in a surprised tone, “Why, I never knew there was an Adventist church in town!”

This would certainly not have been the reaction had we been following the instruction of Jesus: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matt. 5:16.

The work of publicizing the activities of the church is something God entreats us to do. Many years ago the messenger of the Lord wrote:

“We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to our work. This should not be regarded as nonessential.”—Testimonies, vol. 6, p. 36. (Italics mine.)

Publicizing the activities of the church justifies its existence in the community. If neighbors and business people in the community see and hear nothing of what is being accomplished within or without the church, then they have reason to wonder why it is in the neighborhood. But if reports of the church’s many and varied activities are properly prepared for publication in the local newspapers, the community will soon realize the important role it plays in the spiritual life of the community.

Every minister and district leader should regard the press as his voice to the community. Much can be accomplished in proclaiming the truth if the minister and the local press secretary cooperate with the newspapers in reporting the activities of the congregation. We recently heard of one of our ministers in a local conference who has so cemented good relations with his local newspaper that it has printed all his evangelistic advertising free of charge.

Frequently opportunity is found to proclaim some of our fundamental doctrines in the col-

(Continued on page 46)
ELLLEN G. WHITE and Her CRITICS

By Francis D. Nichol

703 Pages
Price $5.75

SOME CHAPTER TITLES:
Were Mrs. White's Visions Due to Nervous Disorders?
The Astronomy Vision
The Predictions of the 1856 Vision ("Some food for worms")
The Civil War Predictions
The Reform Dress
Mrs. White and the Shut Door
Time Setting—The Seven-Year Theory
Did Mrs. White Suppress Some of Her Writings?
The Image Beast and 666 "Amalgamation of Man and Beast"
Did Mrs. White Break a Promise?
Mrs. White's Teachings on Healthful Living
Mrs. White's Literary Borrowings
That Threatened Lawsuit
Was Mrs. White "Influenced to Write Testimonies"?
Mrs. White's Financial Affairs

Elder J. L. McElhany says:
"Elder Nichol has had wide approval of leaders and workers in undertaking the preparation of this book. By writing it he has rendered all our ministers, workers, and members an outstanding service. . . . There are thousands of our workers and tens of thousands of our members who will heartily welcome the help this work will bring to them."

Elder Theodore Carcich, president of the Washington Conference, says:
"We are furnishing this book to all our workers free of charge, with the instruction that it is a must in their reading program."

THE MINISTRY

ORDER FROM
YOUR BOOK AND BIBLE HOUSE

THIS book has been written in response to many requests through the years for a work that would answer the major charges that critics have made against Mrs. White. Here they are examined at length and in their historical setting.

But this book is much more than simply an answer to charges. For example, one chapter discusses at length Mrs. White's life. Another chapter shows how the major doctrines of our faith were first shaped and then interlocked, and the relation of Mrs. White's teachings to these doctrines. This material, all drawn from original sources, is not in print in any other work.

The book also contains about 150 pages of appendixes that present important matters such as these: Mrs. White's own statements regarding inspiration and how she did her writing . . . The amazing admissions and confessions that Canright, her chief critic, made in the years just before he left the Adventist ministry . . . An examination of all the principal deletions that were made from Mrs. White's early writings . . . The text of Mrs. White's last will and testament.

Beyond the appendixes is an extended bibliography, which brings together for the first time the list of all Mrs. White's works, in chronological order, from her first contribution to the press in 1846 to the latest compilation from her writings in 1950, with a descriptive statement regarding each one.

Here is a book that will strengthen your own faith in the Spirit of prophecy, give you a broader knowledge of the Advent Movement, and provide you with an answer for those who come to you with questions concerning Mrs. White.

Review and Herald Publishing Assn., Washington 12, D.C.
HOW many sorrows, regrets, and unhappy experiences in evangelism would be spared the worker if he planned his program after the divine pattern! A vital principle that we may well study is expressed in Evangelism, page 179:

“We are not to cringe and beg pardon of the world for telling them the truth: we should scorn concealment. Unfurl your colors to meet the cause of men and angels.”

This counsel should not be construed to mean merely an unwarranted and prejudicial presentation of certain subjects early in the series of evangelistic meetings. The great body of references that could be cited on this point emphasize the truth of this conclusion, though space permits citation of only a few in this article.

We have previously discussed in The Ministry the broader subject of preparation of the field for evangelism. The outline is clear and the procedure sound. This is not a new approach; it is the original counsel of the messenger of God. It is new to some of us only because, somehow, we have been led to work in a veiled, hidden way, which has contributed to many gross misunderstandings of us as a people and as evangelists.

If any of our workers still have doubts as to the results where concealment of identity is practiced, recent case histories could be cited of most unfortunate reactions and the arousal of violent prejudices by such a procedure. These need not be given here. When our enemies in citadels of prejudice are able to accuse us of setting up “fronts” and “iron curtains,” behind which it is alleged we work in order to “conceal our identity,” it is certainly time to restudy our whole approach. This is especially true at a time when “fronts” and “iron curtains” are synonyms for a subverting movement with a hidden design.

There are those who insist that we cannot follow this method, especially in areas where prejudice has made it hard for the Adventist evangelist, and that the stealthy approach and quick indoctrination are the only way to attack these cities and communities. We recognize the need for caution, but the wise counsel of the messenger of the Lord gives us clear instruction on this point. Consider prayerfully, fellow evangelist, this counsel of the blueprint for melting away the bitterness and prejudices of the masses:

“Here is a lesson for all our ministers, colporteurs, and missionary workers. When you meet those, who, like Nathanael, are prejudiced against the truth, do not urge your peculiar views too strongly. Talk with them at first of subjects upon which you can agree. Bow with them in prayer, and in humble faith present your petitions at the throne of grace. Both you and they will be brought into a closer connection with heaven, prejudice will be weakened, and it will be easier to reach the heart.”—Ibid., p. 445.

“Christ is to be preached, not controversially, but affirmatively.”—Ibid., p. 187.

“In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse.”—Ibid., p. 189.

This process of breaking down the barriers of prejudice requires time and patience: “We must never forget how hard it is to remove long-cherished errors from the minds of men, which have been taught from childhood.”—Ibid., p. 341.

The evangelist is not meeting the full requirements of his high calling if he works in such a way as to create false impressions, arouse prejudices, and increase bitter feelings against us as a people. Surely, as ministers of His Word, we have a sacred obligation to the church and our fellow ministry. Note again:

“Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world.”—Ibid., p. 188.

“The world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.”—Ibid., p. 191.
This preaching of Christ so as to allay prejudices in the difficult fields and rightly set forth our true position is not some idle incidental tacked on at the end of some doctrinal dissertation, but rather—

"There must be a leading along, Christ must be woven into everything that is argumentative as the warp and the woof of the garment. Christ, Christ, Christ is to be in it everywhere, and my heart feels the need of Christ, as I have, seems to me, never felt it more sensibly."—Ibid., p. 300. (Italics supplied.)

**Studying the Local Situations**

Surely we as evangelists have a clear pattern. Every local situation will demand its own particular study as to how soon the more weighty doctrines should be presented. But let us remember—

"Do not make prominent those features of the message which are a condemnation of the customs and practices of the people, until they have opportunity to know that we are believers in Christ, that we believe in His divinity and in His pre-existence. Let the testimony of the world's Redeemer be dwelt upon."—Ibid., p. 231.

We are definitely counseled to avoid controversies with other churches and ministers. It is no more our work to combat preachers than it was the work of the disciples.

"Christ gave them special instruction in regard to their course of action and their work. In His own life He had given them an example of strict conformity to the rules which He now laid down for them. They were not to enter into controversies; this was not their work."—Ibid., p. 59.

"Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus."—Ibid., p. 200. (Italics supplied.)

There can be no misunderstanding on our clear duty here. All this requires time, and it will break down prejudice and melt hearts and open the way for a rich fruitage.

"All is new and strange and wholly unlike that which they have heard from their ministers, and they are inclined to believe what the ministers have told them, that Seventh-day Adventists are infidels and do not believe the Bible. Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little."—Ibid., p. 201.

"Do not at the outset press upon the people the most objectionable features of our faith, lest you close their ears to which these things come as a new revelation. Let such portions of truth be dealt out to them as they may be able to grasp and appreciate; though it should appear strange and startling, many will recognize with joy the new light that is shed on the Word of God, whereas if truth were presented in so large a measure that they could not receive it, some would go away, and never come again. More than this, they would misrepresent the truth."—Ibid.

**Planning the Order of Subjects**

In planning the order of subjects and the approach to the people, one should remember the sobering comment:

"The religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, and brought in the theories and reasonings, preached arguments."—Ibid., pp. 231, 232.

"Keep practical truth ever before the people."—Ibid., p. 124.

"Learn to meet the people where they are. Do not present subjects that will arouse controversy. Let not your instruction be of a character to perplex the mind. Do not arouse opposition before the people have had opportunity to hear the truth and know what they are opposing."—Ibid., pp. 142, 143.

In view of all this, how pointed is the counsel of the messenger of God concerning relationships to other ministers:

"If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth . . . .

"Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission—to call the attention of the people to the truths of God's Word. There are many of these which are dear to all Christians. Here is common ground, upon which we can meet people of other denominations; and in becoming acquainted with them we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement."—Ibid., pp. 143, 144.

**Applying the Blueprint**

Brethren, let us frankly face this counsel, take our fears and traditions in hand, and move forward within the framework of the divine pattern. Let us labor in such a way as to create good will and friendship, and thus work freely for the winning of many precious souls. Away, then, with all misrepresentations, false colors, incognitos, evasive nonexistent organizations that our enemies know are only designed to give a misleading conception! Have we not come to the hour of doing the big things predicted for this people?

Why should we make no effort to reach other ministers? Too often we by-pass this wise counsel:

---

**Page 22**
"Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds of the flock. . . . Our ministers are to make it their special work to labor for ministers. They are not to get into controversy with them."—Ibid., p. 562. (Italics supplied.)

"The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just. He wants us to do something more than to hurl at our adversaries charges that only drive them farther from the truth. The work which Christ came to do in our world was not to erect barriers, and constantly thrust upon the people the fact that they were wrong. He who expects to enlighten a deceived people must come near to them and labor for them in love."—Ibid., p. 305.

"The combative armor, the debating spirit, must be laid off. If we would be Christlike we must reach men where they are."—Ibid., p. 249.

"The surest way to destroy false doctrine is to preach the truth. Keep to the affirmative. . . . Show a tender, pitiful spirit toward the erring. Come close to hearts."—Ibid., p. 304.

When we so work as to disarm our enemies we strengthen our own cause. The initial attendance may be slightly smaller, but a surer foundation is thus laid upon which we can build. The public come knowing who we are. They come to hear an Adventist message, to receive Adventist literature. There is no great disillusionment. On the other hand, if we work so that the forces of opposition become aroused and force us into defensive action, we thus lose the initiative. We cannot build strongly, and our attendance will ultimately and invariably be cut down, except during those few nights when we defend ourselves and challenge the Goliaths! This pattern has been witnessed over and over again. Is it not time to change our approach?

Some may object to this broader approach to evangelism, yet we point out again that those who follow the inspired pattern are having wonderful success. They are breaking down prejudices. Contrast this with the opposition experienced by those who are reaping the results that our procedures of concealment and combative spirit have created. Why not try the way of the inspired blueprint?

Divine God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal.—Christian Service, p. 253.

---MINISTERIAL READING COURSE---

During the month of June read—

EVANGELISM ACCORDING TO CHRIST

By GAINES S. DOBBINS, Th.D., D.D., LL.D.

If you have not already done so, be sure to purchase the complete reading course set for 1951 and avail yourself of the club price, as well as receive the gift book "Every-Member Evangelism."

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>AFLAME FOR GOD</td>
<td></td>
<td>$4.75</td>
</tr>
<tr>
<td>ELLEN G. WHITE AND HER CRITICS</td>
<td>By F. D. Nichol</td>
<td>5.75</td>
</tr>
<tr>
<td>EVANGELISM ACCORDING TO CHRIST</td>
<td>By G. S. Dobbins</td>
<td>2.50</td>
</tr>
<tr>
<td>THE MINISTRY OF THE SPIRIT</td>
<td>By A. J. Gordon</td>
<td>2.00</td>
</tr>
<tr>
<td>EVERY-MEMBER EVANGELISM</td>
<td>By J. E. Conant</td>
<td>1.25</td>
</tr>
</tbody>
</table>

Total __________________ $16.25
Club Price __________________ $12.95

Prices Higher in Canada
Add Sales Tax Where Necessary

Order From Your Book and Bible House

REVIEW AND HERALD PUBLISHING ASSOCIATION

JUNE, 1951
[Some time ago, with the Upper Columbia Conference and the Far Eastern Division cooperating, Leon Robbins went to Japan to hold evangelistic meetings. This report on his work in Kobe will be read with interest by all, we are sure.—Editors.]

No doubt we all agree that the ideal method of evangelizing a people is to speak directly to them in their native tongue. However, this is not always possible, especially in these days of great opportunity and limited time. Doors that are open today may be closed tomorrow. Therefore it seems imperative that we take advantage of every method and opportunity to spread the message immediately.

It was the apostle Paul who said, “I am made all things to all men, that I might by all means save some.” 1 Cor. 9:22. If the apostle Paul recognized the necessity of using “all means” to save souls in his day, then should we not be doubly alert in our fast-moving times, neglecting no possible opportunity or method that might prove successful?

In harmony with the apostle’s philosophy, I believe there is a method we might use to a far greater advantage than we do at present in the Orient, and particularly in Japan. It is the practice of conducting evangelistic campaigns through an interpreter. In fact, I think at certain times and under certain circumstances there may even be some real advantages in this method.

Not long ago, through the courtesy of the Upper Columbia Conference and the Far Eastern Division, I had the privilege of spending about a year and a half in Japan, using this method of evangelism. As a result of this personal experience, I wish to pass on to the readers of The Ministry a few of my observations.

First of all, the practice of using an interpreter makes it possible for the evangelist to begin soul-saving work almost as soon as he arrives in the mission field. This naturally stimulates his evangelistic zeal, which might diminish somewhat if he first had to spend years in preparation. In fact, it has not been uncommon for an evangelist on occasion to lose his zeal by the time the language is mastered, and to find himself in an entirely different type of work.

Second, this method lends itself well to the practice of working “two by two” as the Saviour recommended, uniting in one team the foreign worker with the native, a fellowship and a cooperation that cannot be stressed too much in the mission field. It makes the native worker feel and share his part in the responsibility of evangelizing his people.

Third, it enables the foreign evangelist to preach with freedom, while at the same time the hearers receive the message in language they readily comprehend, for it is possible for us to speak a foreign tongue technically correct and yet to fail in putting the message across to the congregation.

Fourth, this method is good evangelistic training for the interpreter, looking forward to the time when the foreign missionary must leave. Then you have a well-trained native evangelist to take over and carry on.

Fifth and last, in Japan many people brought their Bibles to the meetings, and this method enabled those who understood even a little English to follow the texts readily and to get double benefit from the sermon.

Naturally, the real
test of a theory is, "Will it work?" In other words, "What were the results?" After waiting a year to make sure, I am happy to report that the program of interpreted evangelism really works, and the results are lasting.

Here briefly is the history of the experiment. I call it an experiment, because I have been informed that this was the first long-range interpreted evangelistic campaign in the history of our work in Japan. The meetings were held in Kobe, a seaport metropolis of about a half million inhabitants, situated in south central Honshu, the main Japanese island.

The meetings were held in the building shown in the picture. It was a substantial structure, built to serve as a church after the conclusion of the evangelistic campaign. And the whole building, including furnishings and quarters for a Japanese pastor, cost less than four thousand dollars.

The meetings began about the middle of October and continued four times a week until Christmas. After the holiday season a baptismal class was organized, which met four times a week and continued almost a month. Before my departure in early March many of the interested ones were baptized, and others followed later. Most of the new believers were from the vigorous, young, and intelligent class of Japanese society, ranging from about sixteen to thirty-five years of age.

The devotion of these Japanese youth to the third angel's message is truly inspiring, and what was done in Kobe could, we believe, be done in many other cities of Japan and the world field.

Far More  Do not censure others; do not condemn them. If we allow selfish considerations, false reasoning, and false excuses to bring us into a perverse state of mind and heart, so that we shall not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious in order that we may not condemn those who, before God, are less guilty than ourselves.—Testimonies, vol. 9, pp. 243, 244.

Well to Feel  God wants His children to ask for those things that will enable Him to reveal His grace through them to the world. He wants them to seek His counsel, to acknowledge His power. . . . It is well for us to feel our weakness, for then we shall seek the strength and wisdom that the Father delights to give to His children for their daily strife against the powers of evil.—Testimonies, vol. 9, p. 284.
Workers' Weekly Reports

R. F. DELAFIELD
President, British Guiana Mission

We have been told by the messenger of God that during revival meetings the workers connected with the program should meet often for counsel and prayer. In my evangelistic meetings in the past I have had three regular workers' councils, meeting on Monday, Wednesday, and Friday mornings. This plan has been found to work well for maintaining harmony, cooperation, and a loyal spirit of unity and brotherly love during the effort. Week by week each worker, at the Monday morning workers' meeting, turns in a report of his previous week's visits. Five items are covered, as follows:

1. Total number of names to be visited.
2. Total number visited personally.
3. Degree of interest.
4. Hours spent in visiting people.
5. Pieces of literature distributed.

The worker then signs his name, listing the week of the effort.

During my most recent revival campaign, in which a large number of souls found Christ in the second Panama city effort (while I was still in the Panama Conference) and after a thirteen-week campaign, it was found that the eight workers had actually visited 3,621 homes, had spent 1,591 hours making those visits, and had distributed 6,145 pieces of literature.

"Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—The Desire of Ages, p. 362.

I have proved that it is in the personal visiting of the people in their homes that the true success of the campaign is found.

More Pointers on Reporting

The preceding article by Elder Delafield emphasizes the importance of efficiency and harmony in an evangelistic team. When such a group must work together as closely as evangelism requires, it stands to reason that the directing evangelist must receive regular and accurate reports on the progress of the interest. Every worker in the team should be sharing the heavy responsibilities of personal visitation work. Elder Delafield's plan for reporting does not stress the many visits made by his workers but rather the hours spent in visiting the homes of the interested. This is a wholesome item for such a report.

Present-Day Contact Problems

Our evangelism today is becoming far reaching. Those who make these home contacts are constantly called on to visit suburban sections. This may require the worker's waiting at terminal points for transporting connections. It also involves other inconveniences and handicaps in visiting the person or family that has indicated at least some interest. We learn that many coming to our evangelistic meetings from these distant points are sincerely looking for added light. An experienced Bible instructor recognizes at once that this may be the providential opportunity to open up our work in new territory. For this and other reasons a true personal worker does not shun time or distance to win souls to Christ. Some workers become well skilled in this art of following God's leads into unreachcd areas. But this service requires their spending long hours to make perhaps just one or possibly but few contacts in a suburb. During the same period of time their associate workers in these meetings may be reaching scores of people more adjacent to the evangelistic center. This is a practical problem to which evangelism must give consideration. Behind it lies the secret of maintaining the good will of the entire group of workers. Right on this point Elder Delafield's plan to report the hours spent for such contacts rather than the number of visits, is very fair.

The Telephone in Personal Work

Then there is another phase of our evangelistic reporting that requires attention. In many parts of the field the busy Bible instructor is greatly dependent upon telephone service for her contacts. This last-day invention is a decided asset to our work, but it may also present many problems to the worker. In every fair-sized evangelistic effort a few of the more experienced workers accomplish astonishing results by the use of the telephone. In reaching those attending our public services, they have learned how to make profitable telephone conversation. They supplement their Bible teaching in the homes, as well as follow up their persuasions for the acceptance of the message, by frequent and pointed telephone chats. True, some workers fail to develop a definite skill in this respect. Some merely resort to the phone visit because they prefer this stay-at-home method rather than meeting people in their homes. To these workers we would raise a caution: we still believe that there is no better contact than the face-to-face visit in the home of the interested party. But granting that we
have each learned to make these phone calls exceedingly practical in our work, the question of how to report our visits by telephone still needs to be settled. In this case the reporting of time spent in such a conversation might tend toward an abuse of a good plan for supplementing personal work. Since the problems vary with the communities we evangelize, it might be better for the directing evangelist to have a thorough understanding with his workers as to the plan to be followed. It is best to recognize some uniformity in this respect in every effort.

**Giving Credit to Associates**

There is another important point on reporting we should here also consider—the spirit and the fairness of our reports indicating the results of combined effort in evangelism. We are often disappointed in the evangelist's personal reports when he fails to share the credit of the work with his loyal fellow workers. Or it may be that some young worker with a reporting flare has been assigned such a report, and he may have discovered personal advantage in building up the evangelist instead of the entire team. True, heaven has an accurate reporting system, but it is to any worker's credit to be thoughtful, kind, and fair in making his report. Unwholesome emphasis to favor some especially friendly worker brings discouragement to others who may have been working equally as hard. Some duties performed do hold more glamor. Here the limelight, we think, provides sufficient compensation, so that one should be more sparing when reporting on this type of worker, but the retiring, faithful worker now deserves the honest commendation of his evangelistic director. And incidentally, our predecessor in evangelism, having struggled against odds we did not have to meet, should be remembered for laying the foundation for us to build on, for who in this work of soul winning is not indebted to just such a forerunner? Let us be sure to build up one another.

L. C. K.

**Obstacles Will Be Removed**

The influence of the work we are doing will be felt through all eternity... Have faith that Jehovah will remove all obstructions to its progress. Talk faith, work in faith, and advance in faith. Obstacles will be removed as we lay hold of the promises of God. Let the Lord's people go forward, and their hearts will be made strong.—Medical Ministry, pp. 334, 335.

*JUNE, 1951*

---

### Camp Meeting Specials

**PRICES REDUCED! BARGAINS FOR ALL!**

Take advantage of these money-saving subscription rates during the camp meeting season beginning May 25.

**FAMILY GROUP, one year**

Review, Instructor, Worker, Life and Health, Liberty

Regular Value, $15.75

**CAMP MEETING SEASON SPECIAL**

9.95

**BIG THREE, one year**

Review, Life and Health, Liberty

Regular Value, 8.50

**CAMP MEETING SEASON SPECIAL**

5.95

**REVIEW and INSTRUCTOR, one year**

Regular Value, 9.50

**CAMP MEETING SEASON SPECIAL**

8.75

**REVIEW AND HERALD, one year**

Regular Value, 4.75

**CAMP MEETING SEASON SPECIAL**

4.50

**YOUTH’S INSTRUCTOR, one year**

Regular Value, 4.75

**CAMP MEETING SEASON SPECIAL**

4.50

**LIFE AND HEALTH, one year**

Regular Value, 2.75

**CAMP MEETING SEASON SPECIAL**

1.50

**LIBERTY, one year**

Regular Value, 1.00

**CAMP MEETING SEASON SPECIAL**

.50

It is not necessary that you be in attendance at camp meeting to avail yourself of these special low rates. Present subscription may be extended.

Order at the book pavilion or through your Book & Bible House

---

*Page 27*
Suggestions for New Bible Instructors

KATHLEEN MAHON
Bible Instructor, South England Conference

Filled with fear and dread of the unknown, and with a strong apprehension of failure in my chosen calling, I entered upon my first appointment after leaving college. Why, oh why, had I trained as a Bible instructor? These unhappy thoughts filled my mind as the train hurried me relentlessly onward.

And these were still my thoughts for many months as, hindered by lack of confidence and unpreparedness for my task, I seemed to have littered up the years with mistakes. I was then twenty-one years old, quite sure no older persons would feel I could help them, longing to serve God and others but so worried about it all that I could do little for anyone. I was also afraid to talk to my co-worker, the minister, lest he think I was a poor prospect. So I struggled on, looking for a loophole out of this most impossible job, and hoping to enter some other less worrisome profession. These earlier experiences have made me think more sympathetically about the training of the new Bible instructor.

Advantages of Teamwork

I would suggest that first, if at all possible, she should be sent with a team. Thus she has many from whom to learn, rather than being unduly influenced by one man’s methods; also she does not experience the devastating loneliness that discourages so many of our promising young Bible instructors. The senior Bible instructor of the team should have a special care for the new worker. If she is wise and has truly learned to depend on God herself, she will gently teach her younger sister, recalling examples from her own experience, that prayer, and not talents alone, brings success.

It is good to find out just how thoroughly the young worker has a grasp of the doctrines and how far she is capable of giving a Bible study. If she is the nervous type, she should be helped by being taken along to one or two studies before the actual campaign begins. Perhaps if she is shown how to make a chain index of all the main doctrines (the title and first text written on the back blank page in her Bible, then underlined in its chapter, and the next written in the margin and so on through the study), she will feel much more confident of her knowledge than if she depends on some awkward slip of paper for notes.

When the evangelistic visiting begins it is well for both Bible instructors to go together to each home, making notes as they go. The next week a selected number could be given to the new worker and checked each week, so that the obviously hopeless ones may be dropped, and then advice given on how to deal with the more promising people. If some seem interested but not yet anxious for studies, perhaps a visit from the older worker or the pastor might help to install the new Bible instructor as a capable Bible teacher in that home. When she is conducting cottage meetings, or maybe giving some special subjects to her own students, the senior Bible instructor should take the beginner along so that she may learn by observing. The beginner should feel free to ask her more experienced sister to step in and take some subject that she feels rather incompetent to handle; or if an older woman’s advice is needed here is the right opportunity.

Meeting Discouragement

When discouragements come the younger worker should know that the older worker understands, and often praying together and administering a few hope-filled words will work wonders.

It is evident that no Bible instructor can be a successful soul winner unless she spends the first part of the day with her Lord. The new worker must know that her more experienced co-worker here finds her power and follows this plan. She will learn by experience that seemingly necessary things must be left undone if need be, that God may first fill her with His Spirit for service.

Page 28

THE MINISTRY
Developing Individual Workers

If the minister is a wise man, he will discover the individual talents of his co-workers and encourage them to use and improve them. If the Bible instructor has ability to sing but might do better, he should encourage her to take some training, perhaps helping on the expense from his budget. This is preferable to using hired singers who too often fail to bring into their songs the true spirit of the message.

Some Bible instructors are very capable speakers, and others are good organizers. It is helpful for such to conduct the women’s meetings in the campaign. Then some of the practical things of our message can be helpfully and effectively presented. Occasionally it is also good to have the whole team give a testimony, especially on the subject “The Inspiration of the Bible.” A grand climax is given to such a meeting as each one tells how the Bible changed his or her life. In all these things the young worker should be helped to take part, and it will then become to her not hard drudgery, but rather joyous, interesting, and satisfying work.

Improvement and Recreation

What of the new Bible instructor’s leisure time? She should not depend too much on the team to fill this, though there will undoubtedly be times of happy Christian fellowship together. She should be encouraged to seek hobbies and friends of her own.

I have found it most helpful each winter to take an evening school class on some subject quite apart from my work, such as language, literature, elocution, architecture—anything that will stimulate, refresh, and enrich the mind and add more color to the life. This all helps to make the Bible instructor a more interesting personality, keeps her life balanced, uses up some of the stored-up emotions, and brings her into contact with intelligent people. In all, it helps to prevent any tendency to become odd or too self-centered and will tend to make her a cultured, happy woman and also a contented worker.

Church Membership

It is not an infrequent experience for the worker to discover that the candidate for baptism may still be debating in his mind the problem of his church membership. The teacher should then seek to learn the background for his hesitation to become one with us in fellowship. Many are the reasons—or excuses—presented by these hesitating ones, but often it is the problem of shunning the financial responsibilities connected with such a step. Again, it may be timidity on the part of the reader to withdraw from a church where his roots have been well grounded. It now requires deep understanding and kindness, much patience and delicate skill, to persuade the hesitating one to leave “Babylon” completely.

It is also important that the new believer find in his newly adopted church a happy atmosphere in which he can envision himself developing into a strong Christian, ready for the coming of Jesus. Besides considering continuous spiritual growth, his social needs must be well met. He should be made acquainted with those in the church who can be his guiding friends because they are able to enter into experiences of the new convert. Today this problem demands a worker’s special attention. Neither must it be ignored in our soul winning, no matter how busy we may be. Individual problems will continue to challenge us on this very point.

From the time that the willing inquirer begins his first study of our wonderful truth to the day he is given the right hand of church fellowship, the process will have become one of constant decision and advancing heavenward. The teacher should have a persuasive and positive personality, so that he will not fail to lead the truth seeker properly, step by step, into the fullness of light and peace.

Stained Glass WINDOWS

Exquisite stained glass windows designed and executed to suit the architecture of your church. Prices vary according to the size and intricacy of detail. Imported, antique glass and expert craftsmanship assure unsurpassed beauty. Send for your copy of our brochure, “Stained Glass.”

We can also meet all your needs in church furnishings, including engrossed Books of Remembrance.
IN ANY call it is the endeavor of the speaker to bring an appeal in cooperation with the Holy Spirit, an appeal to which the hearer will be moved to make a favorable decision. To cooperate with this purpose, the singing evangelist in choosing and planning the appeal song should keep in mind six objectives:

1. To provide a background of beauty, appeal, and pathos, the setting in which the appeal is most effective. The accompanists, the choral groups, and the minister of music should all keep this goal before them.

2. To aid in creating movement. The effort of the speaker is to set the minds and hearts of the people in motion toward the decision. Appropriate songs or other musical stimulus such as humming while the evangelist makes the appeal, activate the mind toward this end. Science has proved that the heart and respiratory rates are accelerated under the influence of certain types of music.

3. To sustain momentum. The speaker endeavors to create a momentum which, after some have indicated their decision, will induce others to follow suit. By care and alertness the singing evangelist should add to this momentum, not slow it down.

4. To give continuity to the appeal. The speaker must break the call here and there, but the atmosphere must not be broken. This is where the singer comes in. Effective songs can span the space between the appeals of the speaker while warming the hearts of the people to reception, and the singer or singers can hum softly while the evangelist makes his appeals now and then during the call. A call cannot coast on its own momentum. The speaker has a right to lean heavily on his musical associate to prevent a break in continuity.

5. To provide added emotional stimulus. The speaker has dealt with the intellect primarily in the discourse. He now deals with the emotions in an effort to spark the intellect to action. Moving music and words can provide the crowning stimulus.

6. To secure direct response. The call song is usually an urgent “come,” and some soul may respond to the words of a song who might not to the words of the speaker. This is singing evangelism in its highest form and demands the utmost in consecration and preparation on the part of the minister of music.

Timing

An important factor in securing these six objectives of music in the call is timing. If the singer or singers are tardy by even a moment to begin their part in the appeal, the movement of the call will be retarded. If the musicians hesitate at some strategic point in the call, the influence of the appeal may be broken. If there is not a smooth sequence between the words of the speaker and the songs of the music ministry, that precious appeal may be dissipated. The singing evangelist should permit no sag. Slack line lets the fish get off the hook. If the speaker doesn’t know what to say next, the singer ought to know what to sing next.

Another important feature in securing these objectives of music in the call is preparation. Whether the call by the minister is planned or impromptu, the singing evangelist should be prepared. In a planned call the minister-singer-accompanist team should have their cues worked out. By a prearranged sentence the preacher alerts the singer, and the singer can quietly signal the accompanist to get into position. In an impromptu call the signal might be for the minister to-tip his toe with a backward motion of the leg. For an impromptu occasion the singer should have a successive list of call songs worked out in advance with the choral group and accompanists for emergency use.

The singers should be familiar with the songs, and the songs should be familiar to the people. Unless the singing individual or group is unusually skilled, the call songs used should be familiar to the people, because an immediate vacancy is created in the minds of the people if the song is strange to their ears.

The call song should touch tender memories.
and familiar themes in the heart—not arouse a question mark in the mind. Good call songs should be taught to the people in the song services in the weeks before the more definite appeals will be made in an evangelistic series.

It is even more important for the singer or singers to be familiar with the song. Call songs sung from memory are, of course, the most effective. At best the singer should know the song so well and feel it so much that it will result in an appearance and an attitude of being in contact with another world, as it were. For the singer to look at his music in a call causes a loss of audience contact just as it does for the speaker to look at his notes in a call. To move the people, a speaker's message must be part of himself; to move the people, a singer's message must be part of himself. A message flowing out of the heart and mind of the singing evangelist will do the most to cause the heart and mind of the individual to flow out in response to the appeal of the speaker.

Group music in the appeal is often more desirable, because the less personality stands out in the call, the less obstruction there will be to the work of the Holy Spirit. Usually the average minister of music will not have such a group; in that case timing, preparation, familiarity, smoothness, and certainty should be the more intensified in the singing evangelist to secure these six objectives of music in the appeal.

The securing of these important objectives takes time. The singing evangelist too loaded down with other responsibilities will be limited in the job he can do. To whatever degree the evangelist will give consideration and encouragement to his music assistant, to that degree he will receive valuable musical assistance. The singing evangelist who is besieged with a round of routine will probably be routine in his performance.

Let us give special attention to that important instrument of revival—the appeal song!

---

**WICKS ORGANS**

*... have everything!*

Each WICKS PIPE ORGAN is custom-designed... always satisfying the specific results desired. Send for new literature.

---

**SHADY LANE, ILLINOIS**

---

**PEWS, PULPIT AND CHANCEL FURNITURE**

**COMMUNION TABLES**
**PULPITS • CHAIRS**
**ALTARS • LECTERNS**

Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.

Send for illustrated Catalog
Furniture for America's Churches Since 1897

**J. P. REDINGTON & CO.**

DEPT. 30 • SCRANTON 2, PENNA.
SOULS respond to... beauty of God's Word on NEW natural color 35mm filmstrips

TRIPLE! the value of your teachings

SEND FOR OUR NEW FREE CATALOG

Mayse Studio
BOX 25
SAN DIEGO CALIFORNIA

THE LISTENER GETS A TRIPLE IMPRESSION BY
1. HEARING THE WORD OF GOD
2. READING THE WORD FROM THE SCREEN
3. SEEING THE WORD ILLUSTRATED
THE highest joy and the first duty of a minister's wife is that of being a good wife to her chosen mate," says Arthur Wentworth Hewett. However, in order to be a good wife, one has to be good at being many things—a good mother, a good cook, a good laundress, a good social mixer, a good entertainer, a good economist, a good listener, a wise and good counselor, and surely a good homemaker. But I am sure the author has in mind primarily being a good wife in the sense of a wife's personal relationship toward her husband.

It does seem to me that, more than any other man on earth, a minister of the gospel needs a home where he can come apart and find, not only physical rest, in an atmosphere that is conducive to peace and relaxation, but what is infinitely more important, love, understanding, companionship, encouragement, interest, and, last but not least, affection.

Our husbands belong to the public; terrific demands are made upon their strength, time, and energy. If they do not have some little haven where they can come apart from the rest of the world and find diversion and rest, their work will crush them. These men of ours are fighting not against flesh and blood but against the powers of darkness. They are often subjected to great temptations—Satan sees to that—and alas, how many willing instruments the devil finds right in our midst in the persons of very talented, lovely, and charming women who find much to admire in our husbands. They appreciate them even if we might not. But these temptations fall on stony ground if a man is safeguarded by the kind of wife that we are admonished in the Word of God to be. But how many tragedies occur because in the place of love and affection and intelligent understanding, he returns home to find coldness, jealousy, and sarcasm—a wife who has allowed her husband to become very commonplace in her thinking—just someone to be taken for granted, a convenient ear into which she can complain and fret, someone to whom she can display her worst side. Let the most casual acquaintance knock on the door, and she immediately begins to tidy the room and put her hair into place; and putting on her most charming smile and gracious manner, she invites in someone whom she may never see again. But no such effort is made for John or Harry—he is only her husband. The pity of it!

It is our responsibility to keep ourselves attractive for our husbands. We can best do this by keeping mentally alert and abreast of the times, physically clean and wholesome; by exerting ourselves to take an interest in the things in which he is interested, his work, his problems, and his hobbies, if he has time for hobbies; by being kind and understanding; by putting forth the same effort after our marriage to charm him as we did before the wedding.

Help or Detriment?

Woe be unto us if our husbands must love us in spite of what we are instead of because of what we are. There are times when even the most prominent and successful minister will need encouragement and patient understanding. Then what an influence we can wield if we have retained his love and respect and companionship! Who knows but that we were called for just such a time and purpose as this—to be his golden spur of encouragement, to put our arms around him and love him back to a sense of his own worthiness and possibilities.

Sister White says there are wives who are no help to their husbands—rather, they have be-
come a detriment. Forgetting the suffering and sacrifices of Jesus and the early Christians in their behalf, these wives feel free to complain and to allow their selfish and willful desires to take precedence over their own and their husbands' work. Satan uses these women as instruments and works through them to destroy the influence of their husbands. I am sure none of us wants to be guilty of this. Let us remember that Jesus was a Man of sorrows and acquainted with grief. He had no earthly wealth. He suffered very much for you and for me. He felt that even His Father had forsaken Him as He hung there on the cruel cross. Nevertheless He kept His will subjected to the will of His Father at all times. Who, then, are we that we should expect to be carried through life on pillows of ease, fretting when we are called upon to undergo a little inconvenience or hardship, acting in such a manner that most of our husbands' time and attention have to be given to placate us and keep us pleased, rather than giving their full time to the advancement of God's cause?

We can all appreciate something of the hardships, the lonely hours that stretch into weeks and sometimes months of separation from our companions. We are often left to make the heavy decisions that must be reached, or perhaps there is just the annoying fact that we must be left at home with the children and the cares of the home while our husbands are enjoying the stimulating contacts that come as part of their work. There are many, many things that could cause us to fret and complain, but let us try, dear sisters, to remember that we gain heaven and home by way of the cross.

Unless we can crucify self and take up our cross and share the burdens in a cheerful, uncomplaining, and helpful manner, we will certainly not share in the reward. Rather we are told that "the blood of souls will be upon our garments." This is a very sobering thought. Our husbands may be wonderful, consecrated ministers of God, but unless we are the right kind of companions and relate ourselves properly to them and to their work, we can kill their influence for good. Who could be influenced by or have much faith in a man whose wife is not all that she should be? Sister White says:

"The wives of the ministers should help their husbands in their labors and be exact and careful what influence they exert, for they are watched, and more is expected of them than of others... Their influence tells, decidedly, unmistakably, in favor of the truth or against it."—Testimonies, vol. 1, p. 139.

A Part of the Work of God

As I bring these sobering thoughts to you, it makes me tremble. How closely we are connected with the work of God! Sometimes, because we are not actually standing in the pulpit or taking an active part in a public way, we may be prone to forget what a tremendous responsibility is ours. How we are watched by others and what an influence we are—either for good or for evil! We may think we are quite insignificant and that we do not count for much in the scheme of things. Especially is this so if our husbands' duties demand that they be away from home a great deal and we are left behind to care for the children and keep the home fires burning. This can become quite a monotonous routine, but even though our influence should never reach beyond the confines of our home—which is not true—at least we do know that we exert a mighty influence on our own husbands. They look to us more than to any other or all others for encouragement. A word of praise from his wife will set his heart to singing; it can make him feel that he could go through anything for God. Likewise a word of discouragement can even make him doubt his call to the ministry. Our very attitude and moods exert a powerful influence over our husbands. If we look on the dark side of life and think we have a hard time, always speaking in a discouraging way, or if we are critical and faultfinding, we become a great hindrance rather than a blessing.

There are many ways that a wife can be a help or a hindrance to her husband by her personal relationship toward him. She should be deeply interested not only in him and in his work but also in the people to whom he ministers. By being kind and hospitable and interested in the flock, she can often exert an even stronger influence, at least over some lives, than can her husband by his public ministry. 1 Peter 3:1 bears out this thought: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives."

It is the duty of the wife in her personal relationship toward her husband to guard his health and his time. This could embrace many topics such as his diet, his clothes, seeing to it that he gets his full quota of sleep, et cetera.

Keeping Confidences

There is one thing that I feel is of the utmost importance in regard to this personal relationship of a man and his wife. It is human nature that all of us need someone in whom we can
confide—talk over the events of the day and discuss this and that problem. This is especially true of a minister. People feel they have a right to take their confidences and their troubles to their pastor. If he in turn should feel the need of counseling with you, his wife and copartner, and having you join him in prayer over a particularly difficult problem, or of having you make some visits with him in his work, I plead with you to let any knowledge you may thus gain be as though it were sealed in a book. Never under any circumstances be tempted to betray his confidence in you by repeating anything that has been related to you pertaining to others.

There is strength and power in united prayer, and if this privilege of joint supplication in behalf of the work and of others is yours, never be guilty of abusing it. These confidences are a sacred trust, and ministers, like doctors, are not free to divulge anything that is brought to them in confidence. You, as his wife, are one with him and are bound by the same code of ethics. Gossiping is not for the minister’s wife and will not be indulged in if she is worthy of her title.

The wife of a minister must never be guilty of making disparaging remarks about others or of holding herself aloof from the least attractive of her husband’s parishioners. She must be a friend to all, relating herself to the members of his church so that they will feel she is approachable at all times. She must not belong to any cliques or special group of friends to the exclusion of others, but be courteous, kind, patient, loving, and winsome to all alike.

Finally, my sisters, if we have the love of God and love for our husbands in our hearts and live close to God in prayer, He will teach us how to be the wives and helpmeets that we so long to be. After all, as we are told in Galatians 5:22-26:

“The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, ... And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.”

Ours is a high calling. If we are called upon to make sacrifices, if we are not able to indulge some fond hopes and desires, let us console ourselves and take courage in the thought that we are more than compensated by the worthwhile things of life and in knowing that our love for God and for our husbands, translated into action, will someday win for us the coveted “well done.” May this be the happy lot of each one who bears the title “the minister’s wife.”
about her many duties calmly and with the assurance that God is her ever present strength.

A few practical suggestions are given as to how best to manage household duties so as to conserve time, strength, finances, et cetera. The minister's budget is usually low, and this calls for expert management of finances in order properly to clothe, feed, and educate the family and give liberal donations to the church and charity.

A minister's wife needs to be a psychologist in order to bring up her children so that they will be neither "goodies-goodies" nor turn their backs on religion, but will take a normal place in society. This is no small task, since often ministers' children are looked upon by others as somewhat peculiar.

In the final chapter Mrs. Fisher refers to various places where information is available, for the minister's wife is expected to know the answer to almost any question the people in her community may wish to ask. Of course she cannot know all the answers, but she should be able to readily turn to the source that can give her the answer.

Mrs. Bruce Roberts.


The author bases the remarks in his book on practical experiments and special lectures given in his psychology laboratory at Colgate University. It is not written in technical language, and therefore its contents are easily grasped and its practical counsel is easily transferred to everyday living. The aim of the book is revealed in its name. This plan is then carried out in every chapter. A few of these twenty-three thought-packed chapters are as follows: "Using and Abusing Habits," "Aids in Reading," "Two Dozen Memory Aids," "Effective Thought," "Will-Power Habits," "The Battle With Fatigue." Obviously Adventist workers should be the most efficient people in the world since we are trying to accomplish a world task with a very small force. This book, if carefully studied and practiced, will increase our ability to accomplish more work in less time. The material given harmonizes with our own principles to an almost remarkable degree. For instance, the author discusses the effect alcohol and tobacco have upon the mind in regard to efficiency. His remarks could well be the basis of a good temperance sermon! Also the author's advice in regard to breaking the tobacco habit, or any other habit, is worth the price of the book. Another interesting comparison of his book with our teachings is in regard to proper room temperature. Dr. Laird states that sixty-six degrees is the best temperature for mental work. Mrs. E. G. White states, "You should so accustom yourself to the air that you will not be under the necessity of having the mercury higher than sixty-five degrees."—Testimonies, vol. I, p. 708.

At the end of each chapter the reader will find a list of questions stimulating the mind to apply the author's suggestions to his practical life. Various charts, graphs, illustrations, mottoes, and tests make this book an outstanding selection for the Adventist worker's library. The abundant wealth of suitable illustrations will be of special value to any minister. The direct and also the concise manner in which the book is written will help the reader to remember its practical counsel.

J. R. Spangler, Evangelist, Alabama-Mississippi Conference.


The words of the great evangelist, Moody, come to life again on the pages of this new book of his sermons. His powerful appeals to souls to accept Christ are brought into the heart of the reader just as they were spoken, without any attempt at polishing or correcting the language. The writer of the introduction states that "his sermons are the open secret of his success."—Page 9.

This is the first volume of a series planned by the publisher. The series is called Great Pulpit Masters. Later volumes will present other great master preachers at their best in their sermons.

This volume brings to the reader a collection of Moody's best early sermons. Here is seen the flavor of all his messages—the atonement and the love of Christ.

The preacher who desires to rekindle in his heart the fires of evangelism will find the fire burning in these sermons. They will help any preacher to be a better soul winner.—H. Y. Anderson, Minister, Georgia-Cumberland Conference.
PART II

Is Psalms 118:24 Messianic?

TWO statements from Psalms 118—only two—are quoted in the New Testament. The first is the statement found in verses 22 and 23 regarding the rejected stone becoming the head of the corner. Jesus applied this to Himself at the close of the parable of the vineyard. (Matt. 21:42; Mark 12:10, 11; Luke 20:17.) Peter applied this text to Jesus twice, the first time in a sermon reported by Luke (Acts 4:11), and the other time in his own epistle (1 Peter 2:7).

The tradition of the rejected stone apparently came down from the time of the building of Solomon’s Temple. There is no Biblical account of the circumstances. It is possible that out of this tradition grew a proverb to the effect that “the stone which the builders rejected became head of the corner.” Such a proverb could have been used to apply to many situations. When the worshipers at the Temple sang this proverb they may have been thinking of their own nation as the stone which had been rejected, but which had come into its own. The allusion would have been particularly fitting after the exile.

It was most fitting that this proverb should be used to apply to Jesus. It was a perfect picture of the experience of Jesus. Jesus Himself, and the apostles under the direction of the Holy Spirit, could have found no better description of the humiliation and the glorification of the Son of God.

The second text from Psalms 118 quoted in the New Testament is verse 26, “Blessed be he that cometh in the name of the Lord.” This was sung at the triumphal entry. (Matt. 21:9; Mark 11:9; Luke 19:38; John 12:13.) The marginal reading in the A.R.V. says, “Blessed be he that entereth in the name of the Lord.” This statement was meaningful in its original setting as the worshipers entered the Temple; and it surely applied with great precision to the triumphal entry. Jesus also used this text twice in reference to His second coming. (Matt. 23:39; Luke 13:35.) This fact in itself justifies us in the belief that we must not arbitrarily limit such texts to one fulfillment, and one only. The Holy Spirit used these familiar Old Testament thought patterns to teach many different truths, simply because there was no more effective way to teach them.

The question may fairly be asked, If it is legitimate to apply verses 22, 23, and 26 to Jesus, why not apply verse 24 to His resurrection day? The answer is simple: The New Testament does not so apply it. The rule of interpretation that we should follow is that we make no application of Old Testament statements to New Testament fulfillments unless the New Testament specifically supports such application. Otherwise our prophetic fulfillments are purely subjective, and lose their basis of authority. If the statement of verse 24 is used as a Messianic prophecy, the door is left open for any other of the twenty-nine verses of the chapter to be so used at the whim of any interpreter. The statement in verse 24 does not have any necessary organic connection with any other verse in the chapter. Its proximity to verses 22 and 23 does not justify making it part of a unit with them. Verse 24 stands by itself, and must be interpreted on its own merits.

In summarizing this section, I might suggest that it would be well to interpret this text exactly as I would if I had been among the singers on the feast day in Jerusalem in Old Testament times. And remember that such an interpretation should stand as final unless the Holy Spirit in later inspired writings adds some new value. In the case of verse 24 no new angle has been suggested in the Bible, therefore the text cannot be said to have some specific prophetic significance without doing it violence.
IV. Conclusion.

To apply Psalms 118:24 to Sunday is to rest the argument on a very weak foundation, and on one which seems unjustifiable by the text and its context. The weakness of the assumption that verse 24 is Messianic, has just been exposed. And even if this assumption were allowed, then, as Hessey has ably pointed out, the most that could be said for the text by those who considered it Messianic would be that it might point to the yearly celebration of the resurrection, but certainly not a weekly observance of a day. Considered from any angle, this text provides very tenuous footing for an argument in favor of Sunday.

There is another phase of this question that our workers should be aware of, and that is that the Hebrew language having no neuter gender, the following is also a true translation:

“This is the day which the Lord has made; We will rejoice and be glad in him.”

This is not only allowable but preferable. Any departure from the usual translation needs to be handled with great care, especially in public presentation. The Jewish Midrash recognizes this as a possible translation, and Augustine also translates the text in this way. As has already been mentioned, a study of the psalm reveals that it is a song of praise to Jehovah. Verse one of the American Revised Version says, “Oh give thanks unto Jehovah.” Verse 17 says, “I shall not die, but live, and declare the works of Jehovah.” Verse 28 declares, “Thou art my God, and I will give thanks unto thee.” There is good reason to believe that the emphasis in verse 24 is not on the day but on the Lord. This interpretation makes the text fit best into the setting of the chapter. Also, this translation makes the text parallel such texts as Psalms 31:7, “I will be glad and rejoice in thy lovingkindness,” and Song of Solomon 1:4, “We will be glad and rejoice in thee.” A.R.V.

This fact, significant though it may be, cannot be used as a point to clinch an argument, because the text itself in the Hebrew allows both translations. The fact that most translators make the pronoun refer to “day” might subject us to the criticism of retranslating the Bible to fit our own theories, but it can give the student of the text confidence to know the possibility of this alternate translation. Those who know the Hebrew should restudy the original text with this in mind, and note the possibility of this translation.

The study of this text teaches the prophetic interpreter a lesson in carefulness. Many have been led to conclude that Psalms 118:24 refers unquestionably to Sunday on the basis of the presumptive evidence of the relation of this text to two generally accepted Messianic texts. Careful study of the context throws a different light on the whole question. In all prophetic study we must be careful to examine the context, the obvious meaning, and the original language, lest we be betrayed into superficial interpretations. And we must be just as careful in the examination of our own interpretations as we are in those of our opponents. Honesty demands it. It is part of “handling aright the word of truth.”

REFERENCES

3 Athanasius, Expositions in Psalm in Migne, Patrologia Graeca, vol. 27, col. 479, as translated by Hessey.
4 John Calvin, Commentary on the Book of Psalms (Grand Rapids, Mich.: Eerdmans, 1949), vol. 4, pp. 390-396; Martin Luther, Auslegung des Alien Testamenten. (St. Louis: Concordia Publishing House), vol. 5, cols. 1244, 1245.
6 Quoted in Dwight, op. cit., p. 23.
7 Ibid., pp. 11, 12.
8 Ibid., pp. 21, 22.
10 Ellen G. White, Patriarchs and Prophets, p. 538.
11 Compare the expositions on Psalms 116 in the following commentaries:
16 Augustine, Expositions on the Psalms, NPNF, 1st series, vol. 8, p. 559.
"Perfect Sleeper"

AMERICA'S FINEST SMOOTH-TOP MATTRESS

The particular, satisfying, refreshing comfort of the "PERFECT SLEEPER" cannot be found in any other mattress. It is the direct result of a remarkable, ultramodern innerspring construction which includes:

PATENTED "VITALIZED CUSHIONING"—gives live, more comfortable, more healthful support—allows you to relax completely.

EXCLUSIVE "UNI-MATIC" TUFTLESS CONSTRUCTION—provides a velvety smooth, uniform sleeping surface without buttons, bumps, or disturbing pressures—adjusts automatically to your size and weight.

LABORATORY AND X-RAY TESTS—prove the "PERFECT SLEEPER'S" greater comfort and more healthful support, as recommended by leading doctors.

For delivery of SERTA mattresses and box springs anywhere in the U.S.A., write to—

ESDA SALES AND SERVICE

107 Carroll Street, N.W. WASHINGTON 12, D.C.
The Importance of Medical Missionary Work

D. H. KRESS, M.D.

When referring to the medical missionary work I am reminded of the statement made by the messenger of the Lord:

“This work is the door through which the truth is to find entrance to our large cities. Henceforth, medical missionary work is to be carried forward with an earnestness with which it has never been carried.”—Testimonies, vol. 9, p. 167.

Anciently when the world was given to idolatry and had reached a state of apparent hopelessness, God called a people out of Egypt, away from the prevailing habits and practices of the Egyptians, and organized them into a church. For forty years He instructed and trained them in the wilderness in regard to laws that had to do with their physical and spiritual well-being. It was His purpose to make of this church a well-trained company of medical missionaries, and through them to evangelize the world.

Israel’s Knowledge of Healthful Living

Upon the priest primarily was laid the responsibility of training and educating the people. Associated with him were many from the tribe of Levi. In studying the statutes and judgments which they taught, one is impressed with their wisdom. We regard as of modern origin the knowledge pertaining to the germ theory, which has enabled us to arrest diseases that a century ago proved so disastrous in civilized lands, and yet the children of Israel were instructed more fully in regard to the communicability of diseases than are we in this most highly civilized land today. Mold growing upon the walls of a dwelling was considered dangerous to the health of its inmates, and had to have attention.

When a disease appeared the patient was examined by the priest to ascertain whether it was of a communicable nature. If so, the patient was separated from the people and isolated. Those who had associated with him were kept under observation for a stated number of days, to determine whether an infection had occurred. In this way that great company of people, numbering probably three million, were kept free from the epidemic diseases that prevailed among the Egyptians.

Detailed instruction was also given the people in regard to the need of sanitation. No refuse that could breed flies and other insects capable of conveying germs of disease was permitted around their encampment. Cleanliness was one of the essentials enforced.

Not merely did they give attention to public hygiene, but still more important were considered the laws pertaining to personal hygiene. Clean blood and sound, healthy tissue were regarded as of greater value than clean surroundings, and hence knowledge was imparted to them as to the food and drink most suitable. It was God’s purpose to demonstrate to the heathen world through His church the blessings that would be theirs by becoming worshipers of Him. His people were to be an object lesson.

He withheld from them the food of their choice, the foods to which they had become habituated while dwelling among the Egyptians. In place of meats and fish He gave them foods prepared by angel hands, and in place of the drink derived from “poisonful herbs” He gave them water from the smitten rock to quench their thirst. When they followed such a regime it was possible for Him to fulfill to them His promise to make of them a healthy and holy people.

It was God’s purpose that as His people entered the land of Canaan, they should communicate to the inhabitants these wise laws and statutes. They were to enter the land of Canaan as a “kingdom of priests,” to save the people who were living in ignorance of these statutes and suffering from diseases of every type as a consequence. This was God’s purpose.

His people were to be a medical missionary people. They were to be the salt of the earth. It was to these wise regulations that Moses referred when he said:

“Behold, I have taught you statutes and judgments, even as the Lord my God commanded me,
that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wide and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons."

Deut. 4:5-9.

God Disappointed

God was disappointed. His own people, the hope of the world, were unwilling to remain a separate and distinct people. They were dissatisfied with the food He provided for them, and lusted after evil things. Then God gave them their desire, but disease and leanness of soul followed. They still claimed to be the favored people of God, but their influence for good was gone. Instead of being welcomed by the heathen, they were despised by them. The salt had lost its savor; it had lost its preserving properties, and was good for nothing but to be cast out and trodden underfoot of men. They were still compassing land and sea to make proselytes and converts, but they were a curse to the world instead of a blessing and the God of the Sabbath. Temple worship and Sabbath observance became a curse instead of a blessing to mankind. The sick and suffering were neglected. Priest and Levite passed them by. Instead of appealing to them for help, the people flocked around false healers, as Simon the sorcerer, or resorted to lifeless objects that were supposed to possess healing virtues.

Let us determine that by the grace of God we will not repeat the mistakes of ancient Israel.

When Christ, the true medical missionary, entered upon His work of ministry, the people were lying around the pool of Bethesda waiting for the waters to be troubled. There was no hope for the helpless. The most needy, who were special objects of God's compassion, could not reach the pool because of the press. Jesus came to the pool and looked for the most needy. He healed the man who had lain there for a long time with no one to help him to the pool. As He went from place to place the sick and distressed came from all parts, appealing to Him for help. His heart was moved with compassion as He beheld them, for they were exhausted, and lay down as sheep without a shepherd. He did that which priest and Levite should have been doing. He carried forward the double ministry, ministering both to their physical and to their spiritual needs.

As He left this world He said to His disciples, "He that believeth on me, the works that I do shall he do also." He purposed to carry out the plan He had for ancient Israel, and make of His church a medical missionary organization. The work of God in this world will never be finished until this is brought about. The gospel of the kingdom which He preached is to be preached in all the world as a witness unto all nations before the end can come. Teaching and healing will be combined in the true church, as it was in the days of Christ and the apostles when the church went forth conquering and to conquer, and when in a brief period the gospel was preached to all the world.

"I wish to tell you that soon there will no work be done in ministerial lines but medical missionary work."—Counsels on Health, p. 533.
$43,000 has been sent to the mission fields as a result of Loma Linda labels saved for Sabbath School Investment.

*** Is your Sabbath School getting its share?

Think of it! Labels that might have been burned or destroyed were saved and turned in for Sabbath School Investment, and as a result the Loma Linda Food Company has paid over $43,000 to assist the ever-expanding mission program—Remember, there will be more money for missions if you save Loma Linda labels.

Labels mean pennies
Pennies mean dollars
Dollars mean souls!
A FEW WEEKS AGO GIDEONS supplied 20,000 Chinese New Testaments to newly professed converts of the Chinese Nationalist Army in Formosa.—The Gideon.

IN A NEW YORK STATE high school, Jewish students consented to scripture reading on condition that all reading be from the Old Testament. When a Christian student read the fifty-third chapter of Isaiah the Jewish students said that the agreement had been violated. One insisted that the reading had been from the New Testament because it concerned the death and crucifixion of Jesus until the superintendent proved that it was indeed Old Testament.—Herald.

PLAN FILM ON LIFE OF MARTIN LUTHER.—A full-length motion picture based on the life and work of Martin Luther will be made in Germany during the late summer and early fall of 1951. It will be produced by the National Lutheran Council on a budget of $300,000, to be raised from contributions for that purpose. Several films on Luther have been made abroad, but this will be the first sponsored by an American group. The dialogue will be in English, and possibly will also be recorded in German and Swedish. It is hoped that the premiere of the film can be held during the quinquennial assembly of the Lutheran World Federation in Hannover, Germany, in 1952.—Christian Century, February 21.

BIBLE-READING FOR RUSSIA.—The World Wide Broadcasting Foundation, Radio Boston, is taking the Bible behind the Iron Curtain in what it believes to be the first and only program of its kind since the so-called cold war began, according to Wyman Holmes, manager of the foundation's Back Bay studios.

The Scriptural selections have been chosen to bring out such ideas as "Humility," "Mercy," "God is Love," "Prayer," "The Ten Commandments," and so forth. These brief readings are included on the European beam each Sunday at 5:00 p.m. EST (20:00 hours GMT). They are heard over the Voice of Freedom station, WRUL, Radio Boston, which carries programs from the World Wide Broadcasting Foundation's studios, 133 Commonwealth Avenue, Boston.

"Perhaps," said Mr. Holmes, "this program may open a few eyes in that corner of the world and some may find an interesting contrast to the outlook that has been handed to them all these years. Some Russian people may discover something very satisfying that they never knew existed."—Zions Herald, February 28.

BOSTON AIRPORT TO HAVE CATHOLIC CHAPEL.—The Boston airport will soon have a chapel—the first, it is said, to be established at such an installation. For some time the Roman Catholic Church has had a chaplain stationed at the airport to say Sunday masses in the waiting rooms. According to the new plan, space for the chapel will be leased to the Boston Roman Catholic archdiocese. Edward H. McGrath, Jr., airport commissioner, is reported to have said that Protestant and Jewish representatives did not answer his inquiries as to whether they desired chapel facilities also.—Christian Century, February 21.

THE SILVER SHEKEL from the Old Testament times will again soon be in circulation in New Israel. This is the first issuance of Jewish money since 144 B.C.—The Mennonite.

PRESBYTERIAN WORLD TOURS.—More world-minded Presbyterians with a full appreciation of the world mission of the church, are the initiators of a new venture in missionary education and promotion—Presbyterian World Tours. The tours were inaugurated last year with a trip to Guatemala.

For the summer of 1951 a Presbyterian tour through Latin America is planned. The 25-day tour, beginning on August 6 and ending August 30, will include visits to mission stations in Colombia, Ecuador, Peru, Chile, Argentina, and Brazil.

Reservations are being taken by Presbyterian World Tours, 156 Fifth Avenue, New York.—Presbyterian Tribune, March.

DR. HARRY IRONSIDE, evangelist, author, and former pastor (19 years) of Moody Memorial Church, died at Auckland, New Zealand. He was the author of 60 religious books. Burial was in New Zealand.—Indianapolis News.

MEXICO REDUCES ILLITERACY.—The Mexican Republic has been checking up on the first six years of its great drive against illiteracy, and has found results encouraging. When the campaign began in August, 1944, there were four illiterates for every square kilometer in the country; today there are three. There were, then, 6,601,000 persons unable to read, or write; today the number is 4,580,000. It is hoped that by 1966, illiteracy may be eliminated altogether.

Mexico, whose methods of curing illiteracy have been strikingly democratic, affords an interesting contrast to totalitarianism, as exemplified by Bulgaria. In the Communist-run Balkan country, the official Communist Party organ, reports that during the past six years only 116,000 illiterates have been taught to read and write. The methods are the same as a strenuous campaign, Mexico's population is three times that of Bulgaria, so if it had gained at Bulgaria's rate, only 220,000 would have been taught. The Mexican figure, however, in the same period, is 2,081,000.—Presbyterian Tribune, February.

YOUTH FOR CHRIST.—The annual report of the 6-year-old Youth for Christ movement reveals that its 22 evangelists spoke to 7,500,000 people in 1950. Of those, 134,463 professed conversion to a personal faith in Christ. The Youth for Christ "Operation Evangelism" shunted 100 teams of
seminary students and pastors to 15 countries of Europe and to Japan and Okinawa in the summer of 1950, where a million people were preached to and 16,000 decisions were recorded.—Watchman-Examiner, February 15.

CATHOLICS STOP GOSPEL.—During September, 1950, Roman Catholics succeeded in closing all the open territories of Colombia to the preaching of the Gospel. This includes all the areas of the Amazon valley where a majority of the Indian tribes live.—Evangelical Friend.

A JAPANESE PRAYER.—Members of the U.S. Senate were given pause when a man from a former enemy nation offered prayer on the Senate floor thanking God “for America’s great spiritual heritage expressed so beautifully in her sacrificial rehabilitation of human life throughout the war-torn countries.” The intercessor was Rev. Kiyoshi Tanimoto, survivor of the atomic bombing of Hiroshima, the first Japanese clergyman to be guest chaplain since the war’s end. The humble prayer of Mr. Tanimoto impressed the senators. Another prayer, in the office of an Ohio congressman, and an unannounced visit to Washington by a group of interested private citizens from the small (14,000) city of Wooster in his state also left their impression.—Christian Advocate, March 1.

CHURCHES SPONSOR SERVICES ON AIRWAYS.—The Philadelphia council of churches’ first venture into television, a program on WCAU-TV at 2 p.m. on Sundays, has been highly commended. During January, February and March the Methodist radio hour is being broadcast from Old St. George’s over a network of nine Pennsylvania and New Jersey stations. Time: Sundays at 4 p.m. The Baptist radio hour is heard on Sunday mornings at 8:30 over stations WIP, Philadelphia, WHOD, and WGET, Gettysburg.—Christian Century, February 21.

VICE-PRESIDENT ALBEN W. BARKLEY gave readers of Life and Health magazine his remedy for keeping fit: plenty of fresh air, exercise, moderate eating. Wrote the Veep: “I have never had a headache in my life. My digestive organs have been as efficient and as regular as a Seth Thomas clock in its halcyon days.”—Time, March 19.

RELIGION AND RECRUITS.—Response to the Army’s religious program by youthful recruits recently called into uniform has been unusually good. Additional chapel services have been scheduled, attendance has increased and interest in chapel activities, such as choirs, Sunday Schools, and Bible classes, is high, according to the Chief of Army Chaplains, Major General Roy H. Parker.

The increase in chapel attendance has occurred in Catholic, Protestant and Jewish services. The Army reported that it is reopening 179 chapels to insure a complete program of religious services and moral counseling at installations reactivated to serve the expanding armed forces.—Presbyterian Tribune, February.

A ROMAN CATHOLIC radio station in Tokyo will soon begin broadcasting between sixteen and seventeen hours a day. The station was organized shortly after a law was passed authorizing private stations, and was erected by the Society of St. Paul. According to the [Catholic] “Register” of last October 22, the station is expected “to give effective answers to Communist propaganda and to spread the knowledge of the Church throughout the country.”—Converted Catholic, February.

439 CHRISTIAN LEADERS LOST IN KOREA.—According to private adviser which have been received from Korea by Dr. T. T. Brumbaugh, of the Board of Missions of The Methodist Church, and by the National Council of the Churches of Christ in the U.S.A., 439 “full-time Christian workers” have been lost in Korea since the beginning of hostilities in June 1950. This number includes 52 foreign missionaries to Korea, both Protestant and Catholics. The remainder are Koreans, mostly pastors. While they are listed as “lost,” it is believed that all except a few prisoners possibly still alive in Manchuria, are dead. The figure of 439 does not include the immediate relatives of these church leaders; in some cases it is known that entire families were slaughtered, Dr. Brumbaugh says.—Zions Herald, March 28.

ROMAN CATHOLIC PARENTS in Massachusetts, have been instructed by their priests to return the Gideon Bibles their children accepted at public school assemblies. About 200 Roman Catholic children in one parish received the Bibles.—Converted Catholic, March.

MORE THAN 1,300 JEHOVAH’S WITNESSES have been arrested in the Soviet Zone since the sect was officially banned in the (Eastern) German Democratic Republic. Of this number, more than 250 were sentenced by Soviet Zone and East Berlin courts to a total of about 1,700 years imprisonment. Fifteen received life sentences.—Watchman-Examiner, March 22.

DR. BOB JONES, SR., was ordained a Southern Methodist minister at 15 and devoted himself to evangelism. He is the founder of Bob Jones University, Greenville, S. C. This school has several thousands of students, and a large percentage of them are engaged in Christian work. Dr. Jones
GOSPEL TENTS
STEEL-CLAD TABERNACLES
"E-Z" METAL SEAT ENDS
SMITH MANUFACTURING CO., DALTON, GA.
Over 50 Years in Business

thinks that a wave of revivalism is sweeping the country and "is unlike anything in the past." "Ninety-five per cent of the decisions for Christ," Dr. Jones says, "are being made by church members who had never been converted."—Watchman-Examiner, March 15.

SMOKING BY PRIESTS. ROME (RNS)—The question whether Roman Catholic clergymen should smoke has been revived in church circles here because of the growing number of priests who use tobacco.

There is no explicit prohibition against smoking by the Catholic clergy, except among some religious orders, such as the Salesians.

Smoking is strictly forbidden, however, in the palaces of Vatican City, including the entire State Secretariat.

Pope Pius XII has never smoked but Pius XI sometimes puffed a popular Italian cigar, while Pius X took snuff.—Zions Herald, March 14.

BRITISH MISSIONARIES PREPARE TO LEAVE CHINA.—Most of the 350 British missionaries still in China are expecting exit permits through Hong Kong, and by midsummer will have left China proper. Money remittances are still being permitted entry into China. Many involved personal problems face the mission boards as they prepare for the redeployment of their staffs in China. Younger men are being transferred to Africa and India. But the position of the men who have given 20 or more years of service to China and are now at the peak of missionary usefulness is indeed difficult. Some of the Methodists can be effectively absorbed into that denomination's home ministry. Others will be used in literature production and translation. All the mission boards are determined to keep up the same total staff in spite of the China settlements, was launched on the American Broadcasting Co.'s television network March 5. Heard on Mondays at 11 p.m., eastern standard time, the series is being presented by America for Christ, a Protestant lay organization under the guidance of the Methodist Board of Evangelism. In addition to presenting historical material in dramatic form, each program offers a speaker who brings a message of the significance of Christianity today.—Christian Century, March 14.

A DAILY RELIGIOUS PROGRAM, first of its kind produced for television in Washington, D.C., has been announced by Station WTTG-TV. The program will be produced by representatives of the 3 major faiths. Tentative scheduling lists Roman Catholic programs for Mondays and Wednesdays, Protestant programs for Tuesdays and Thursdays, and a Jewish program on Fridays. The time will be 11:45 a.m., daily. The Washington Federation of Churches will be in charge of the Protestant programs, which will include interviews with leaders of various denominations and a description of Protestant work in the community.—Watchman-Examiner, March 15.

THE CZECHOSLOVAK GOVERNMENT has announced that its industry has adopted a calendar of 364 days. There will be no December 31. The traditional Gregorian calendar of 365 days with the usual calendar months will continue in everyday life.—Converted Catholic, March.

BAPTIST-CATHOLIC WEDDINGS.—We again draw attention to the responsibility of pastors to remind their young people of the problem they create for themselves by entering into alliances with Roman Catholics. . . . Answering the question of an inquirer as to whether a Catholic may attend a wedding of a Catholic who is to be married in a Baptist church, the Brooklyn Tablet declares that "the Catholic woman who intends to attempt marriage in a Baptist church thereby commits serious sin and very likely incurs the penalty of excommunication. Moreover she gives public scandal. Her marriage ceremony is not valid; therefore she will be living in a sinful union. A Catholic who attends such a ceremony gives consent to what the woman is doing, countenances her guilt, and adds to the scandal given. . . . No Baptist minister would place any such inhibitions upon his people with regard to a wedding held in a Catholic church. Worst of all, not a word of the counsel is true. The marriage of people in a Baptist church is as valid as any marriage can be. It is not a sinful union, and those who attend such a ceremony cannot in any sense whatever, under the divine law of the Bible, be regarded as sharing in any "scandal." It is scandalous to say it is.—Watchman-Examiner, March 22.

TELEVISION SERIES DEPICTS CIRCUIT RIDERS.—"The Circuit Rider," a new religious television series depicting the efforts of pioneer clergymen to bring the Christian message to frontier settlements, was launched on the American Broadcasting Co.'s television network March 5. Heard on Mondays at 11 p.m., eastern standard time, the series is being presented by America for Christ, a Protestant lay organization under the guidance of the Methodist Board of Evangelism. In addition to presenting historical material in dramatic form, each program offers a speaker who brings a message on the significance of Christianity today.—Christian Century, March 14.

THE ROMAN CATHOLIC CHURCH has found a novel way of increasing its membership in this country by immigration. The National Catholic Welfare Association of the United States will collaborate with the Vatican and Italian authorities to obtain the admission of 5,000 Italian war orphans to the United States. The orphans would be under 9 years of age. They would be cared for by Catholic
GROWN

Children, Intermediate, and Adult Choirs

Now, a complete collection specially designed Gowns for children's groups. Also for adult and intermediate choirs in every size, color, and fabric. Write today for FREE Choir Gown booklet Y50. Budget Plan. Samples on request. Ask about Confirmation Gowns.

E.R. MOORE CO.
352 Deken Street, Chicago 13, Ill.
11 W. 45th St., New York 18, N.Y.

Pews—Pulpit Furniture

Fine Quality—Reasonable Prices
Write for designs and prices
Manitowoc Church Furniture Company
Dept. GC, Waukegan, Wis.

CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to The Ministry, appearing under this heading, four cents a word for each insertion, including initials and address. Minimum charge, one dollar for each insertion. Cash required with order. Address The Ministry, Takoma Park, Washington 12, D.C., U.S.A.

BIBLES REBOUND

Old Bibles Rebound Like New. A price, binding and style to meet every need. All types of binding, rebinding. Write for illustrated folder, prices. Norris Bookbinding Co., Greenwood, Miss. 1-121.

CATALOG—FREE


MENU PLANNER


MUSIC

Illuminated Hymns. Fifty choice creations profusely and beautifully illustrated in colors, original, different. Slides 24 x 24 double glass, at 60c each. Send for list. Health and Character Education Institute, Pine Mountain Valley, Ga.

OBJECT TALK SUPPLIES

You Can Entertain for all occasions with our Chalk Talk Material. Send for our illustrated catalog. Balda Art Service, Dept. 88, Oshkosh, Wis.

ROBES AND CAPS

Choir, Pulpit, Baptismal, and Graduation Gowns. $5 up, taken from rental stock. Free catalog mailed. Lindner, 153-M, West 33rd St., New York City.

The Ministry

Page 46

Using the Newspapers

(Continued from page 19)

columns of the papers. Concerning this phase of work with the press, we read, "Thus the truth which was placed before a limited number may find access to many minds."—Ibid., p. 37. This phase of the work should not be counted as an extra or unessential. Instead it should be prominent in the program of the churches. This is one very definite way of helping the church to be indeed the light of the world.

The Call to Preach

(Continued from page 5)

and "Lo, I am with you always," means that God proposes to link up His power of omnipotence with our human weakness and frailty, to enable us to go to all the nations of the earth with the greatest appeal ever to fall upon the ears of sinful men. We are to plead with them to accept the gospel and turn away from sin, because the hour of His judgment is come and He Himself is even at the door.

(Concluded next month)
Mengel's Villa Modern fulfills the basic aim of modern design, beauty coupled with the functional—at a reasonable price. There are no visible pulls so the extensive area of gleaming wood surface lies unbroken... subtly relieved by soft sweeping curves and by sculptured pedestal-like bases. Available in stunning Limed Oak or mellow Brown Pin Stripe Walnut, here's everything you could want in modern bedroom furniture. And it's priced so you can have it.

**Villa Modern**

BY MENGEL

**STYLED TODAY FOR TOMORROW**

**PIECES IN GROUP**

- Double Dresser
- Side Chair
- Desk Dresser
- 4-Drawer Chest
- Dresser
- Chest Robe
- 5-Drawer Chest
- Regular Bed
- Vanity
- Bench
- Bookcase
- Headboard Bed
- Nightstand

For delivery of MENGEL beds and furniture anywhere in the U.S.A., write—

**ESDA SALES AND SERVICE**

107 Carroll Street, N.W. Washington 12, D.C.
Workers Together

ONE of the outstanding results of Pentecost was that the disciples were welded into a real evangelistic team. Before that they were more or less a collection of independent units, each interested in his own work. Each was jealous of his place; there was no team spirit among the group.

Even in the world of sports and athletics a team spirit is essential. In fact, the spirit of the team is more important than the size of the team. In building a ball team each man is chosen with care. If every man wants to be a pitcher, there can be no successful baseball team; there must be fielders and catchers and basemen. Yet even when the right personnel has been gathered, that in itself is not a team. They must have a fellowship. Each must play for the team and not for himself.

Of course, there will be a captain, but he will be glad for the counsel and suggestions of his men. That is what builds a team. It must be a fellowship and not a dictatorship.

The same principle is true in evangelism. How much would any of us be able to accomplish without the help of faithful, devoted associates? Sometimes the one who is least spectacular is nevertheless a valuable and essential part of the whole.

Many years ago, before the invention of electric organs, those great instruments had to be pumped by hand. The boy who did the pumping was never seen, but his work was very necessary. It was hard work, as some of us know who have had to pump a pipe organ. In one particular church the organ boy took great pride in his job. At the close of a certain Sunday morning service, when the music had gone particularly well, the boy stepped over to the organist and said, "We did pretty well today, didn't we?"

"We! We! What do you mean by 'we'? If you want to say that I did well, that's all right, but don't put yourself in it!"

Well, the boy felt a bit hurt, but he didn't sulk. He had a sense of humor, and the next Sunday morning at the very moment when the organist reached the climax in his music, the blower boy just sat down and quit. The organist called to him frantically, "More air!" but the boy just sat back and said, "Go ahead yourself; you're doing it today."

We are workers together, together with God and together with each other. Not one is unimportant in God's great cause. Then let us set a value on each other's work, and each learn to esteem the other better than himself. Let us foster the team spirit as we move forward in God's work.

R. A. A.

The Echo of Christ's Voice

"When the laborer stands before the people to hold forth the words of life, there is heard in his voice the echo of the voice of Christ . . . God speaks to their hearts through the man consecrated to His service."—Counsels to Parents, Teachers, and Students, p. 509.

THAT surely is a very solemn thought, yet wonderfully thrilling. What kind of tone quality did Jesus have? It was a musical voice, and a great contrast to the monotonous tones of the Pharisees. They just went through the services by rote, but did not impress the people. When Jesus spoke or even read, people were greatly impressed. At Nazareth He was able to read in such a way that it just gripped the people, and they were amazed.

"The love expressed in look and tone, drew to Him Jesus all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did."—The Desire of Ages, p. 254.

Some voices are naturally deeper than others. But whatever our natural pitch, we can always lower our voices if we want to, and as we lower them we lessen the strain. If you are talking to big crowds and looking up into the balcony, it is easy to put a strain on the throat and the vocal cords. If we talk through a tense throat, it is harder to use good tone. We must learn to keep the chin in and the throat relaxed. Breathe from the diaphragm and practice using enlarged conversational tones to avoid the "preacher's whine."

A minister's voice should be just as clear when he is seventy or eighty years old as it was when he was twenty. It can be even richer. Our beloved Elder Spicer, now in his eighty-sixth year, is an example to all of us on this very point.

R. A. A.

The Ministry