In every calling there must be belief in its great value before there can be intense ardour in its prosecution. It is not in the nature of mind to be stirred deeply by what it deems a trifle. Patriots are not born of low ideals. The things for which a man is willing to die are great things to HIM. The poet thinks no other art like his; he calls it divine. So, too, the painter and the sculptor; they have exalted conceptions of their work. Hence they come to their canvas or marble all aglow, with an enthusiasm that burns within them. And the canvas and the marble catch their spirit, and glow and breathe and speak under their touch. If an artist thinks meanly of his art, it will be mean art that is born in his studio. So, a conception of the gospel ministry as merely a respectable means of livelihood—a kind of bread and butter conception—will beget a tame ministry. If it is thought to be godlike, the godlike will appear in the heavenly doing.—Johnson.
In This Issue

OUR lead article this month by Elder Heppenstall on “Preaching With Power” is outstanding and brings up something that gives us all cause for serious reflection. See page 4.

All of us can also benefit by Professor Linn’s message, “What’s Wrong With Modern Preaching?” You will find this on page 7.

Our pastors in the larger cities will appreciate the fine suggestions made by Keld J. Reynolds on page 19—“Pastoring S.D.A. University Students.” Here is a problem that needs careful study.

“As A Worthy Woman,” on page 29, begins a series of four articles for the Shepherdess section by Carolyn P. Blackwood. We are sure these will be read with genuine interest by our sisters, and many will want to secure a copy of Mrs. Blackwood’s new book The Pastor’s Wife, which has just been released by The Westminster Press. See page 30.

If you have not yet read Elder Nichols’ book, Ellen G. White and Her Critics, why not read it this month? See editorial on page 13.

Our Cover

This month our cover shows our little church, with its attractive landscaping, in Northampton, Massachusetts. The pastor gives us the following information on the interesting history of this church:

“During the fateful year of 1914 William A. Butler, now of the General Conference, after hearing that there were no Adventist believers in Northampton, Massachusetts, decided to do colporteur work here upon his graduation from Atlantic Union College. Thus began the work in Northampton.

In a few years, with other workers also laboring in this field, a small congregation was meeting each Sabbath. In 1947 the present church building was purchased from the Unitarians, and it was dedicated free of debt on Sabbath morning, November 15, 1948. It was a fitting climax to have Elder Butler with us to preach the dedicatory sermon.

“Our present membership is fifty-nine. We are constantly endeavoring to add to the flock, and our believers are of good courage. We send greetings to our fellow workers and readers of THE MINISTRY.

“Northampton, Massachusetts, is the home town of former President Calvin Coolidge.”—MELVIN G. JOHNSON, pastor.

Cover Photo: W. E. Corbin, Florence, Massachusetts.
WHAT men and women crave in our preaching is to hear a Voice from beyond and to catch the outline of a loving Face. The only adequate response to such a yearning is God’s saving power manifested toward the souls of men and women through God’s ministers.

Preaching with power has certain unmistakable features. The first is a sense of claim; the second, convicting power through the skillful handling and interpretation of God’s Word; and finally, the presence of the Holy Spirit. This last point, of course, may be considered the all-important one, yet it operates through the first two. All too often we preach and act as if all the responsibility rested upon the Holy Spirit. If the results are meager, then it is thought that this can hardly be the fault of the worker. We feel we must wait for the latter rain before results can be expected. But there are certain areas where the vital responsibility is the minister’s. Consider this sense of claim that should mark the preaching of every minister.

The Summoning Note

A sermon fails unless it carries something of a summons from the eternal God. It must possess the note of summons to the will, to the entire being. This sense of claim is born of God’s work in the preacher himself, God actively probing me, challenging me, calling on me for a decision, and asking me to get others to make the same kind of decision.

Many sermons lack this summoning note. They are mere Sabbath assignments, a task to be done, with little or no sense of claim felt by the people. Such sermons cannot edify or confirm in the truth. Does God ever come to a man or a woman without making a claim or a demand upon him? “Behold, I stand at the door, and knock,” is the personal claim of God for a personal response.

It is said of Whitefield’s preaching that each person in his audience felt as though the message were intended for him alone. This is what makes the preaching of Billy Graham so convincing. We may object to some of his music, his vehemence, his hell-fire preaching; nevertheless, he comes with a tremendous sense of personal claim upon the hearts of his hearers. This is one of the great reasons why men and women by the tens of thousands flock to hear him. It is not all due to good publicity and backing.

The fact remains that in our preaching too much of this eternal claim is lacking. One gets the impression all too often that the preacher is merely sitting back and talking about God, about doctrine and a host of other related topics; whereas, in effective preaching we become inescapably aware that God is talking to us, asking us questions, and expecting an answer; He offers us here and now the salvation and succor which we most desperately need.

Such preaching is grounded on that intimate awareness of Another. Isaiah’s impassioned plea for righteousness sprang from his sense of an eternal fellowship and holiness. All the prophets felt the same way. Christian preaching must be rooted in that persuasive faith and piercing conviction that in the message of the everlasting gospel which we are preaching next Sabbath morning lies the sole hope of salvation for mankind.

If the preacher is going to preach with power, he must change some of his perspectives and attitudes. If he regards the truth and realities of Adventism as just so many ideas to study and preach about, he cannot help having an attitude of detachment from people. The irresistible commitment in favor of truth will be absent and the sense of claim blurred. If, on the other hand, the preacher is moved, not by mere intellectual arguments, but by a spirit of real concern for others; if he is primarily interested, not in making a good case, but in finding a good cause; if he aspires, not simply to spread ideas about truth, but to make decisions for truth; if he hungers and thirsts for righteousness and for the establishment of the kingdom of God in the hearts of his hearers, then he cannot help preaching with this overwhelming sense of claim. It will be heard and felt in his voice.
It will be seen in his eyes and manner. The theological departments of our schools should strive to be centers of such prophetic preaching, as well as centers of learning in the skilled interpretation of the Scriptures.

A Concern for Souls

The sense of deep concern for lost souls cannot be too urgently stressed as a basis for effective preaching. This will not permit the preacher to become a dogmatist who worships the letter, who absolutizes ideas and makes them his god. What kills preaching is the preacher’s loss of his concern for people and his transferring his loyalty from God to mere ideas about Him. His great concern is for what he considers cherished truths all neatly labeled and filed away where they can be drawn out the moment his dogmatic orthodoxy is challenged. Such preachers become smug, complacent, cocksure, contentious, and intolerant and indifferent to others. They claim to be experts in the knowledge of the road maps of the King’s highway, but they do not seem to walk that way, nor have their footprints fallen in places where Christ’s feet trod. Consequently, there is no clear path for others to follow. They have glorified religious ideas at the cost of loving people. They make the formal acceptance of the tenets of the faith, rather than the divine encounter with Jesus Christ, the test for baptism and church membership. They cherish the illusion of genuine accomplishment when candidates for church membership give an affirmative answer to formalized aspects of the faith. No one can become so mechanical, so spiritually wilted, as a professional preacher who has lost his concern for souls and the sense of his personal relationship with a loving heavenly Father.

When we as ministers of God squarely face the true meaning of the loud cry, a vital concern will be aroused within us. We will put to ourselves such questions as these: What must I do? How can I be what I ought to be? How can I preach with a greater sense of God’s claim upon my own soul and upon others? No preacher will ever come to know the truth about himself until he faces such questions as these.

Frankly, I do not believe we can expect the latter rain until we feel the concern needed to awaken us to new experiences in prayer and in Bible study. Preaching of things divine can be obtained only by those in whom personal concern has been born and who have made an absolute commitment. True knowledge of God and the preaching of His message are not possible where concern and commitment are absent. This makes the difference between men who are called by God to preach and men who are looking for a job.

It is obvious that the Holy Spirit is not going to make us skillful interpreters of the Word of God unless we make the most diligent application of our own minds. The passion for lost souls and for the kingdom of God as the great business of our lives will also fire us with a zeal to know the depths of the truths of God’s Word. No man can have the first without having the spirit of the Reformers. No man can have the second without having a concern for preaching the message of truth.

With a passion unmatched in the annals of the world, the prophets of old, the apostles, and the great Reformers were dominated by a passion for truth and righteousness, even at the price of persecution and excommunication. Such truth is never abstract. Persons and personal attitudes enter at every point. This is at once obvious, because the work of God through the prophets, the apostles, and the Reformers has always been to transform men into the image of Christ.

The one really significant thing about the Hebrew patriarchs, the prophets, and the apostles was that God was their God. They believed they were the dynamic, irresistible instruments of His glorious purpose. Without this their lives would have remained utterly obscure.

Preaching with power is vitalized with the personality of a divine Person! It seems so easy to mix morals and ethics with religion, and call it preaching. It is always possible to “believe the Bible from cover to cover” and to proclaim “the Bible and the Bible only” without leading people to Him who is “the way, the truth, and the life.” It is equally possible to know the historical development of God’s work in the Advent Movement and yet fail to preach the summons of the Eternal. All successful preaching of the great doctrinal truths of the Bible must be accompanied by a spiritual, living encounter with the Saviour of those truths.


Our Great Need

Preaching is nothing short of an encounter with God, if it is preaching with power. It often occasions a profound disturbance in the lives of the hearers. Jacob knew this experience when in the night the human assailant was crippled by the divine Wrestler, but there came with it a new name and a new nature. Paul likewise was apprehended, grasped, and laid hold upon by One who encountered him in life's way. All his acts and all his sermons from then on were flooded with new light and meaning. His entire personality belonged to Another in all the intimacy of personal devotion. We ministers of God in this last hour must also feel God as a consuming fire within. We must meet God personally and experience a blending of God and man. Only thus will we learn to preach with that heavenly power which attended the preaching of the apostle in his warfare for God. And surely nothing short of this kind of preaching will meet the tremendous needs of this unprecedented hour of history.

Jesus Christ is the gateway to a genuine knowledge of all the truths we teach and preach. No preacher can preach the Word who does not unlock its treasures with the true and only Key, which is Christ. Christ can never be preached by men who would deal with mere ideas, but only by those who know and obey God's claim upon their lives, and whose commitment is complete. At the center of Adventism is not a neat bundle of foolproof doctrines but a PERSON!

One thing, my fellow workers, seems to stand out. It is time that we felt deeply our weakness and our humiliating limitations. We are fully aware that the battle will be won by Him who said, "I have overcome the world." But what of us in this hour of great need? For how much delay in the coming of Christ may we be held accountable? Surely we have failed as preachers and need forgiveness. Surely we have departed far from the spirit and mind of the Reformers and those who founded this movement. To fall on our knees, to acknowledge our need, and to supplicate for pardon and help are not to abdicate our ministry in any way at all. Rather they are acts of heaven-born conviction that a loving God, ever ready to aid His ministers, cannot allow to go unanswered.

There is no way we can escape the ultimate responsibility of directing the work of God. I am sure that none of us wishes to do so. To know that we have a great Companion at our side who will not abandon us though we err seventy times seven, should lead us to seek His face with a new confidence. The sublime, saving truth that we preach resides in Christ. Jesus longs to be preached with personal claim. He seeks no dwelling place but that of a humble and a contrite heart.

The question of our preaching with power depends upon the type of personal response we will give to this very vital problem.

BOOKS

One of the Egyptian kings wrote over his library, "The Medicines of the Soul." There is a certain similarity between a drug store and a library. One contains vials filled with lotions, irritants, stimulants, narcotics, balms, sedatives, and poisons, capable of producing specific effects upon man's physical nature; the other contains volumes filled with material which can produce analogous effects upon a mind. It may be dangerous for any doctor not skilled in the properties and effects of drugs to write prescriptions or for incompetent druggists to fill them—such ignorance would be criminal and deadly. It may be equally fatal for anyone to deal indiscriminately with books.—Sentinel.

There is no measure or limit to this fever for writing; everyone must be an author; some out of vanity, to acquire celebrity and raise a name. The Bible is now buried under so many commentaries, that the text is nothing regarded.

The aggregation of large libraries tends to divert men's thoughts from the one great book, the Bible, which ought, day and night, to be in everyone's hand. Never will the writings of mortal man in any respect equal the sentences inspired by God.

I would not have those who read my books devote one moment to them which they would otherwise have consecrated to the Bible.—From Luther's Table Talk.
What’s Wrong With Modern Preaching?

EDMUND H. LINN
Instructor in Speech, Andover Newton Theological School

WHAT’S wrong with preaching? That something is wrong few will deny. No one has an infallible diagnosis or an absolute cure; nevertheless, these personal observations are offered with the conviction that some of the ills of preaching can be diagnosed and a partial cure effected.

Superficial Ideas

Preaching deficiencies exist in both content and delivery. The first charge is that the ideas are often superficial. Sermons are thin, often timely but rarely timeless, usually providing opinions about life but seldom presenting the way of life. Aware of this weakness, authoritative voices rightly call not for Biblicism but for more Biblical preaching. As a well-known religious leader says, “If the preacher will carry the Bible, the Bible will carry the preacher.” It makes little difference whether preaching is from the Bible to life or from life to the Bible as long as the road between these two is well traveled. Sermons can be kept rich and deep by a systematic study of the Bible with the aid of the best commentaries. The sermons of George Buttrick flow from an entire summer devoted to one book of the Bible. Content can be strengthened by making the Book of books the primary source of Christian preaching.

Lack of a Defined Faith

A greater stress upon Biblical preaching will help to overcome a second charge—that the man in today’s pulpit lacks a clear conception of his basic ideas. He doesn’t know what he believes. Consequently, people go to church hoping to hear a prophet but seeing only a reed shaken in the wind. Reinhold Niebuhr says that religious conservatism has ossified the gospel, and religious liberalism has vaporized it. The goal is neither extreme. Nevertheless, the effective preacher must have a clear understanding of his ideas. How can he persuade people to accept the gospel if he isn’t sure what it is? One cause of fuzzy ideas is the failure to formulate personal faith precisely.

An able minister once defined his faith by tackling the basic Christian doctrines as soon as he finished seminary. He read a dozen of the best books on each doctrine. Soon afterward he preached a series of sermons entitled “What I Believe About God, Jesus, Man, Prayer, and Immortality.” His practice deserves our approval.

Hasty Sermon Preparation

Another cause of misty ideas is hasty sermon preparation. All too many ministers live from hand to mouth, “getting up” a sermon in one week or less. Thus the ideas are predestined to a premature birth. All pulpit seers agree that a worth-while sermon has to grow, like an apple, until it is ripe. Such growth requires long periods of thinking, listening, observing, and reading. Preachers should clarify their personal faith early in their ministry and plan their sermons far ahead. In so doing they will give their congregations a better-balanced spiritual diet and avoid vagueness. Remember, a haze in the pulpit produces a fog in the pew!

Lack of Enthusiasm

When a preacher stands on the Bible, knows what he believes, and can state it clearly, he may escape the third charge—lack of enthusiasm. All too many preachers are like the pastor “who dreamed he was preaching, woke up, and found he was!” People expect their minister to be enthusiastic about Christianity. If he isn’t excited by the good news, how can he excite others? Enthusiasm, however, cannot be put on. It must spring from within, from the worthwhileness of the message, from a clear understanding of it, and from eagerness to share it. When these elements are present enthusiasm will smolder and flame in the message until it sets fire to the messenger and the congregation.

Enthusiasm, moreover, will fulfill the desire of those folks who wistfully say, “I wish
our minister would put some feeling into his sermons.” Such a wish convicts the man in today’s pulpit of a fourth charge—failure to arouse the emotions. People want their preacher to put feeling into his message so he will stir their feelings. They need to be moved, to feel religion deeply. Preachers unfortunately have forgotten that people feel as well as think, possess a heart as well as a head. The appeal to reason may convince them of truth, but only the appeal to emotion can persuade them to act upon it. Unless the fire of emotion has been kindled, preaching is powerless.

The preacher can begin by allowing himself to be moved. The first test of a moving message is that it moves the messenger. Just as joy or sorrow are an inescapable part of life, so they ought to be an inescapable part of the sermon. It is not a sin to laugh and cry in church even though their absence might cause some people to think so. Notice, this is no cheap call to play upon the emotions. Rather it is a plea to recognize them, stir them, and channel them so they can “generate power for living.” Preachers may use appropriate illustrations which touch upon both the humorous and the tragic, to call upon the motivating drives of human nature, and allow themselves to be moved by stirring issues.

Language

The fifth charge against content is its abstract, colorless language. Sermons of our time are dull and uninteresting, partly because they lack concreteness and vividness. Their words act like slave laborers plodding slowly and dejectedly down the sermonic avenue to a concentration camp. Instead, they ought to march as soldiers in the army of the Lord, certain of victory, pushing eagerly forward with the rattle of drums, the blare of bugles, and banners flying high. Movies and television have made gaseous abstractions intolerable to the contemporary mind. Preachers should be artists painting pictures in the mind—turning the ear into an eye. Jesus did not lull people to sleep or drive them away from church by using vague generalities like social order. He spoke in crystal-clear parables. He left unforgettable portraits of a wounded man receiving mercy from a good Samaritan and of a widow giving away all she had to the Lord’s work. These masterpieces of our Lord are perfect models for the preacher in expressing profound thought by simple and beautiful words. Preaching can be improved by more skill in language.

How!

The lack of colorful language has made contemporary sermons dull, and the absence of concrete words has made them empty. Emptiness and dullness have been reinforced by the sixth charge that “how” is the lost word of present-day preaching. A college professor once said, “I haven’t any use for those preachers who are trying to make the world better by merely telling people to be good. Most people want to be good. What they need to know is ‘how’!” They often spend their whole time proving a problem which folks will admit as soon as it is mentioned. As a result, people go home from church with a new problem rather than with insight for solving old ones. Occasionally a pulpiteer will try to solve a perplexity in the conclusion of his sermon. By that time it is too late! Everyone knows he cannot cure in one minute what he has created in nineteen. James Gordon Gilkey, Norman Vincent Peale, and John Southerland Bonnell have been condemned for capturing crowds through success psychology sermonets. Even so, the multitudes who wait upon their ministry testify eagerly that they go to church because they “get something out of it.”

Maybe this is why the people heard Jesus gladly. When the disciples said, “Lord, teach us to pray,” He told them, “Our Father which art in heaven.” When the young lawyer asked how to inherit eternal life, He told him, “Be merciful as the good Samaritan.” When people asked how to treat an offending brother He told them, “Forgive him seventy times seven.” When His followers asked how to be greatest in the kingdom of heaven, He told them, “Humble yourself as this little child.” Contemporary preaching needs to find the “how” in religion.

Delivery

The inadequacies of content are inseparably related to delivery. Effective delivery cannot be put on as a coat. Like enthusiasm it springs from within, from sig-

In far too many cases, there is a heavy artillery in oratory combined with a blank cartridge in ideas.—Norman Cousins.

The Ministry
nificant ideas, clearly understood, firmly believed, and vividly expressed. Trying to correct the faults of delivery without first giving attention to invention, organization, and language is like trying to run a car without gasoline. In a word, many of the abuses of delivery have both their cause and cure in content. Having said this, we may state certain defects of presentation.

Monotony in delivery comes from the lack of variety in vocal and bodily action. If variety is the spice of life, it will certainly add life to the sermon. See the delivery of the typical preacher. His face is a dead pan. His hands are glued to the pulpit, locked behind him, or hanging limply at his sides. His voice rises in pitch and volume, evens out in rate, and drones steadily on to the bitter end. His eyes, since they rarely make contact, appear glassy. He looks at his manuscript, the floor, back wall, ceiling, or out the window. There are exceptions, but in general his facial expression resembles the Sphinx, bodily action the wooden soldier, and vocal expression the drone of an electric motor. The holy tone is still with us. Voices wear clerical robes. This is shown by the fact that nine out of ten radio preachers can be identified as preachers by the use of their voices long before their words are understood. Not so obvious as it once was, the holy tone is still devastating to the listener.

Delivery can be interesting and persuasive. To make it so, preachers must achieve directness in eye contact and vocal quality, and variety in vocal and bodily action. To be sure, these qualities of delivery should arise naturally and spontaneously as the preacher responds to ideas and feelings. Preachers, nevertheless, can do more than prune away mannerisms and hope that they will not return. They can free themselves to develop an effective delivery in these ways.

First, think of preaching not as a new species of talk but as enlarged conversation. Yes, conversation, just the same as when you talk to your parishioners on six days in the week—natural, direct, and personal. At the same time enlarged enough to fit the subject and the congregation. The word preach is unpopular today, not so much because of what is said as because of how it is said. People say, “Don’t preach to me,” because the holy tone suggests condescension. Try talking to your people as man to man. Give your parishioners the naturalness and directness of conversational voice quality. The holy tone presents a subject in front of an audience but not to an audience; it destroys the vital I-thou relationship. Eliminate the holy tone and improve vocal expression by holding to conversational speech. The value of recording equipment in this task cannot be overestimated. Every preacher ought to have an adequate recorder and a record library, which will permit him to hear not only himself but examples of both vocal faults and vocal excellence.

Second, master the extemporaneous method. It would be well if you could learn all the methods of delivery: impromptu, extempore, memorization, and reading. Time rarely permits such proficiency. Consequently, the most useful method should be mastered first. This is the extempore method. Write the manuscript, therefore, in full when possible, and then speak from a written or mental outline, rethinking the sermon ideas, not the words, as they are presented. Speaking from an outline will provide freedom in presentation. The memory method is less desirable than the extempore method, because it puts great strain on the speaker, limiting vocal variety and spontaneous adaptation to the congregation. The reading method restricts spontaneous adaptation to the congregation, vocal variety, eye contact, facial expression, and bodily activity. Moreover, few preachers have time to write all their sermons for either memorization or reading. Thus, the extempore method will best free your voice and body for effective presentation.

Third, learn to speak without a lectern or a pulpit. If the pulpit would confess its sins against effective speechmaking, it would cry: “Woe is me! I am a barrier between a preacher and his people. I encourage indirectness and the unholy tone. I invite the preacher to read or to use extensive notes which cause him to lose eye contact and to limit his vocal variety. By urging the preacher to cling to me I cripple his bodily activity for life. O miserable offender that I am!” Once the preacher has learned to look at his congregation, to talk to them, and to enter fully

An opinion is too often a minimum of facts combined with prejudice and emotion.—Banking.

August, 1951

(Continued on page 46)
MORE and more as time goes on the place of the College of Medical Evangelists in our denomination is coming into focus. For three decades our college has been turning out substantial-sized classes each year. Large financial support has been poured into our medical college, and the product it has turned out has been good. To match this splendid feat of production, there has been no complementary plan of distribution of our fine graduates. Distribution has been left largely to chance. We cannot therefore wonder that the resulting maldistribution of the graduates of this fine school has been the cause of some misgiving on the part of many of our people. Many questions have been raised as to the value of this large expenditure on the part of our conferences, which were receiving but very few medical men in return. It is becoming more and more apparent that we are beginning to awaken to the fact that distribution of C.M.E. graduates is a question of demand from the field, and that this demand has to originate with conference presidents, union conference presidents, and district leaders.

A New Trend

I have been permitted more especially in the past two years to be associated with conference presidents who were intelligently attacking this problem. These men have realized that if they are to gain the interests of the medical men in their field, they must fellowship with them through their first, second, junior, and senior years of medical training, and on through internship. To such a cordial friendship, the ultimate location in the conference is but the natural culmination.

In the month of January, perhaps seventy-five doctors, dentists, and ministers from the Georgia-Cumberland Conference, along with their wives, gathered in the dinning hall of Southern Missionary College to discuss closer integration of the efforts of these fine people in their church and evangelistic work. In March a similar meeting was held in the Kentucky-Tennessee Conference at Highland Academy and Foun-
AMBITION is a word that is likely to have a sinister sound. We associate it with intrigues and ruthlessness. It is often immersed in the blood of the innocent. Perhaps we would scarcely dare admit even to ourselves our inner aims and motives. "I charge thee, fling away ambition: by that sin fell the angels," said Shakespeare.

As Christian men and women, workers in the greatest, grandest cause in this old world, let us be completely honest with ourselves and take stock. Is your ambition an eager, inordinate desire to gain power or distinction? Is your ambition a ready, steadfast purpose to achieve something commendable or right in itself? Or, as the rendering of Conybeare and Howson has it, is it your "ambition to be unambitious"? Do you desire to adorn the doctrine of Christ in all things?

The word ambition never occurs in our English Bible. That is not surprising when we consider that the desire for pre-eminence was so emphatically and repeatedly denounced by our Lord Himself. But its significance is surely there. According to Young's Analytical Concordance there is only one word in the New Testament which represents ambition; it is found in three passages only, all from the pen of the apostle Paul. The word is philotimeomai, literally the "love of honor," and occurs in 2 Corinthians 5:9, Romans 15:20, and 1 Thessalonians 4:11.

Living as we do in days of Laodicean indifference, apparently at times unable to awaken dead souls to love and praise, may not the fault lie within our own hearts? Have we come to the place where we reason as did the disciples of old, "We have left all to follow Thee; what shall we have, therefore?" Do we dare to tell the Lord that He is greatly honored to have the use of our talents and personality; that we could earn so much more in an outside job: that we have forsaken wealth and ease and position to serve His cause and, therefore, in view of all these things, surely we ought to be recognized? We should have a place on the mission board or on the conference committee; the financial return we receive is not commensurate with our worth; a better, bigger position should be ours; and we should be conducted thereto with a blowing of trumpets! Will we be honest, and admit that we covet the house, the car, the budget, the location, even the worker team of a brother laborer? These things ought not so to be! In an attempt to eradicate such things from our ranks, let us study three texts that should characterize all our lives, for they carry us in the three directions in which life must be lived—Godward, manward, selfward.

Godward Ambition

First, then, we turn to 2 Corinthians 5:9: "We are ambitious to be well-pleasing unto Him." Surely this is the primary ambition of every true Christian. The love of God to us ought so to move our hearts that all our thoughts and energies will be spent to please Him in service. An active faith will cause us to make opportunities to witness for Him and to lead some soul a little nearer to the Saviour. Such an ambition will often cut across your own plans, frustrate your own hopes. But even Christ pleased not Himself. You will have to do many things and say many things that may not be altogether pleasing to yourself. Ease may have to be surrendered, the day's work lengthened, self-interests sacrificed, in order to please God. Sometimes this attitude will be displeasing to others, and this is where we feel the rub most acutely. Very often when we please God we upset others. Many have missed the reality of a Christian experience through trying to please someone, regardless of God's claims.

A wonderful promise is held out to those who seek to please God. The power and reality of prayer will be yours. (1 John 3:22.) Being continually anxious to please God, you will have the assurance that He hears and answers your prayer and will bless you abundantly. And a further result? That idol, long hidden and nursed in the recesses of your inmost heart, will be cast out, and Christ will fill its place. New power in your preaching and teaching, a deeper understanding of the Word, and a mellowed, tender revelation of Christ in you...
will be manifest. The Holy Ghost will come upon you.

**Manward Ambition**

There is a manward ambition expressed in Romans 15:20: "I have been ambitious to preach the gospel." Paul had been seeking to make known the gospel where it had not been known. He had been exposed to all kinds of danger, but was determined to carry on. How should this ambition be manifested in us? By our relationship to those around us, by sacrificial giving for His work at home and abroad, by giving loved ones to this great aim, by sacrificing time for prayer. How self-centered is much of our praying! When last did we pray for the Jew, for the people of India, China, Japan, Russia? The church of Christ at home is rapidly becoming a "missionary church in an unevangelized land." The gospel of character must be supplemented by the gospel of speech. A word in season may bring some soul to Christ.

One great need we have is that we may come to the place where we are willing to work in the cause of God for what we can put into it, not for what we get out of it. This organization is not a medium through which we gather around us equipment and possessions we would never obtain otherwise. It is not a golden opportunity to see the world at the expense of humble, faithful men and women who give their tithes and offerings for the furtherance of the gospel, that souls may be born into the kingdom of heaven. If only we would give twenty-one shillings' worth of sheer, hard consecrated work for every pound we are paid! If only we would put back the word sacrifice into our living! Then would the might of God be manifest in us, and we would lead many to Christ.

**Selfward Ambition**

The last reference is a striking figure of speech in 1 Thessalonians 4:11: "Be ambitious to be unambitious." Here is the emulation of the Master. Here is the spirit that cuts out all self-seeking, envy, jealousy. Here is ambition sanctified, living in the calm of quiet faith. In these unquiet days the most helpful people are those who, strong in the calm of restful faith, make it their ambition to go about their own business in the spirit of love and self-discipline. This, and not arrogant selfishness, is God's gift to His children.

Be willing to leave the issue with the Lord. How often we mope and fret in discouragement because our best endeavors are misunderstood or our best plans for the work of God seem to miscarry! If only we would do our very best in service, with an eye single to God's glory, and let God be the judge and rewarder of faithful service! A truly consecrated life will not seek for self-advancement, self-comfort, self-appreciation. The life lived courageously and wholeheartedly for God will not pine when position and preferment come to others. Rather, the whole endeavor will be a constant seeking and striving to be unambitious, allowing God to lead, to assess one's value, to come to the place where, content in any state, God's work will fill the first place and have primary consideration in life.

It is evident that there were some tattling people who were disturbing the peace of others in Paul's day. They dreaded nothing so much as being quiet. They delighted in noise, in gossip, in scandal, in whispering. The truth of the Second Advent does not mean that responsibilities can be neglected while the time is spent in shallow, earthly ways. The quiet mind, the industrious spirit, are the marks of the soul really prepared for this wondrous event. Meddlesome busybodies do not commend the gospel of peace. An envious, jealous spirit, pining after another man's possessions, suggesting, whispering, decrying, does not produce an attractive radiance indicative of the indwelling Christ. Let us fall on our knees before God, asking pardon for the mistakes of the past and beseeching strength for the future. With Him is mercy and abounding forgiveness.

Words can be converted as well as people. Self-seeking rivalry can be changed into selfless ambition to glorify Christ and win souls for Him. New affections are kindled in the converted. May our ambitions experience true conversion as we aim supremely, keenly, without ceasing, to meet the divine approval, to manifest quiet diligence, to win souls.

**New Definition**

A new, modern Russian dictionary definition of foreign words has just been published in Russia. Their definition of the word "missionary" is: "usually the first spies and intelligence agents of imperialistic aggressors."—Missionary Digest.
“Ellen G. White and Her Critics”

All great movements and leaders seem to have begun in obscure corners. With Herods to slay them, Iscariots to betray them, mobs to crucify them, and even sepulchers to confine them, they at last burst forth into recognition and appreciation, rising above suspicion, calumny and defeat. Their vindication, however, usually requires time and the untiring labors of some stalwart who, with a sense of fairness in his soul and the ability to expose error, unsheathes the sword of justice to lay bare the facts and reveal real values.

Even so the Advent Movement began in obscurity, but it came at the time, in the way, and in the place Providence had outlined. Not sensing its divine purpose, many have been severely critical of Ellen G. White, and most bitter invectives have been hurled at this messenger of the Lord. Occasionally a reply has been made to these criticisms, but for the most part, especially in more recent times, these charges have been allowed to go unchallenged. Those who were in a position to know the facts, however, were not disturbed by the attacks of ignorant enemies. Realizing that we were called to do a great work, we could find little reason for leaders to come down from the walls to defeat our enemies. But now a new generation has arisen, and these builders need to have in their possession information that will strengthen their confidence and enable them to defend the cause. There is a time to keep silence; there is also a time to speak, for error that goes unchecked and unchallenged seems to have a habit of increasing in prestige. There may be some who have reservations concerning the need of a forthright apologetic. These would do well to reread the history of Nehemiah, the great reformer of Israel, when he was superintending the rebuilding program in Jerusalem. Side by side with the men who worked with the trowels were also men who handled the sword, and “so the wall was finished.”

Our readers all recognize the place of Ellen G. White in the movement. Her writings need no defense. In every phase of our development these inspired counsels have guided us. On whatever subject she wrote, the messages always bore the imprint of Heaven. Nor are Adventists the only ones who have recognized this. Educators, physicians, ministers, and leaders of all types have paid tribute to the value of her works.

Recently a minister who had newly come into the message from another Christian body came to see us. He had just returned from visiting a number of his former ministerial associates. Many were anxious to know the reason for his change in belief. Eagerly they listened as he unfolded the message to them. A number inquired especially about Mrs. White. Amazed and encouraged, he witnessed more than one minister go to his library and, reaching in behind the books on the shelves, lift out copies of such books as Evangelism, Gospel Workers, and other titles equally familiar to us. One influential leader said to him: “Brother, I value these books. They contain the best counsel I know. And when I have to give a talk to my workers I always go to these books for guidance and inspiration. They are kept out of sight for obvious reasons. I am sure some of my brethren would misunderstand me if they saw them on the shelves. But I know their value.”

Remarking on this, our newly baptized brother said to me, “I am confident we would be amazed if we could but know how far reaching is the influence of the Spirit of prophecy upon the thinking of hundreds and perhaps even thousands of ministers of other faiths.”

While some have been discovering the true value of her writings, others have been bitterly critical. During the years certain charges have been made concerning her character and her work. And it is not surprising to note that as each modern Sanballat or Tobiah has appeared, he has built on the premise of some earlier enemy. Consequently, the whole picture is confused; even friends of the cause had no way of distinguishing between the true and the false. Sometimes workers from the earth’s far ends have written asking for an explana-
tion of certain things which surely needed explaining. In some instances it has been difficult for us to pass on the information they needed, for the facts were not in our possession.

Now we have the facts. F. D. Nichol, in his own inimitable way, has again unsheathed the sword and has dealt with each criticism on its merits. His book *Ellen G. White and Her Critics* is a masterpiece. He rendered valuable service to the Advent cause by writing *The Midnight Cry*. Yet in the judgment of many of our leaders this latest book surpasses *The Midnight Cry*, and is going to wield an even larger influence. Before its publication more than one hundred leading workers read the manuscript.

This volume is the Ministerial Reading Course book for this month. It is a work not one of us can afford to pass by. It is not being promoted in the usual way, for it has not been written for the general public. Its purpose is to place in the hands of our ministers and other workers vital information they need in order to answer the cruel criticisms of those who are either misinformed or malicious.

If you want the answer, here it is. We are confident this book will have a large circulation and an appreciative reading by our workers around the world. R. A. A.

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**Food for Thought**

**Musings**

**My Past and My Future**

ROALD GULENG

*Bible Teacher, Onsrud Mission School, Norway*

[We are pleased to share this soliloquy with our readers. It comes out of one of Elder Anderson's classes on preaching. As most of our readers already know, the Ministerial Association secretaries, in addition to their other responsibilities, all conduct courses at the Theological Seminary.—B. G.]

**The Past**

Mine was the task of preaching. I thought that the opening meetings had to be sensational, something that would draw the crowds. I did not realize that it is better to grow slowly, but to grow, rather than to decrease rapidly.

I enjoyed presenting the second chapter of the book of Daniel. I painted the city of Babylon with vivid colors, so that the hearers could see clearly the magnificent walls and towers, the huge copper gates, the glorious temples, the hanging gardens, and above all those marvels, the skyscraping Tower of Babel. I spent many precious minutes telling the listeners about the golden empire and its great king. Medo-Persia, Greece, Rome, and the ten kingdoms were presented in the same intellectual but almost unspiritual way. It was a nice lecture, but a poor sermon; interesting, but not convincing. When the greatness of worldly glory was pointed out there was little time left to picture the enormity of sin.

Most of the other historical prophecies were given the same treatment. They were presented clearly and logically, probably as well as most preachers of my age and experience present them, but not well enough. Somehow I missed the point, the big point, because I missed Christ.

I gave too much at a time. Listeners with scarcely any Biblical background could not digest it all. Some of the great subjects, such as the 2300 days, should somehow have been divided into at least two meetings.

I made the Papacy the target of my arrows of burning wrath. Even though my country is strictly Lutheran, none will be saved because I told the truth about the Pope, but because I led them to Christ who is the truth.

I spoke too much to the mind and too little to the heart.

**The Future**

Mine shall be the task of preaching. I shall need only two things: the message of Christ and the Spirit of Christ. That is all. What I preach and how I preach are the most important points in my future ministry.

I must learn the difference between being a public speaker and being a preacher—the difference between a lecture and a sermon. I must also distinguish between teaching and preaching. There is a time for both. The pulpit is not the place for detailed textual arguments but for presentation of the great concepts of prophecy. I must be as a painter using bold strokes. The listeners must carry away a very definite, perhaps even a limited, impression, but not a confusion of details. The sermon must be limited in quantity, but unlimited in quality. A few points only should be stressed. I must not be
concerned primarily about how much I put into a sermon, but how much the hearer can absorb, how much he has left.

I must not let my prophetic preaching grow out of the established doctrines of any denomination, but let the doctrine flow out from intelligent and spiritual prophetic interpretation. Mine is not the task to prove the existence of God or that the Bible is true. I am to bring the people face to face with the Creator of the universe, the God of heaven who lives and reigns. And when I use the Bible it must be as an established authority which needs no approval.

Unnecessary controversy must be avoided. Subjects such as the daily and the king of the north must be dealt with carefully. Emphasis must in both cases be put on the King of heaven and His work today for mankind. The little horn in Daniel and the same power in Revelation must be presented with great care, so that the people concerned are not unduly irritated. Even when one is speaking on the most dry and controversial subjects, righteousness by faith in Jesus must be the theme of the message. I must condemn nothing but sin.

I must be personal and concrete. The prophecies must be given a touch of human interest, and their abstract truths must be translated into concrete terms. Life itself must supply the illustrations in my sermons. I must aim to please, to arrest, to hold; I must be direct and simple. We are living in an age when speaking, painting, music, architecture, and other arts are being simplified. Pretty but unnecessary flowers must be cut away from my language. My words must be to the point, precise, concise. I must talk less and say more. When my sermon is unveiled only the clear-cut, plain truth must appear.

I must not try to tell everything about everything. It will be well to keep quiet on things I do not know too much about, at least until I know—first thinking, then speaking.

The historical setting of the prophecies and the personalities of their authors must be studied intensively. I must enter into the past, into the experience of the prophet, take his place, and herald his message.

The great prophetic chapters in the Bible must not be used as merely cheap interest awakeners. My advertising must be arresting but dignified, and I must not promise more than I can fulfill.

I shall have to study the prophecies intensively in order to get a clear, and perhaps new, concept of their Author. The Son of man must become the center of every prophetic sermon. While studying the subject on which I am going to preach, I must repeatedly ask myself, "Where is Jesus in all this?"

I will be wise if I diligently study the great prophetic sermons of Stephen, Peter, and Paul. They will give me leads on how to reveal Jesus in the prophecies. Christ must permeate the sermon. It is not enough to bring Him dutifully in during the closing sentences of a cold, doctrinal, formal, materialistic lecture. He must be there all the time, so that the hearer goes home knowing that he has been face to face with Christ. I must remember that men are saved not by cold historical and statistical facts but by the righteousness of Jesus. The prophecies must be preached so that Christ, the Morning Star, arises in the hearts of the hearers.

When the listeners go away the walls of Zion must be taller and brighter than those of Babylon. The new earth must be more attractive than the old. The people must go from my meetings not drunk with the wine of Babylon but cleansed in the blood of Christ. The Man of salvation. Jesus Christ, must be the dominant personality in the minds of the hearers, not antichrist, the man of sin. The mark of the beast and the image of the beast must be overshadowed by the marks of Calvary and the image of my Lord.

This is my task!

"GOD HELPS THOSE . . ."

Do you need God's help? If you do, you must meet a certain qualification. This was keenly set forth by a preacher who said, in comment on the proverbial saying that "God helps those who help themselves": "If I did not have something better than that to tell folks I should not be preaching. God helps those who cannot help themselves. 'When we were yet without strength, in due time Christ died for the ungodly.'" And so the qualification we must offer, if we want God's help, is helplessness. Are we sure we are helpless? If so, we qualify. Then we must put ourselves and our needs unconditionally into God's hands. And then we must trust Him—really trust Him. He will give us a more wonderful surprise, on these terms, than we would ever anticipate. Here is His covenanted Word: My grace is sufficient for thee: for My strength is made perfect in weakness."—Sunday School Times, Oct. 17, 1925.
C.M.E. Offering, August 18

The College of Medical Evangelists has been filling a great need in God's cause for three decades. The passing of time serves to prove the important place of the medical work in our midst. Sabbath, August 18, has been designated by the General Conference as C.M.E. Offering Day. Our pastors will find useful material on which to base their appeal for this offering in the fine article by Dr. Flaiz on page 10. — "Focus on C.M.E." — EDITORS.

"So Much to Do; so Little Done"

Southern Asia is a land of diverse customs, cultures, religions, and philosophies, many of which have been desperately opposed to Christianity. Seemingly insurmountable difficulties have faced the soldiers of the cross. But a new day has dawned, and God's truth is finding lodgment in the hearts of men and women of every caste and creed everywhere. For this we thank God, and take courage.

As we look at our past evangelistic achievements in the light of Southern Asia's population, the last words of Cecil Rhodes come vividly to our minds—"So much to do; so little done." Cecil Rhodes had given his best to plant the British flag throughout the whole of the African continent. He worked unceasingly and untiringly to achieve his goal, but in spite of his enthusiasm and perseverance, he fell short of the goal.

However, the Advent message is destined to triumph in Southern Asia, for the Lord is our captain. And the honest in heart, wherever they may be, will have opportunity to hear God's saving message. We do not mean to say that the flag of Prince Emmanuel will be planted in every heart in Southern Asia, but we do say that those whom God has chosen will by no means be lost through the lack of an aggressive evangelistic program.

During our last Division meetings and union constituency meetings greater emphasis than ever before was placed upon evangelism. Realizing that our days of opportunity are few, the workers of Southern Asia have pledged themselves to a still greater perseverance and faithfulness in evangelism. The following goals were set: 243 full-scale evangelistic efforts, 58 spearhead meetings, 134 revival meetings, 30 Voice of Prophecy rallies, and 2,500 baptisms.

These goals will under God be achieved, and we hope to eclipse the baptismal goal. The workers of Southern Asia are pressing forward, and with God's help will accomplish the task for our day. Our national evangelists and teacher-evangelists are catching the evangelistic fervor and are launching out in full-scale efforts all over our division.

Even a leading publishing department secretary, G. B. Hoag, recently turned evangelist and conducted a most successful spearhead meeting in his home town. Never had the town been so stirred as by these meetings.

We want to say how much we have appreciated the labors of F. W. Detamore and company. His effort in Colombo has been one of the most fruitful ever held in this division. More than seventy believers were baptized, with others yet to be baptized. His effort did much to bring new life and determination to the church in Colombo.

Elder Detamore is a real Voice of Prophecy enthusiast. Though heavily burdened with the public effort, he found time to hold street meetings for increasing the number of enrollees to the Voice of Prophecy. Though he has left our division, the influence of his work will continue to accumulate in the days to come as many of these Voice of Prophecy students follow their Lord in baptism.

Mention must also be made of E. L. Sorenson's effort in Bangalore, India. It was outstanding in results as compared with past achievements. Here again about sixty souls were baptized, half of whom were Voice of Prophecy students. The old conviction that "India is different" is being discarded as it is being demonstrated that the same methods and perseverance here bring the same results as elsewhere.—A. E. RAWSON.

The Voice of Prophecy Radio Bible Correspondence School family in Poona, India. Center front row, left to right: A. E. Rawson, ministerial secretary for the Southern Asia Division; R. H. Pierson, Southern Asia Division president; Paul Wickman, of the General Conference.
The Bible Auditorium in Orlando, Florida, where R. H. Nightingale, president of the Florida Conference, has been conducting successful evangelistic meetings. It is always an inspiration to see our executives lead out in a strong, practical program of soul winning. Elder Nightingale is an experienced evangelist, and there are prospects for an excellent harvest of souls.

Ordination Charge

(Given at the Ordination of a Singing Evangelist)

[EDITORIAL NOTE. Scores of ministers present at this service during the last Fall Council requested a copy of this ordination charge as given by our Ministerial Association secretary when Ben Glanzer, singing evangelist and office editor of THE MINISTRY, was ordained. We are therefore happy to make this available to our ministers throughout the world field. When the charge was delivered it was not read; but, as such a charge should be, it was spoken straight from the heart. Those present will long remember the profound impression it made as every ordained minister stood to attention as if receiving his own charge anew.

A charge should be in the setting of Scripture. It does not have to be always an exact quotation—one can adapt a word or two—but it ought to be in the language of Scripture. The charge ought not to be a reiteration of the whole program of the ministry. That should have been covered in the sermon. The charge is the call of that man to a recognition of what his commission means. And it should call every ordained man present to say in his heart, "God is speaking to me again; I am renewing my ordination vow."—That is what makes the charge both solemn and impressive.—C. E. V.]

BROTHER GLANZER, God has called you to the work of the ministry; and the church, having recognized that call, has set you aside by the laying on of hands. I beseech you that you give heed to the Word of God which says: "Son of man, I have set thee a watchman unto the house of Israel; therefore shalt thou hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. ... Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. 33:7-11.

Brother, to you is committed the ministry of reconciliation. In Christ's stead you must go forth to lost men and say, "Be ye reconciled to God." "We then, as workers together with him, beseech you also that you receive not the grace of God in vain. ... Giving no offence in any thing, that the ministry be not blamed: but in all things approving yourself as the minister of God. 2 Cor. 6:1-4.

To be called into the ministry and commissioned as an officer in the army of the Lord is the greatest honor that can come to a man. But it also involves the greatest responsibility of any service on earth. Well has God said, "No man taketh this honour unto himself, but he that is called of God." Heb. 5:4. "Ye have not chosen me," said Jesus, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15:16. As the Father hath sent me into the world, even so have I sent you into the world. (John 17:18.) "Thou therefore, my son, be strong in the grace that is in Christ Jesus. ... Endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life." 2 Tim. 2:1-4. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. "Be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." 2 Tim. 2:24, 25. "Take heed therefore unto yourself, and to all the flock, over which the Holy Ghost hath made you an overseer, to feed the church of God, which He hath purchased with His own blood. (Acts 20:28.) Taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being a lord over God's heritage, but being an ensample to the flock. And when the chief Shepherd shall ap-
ppear ye shall receive a crown of glory that fadeth not away. (1 Peter 5:2-4.)

You are to preach the Word of God, not the opinions of men. Let the Word of Christ dwell in you richly, that in wisdom you may both teach and admonish the church, singing with grace in your heart in psalms and hymns and spiritual songs.

"You are not to exalt yourself, but in the presence of the Lord God of hosts you are to stand before a dying world and preach the everlasting gospel. There is no levy, no taxing, no fanciful interpretation. As a minister of Christ you are to speak with sincerity and deep earnestness. You are to warn men of the soon coming of Christ in power and great glory. Your message must be such as to lead men to see the importance of the law of God. You are to preach so plainly that no transgressor who hears your message will fail to discern the importance of obedience to the commands of God. You should ever be conscious of the fact that you are a messenger of the Lord, commissioned by Him to do a work, the influence of which is to endure throughout eternity." (These two paragraphs were quoted by memory from Manual for Ministers, pages 18, 19.)

You must keep this consecrated vessel in absolute purity. You have been solemnly dedicated to a holy mission. The consecration vow you have taken this night has been witnessed by the Spirit of God and by holy angels. Your ordination is a public recognition of your divine appointment, and you are now invested with full ecclesiastical authority. In counsel with church leadership you are now authorized to perform all the services of the church of Christ, to baptize believers, and to organize churches.

"I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the word; be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:1, 2, 5), that when your lifework is ended you may be able to say with the great apostle of old, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord . . . shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8), and to hear at last from the lips of your Master, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord" (Matt. 25:21). R. A. A.

Fourth Annual Meeting, A.S.I.

The fourth annual meeting of the Association of Self-supporting Institutions will be held September 3, 4, and 5 at Grand Ledge, Michigan, on the Michigan campgrounds, ten miles from Lansing, just after the Laymen's Congress. Although primarily for representatives from church-affiliated institutions, visitors are cordially invited. Those who plan to attend this meeting and those who desire further information please notify Dr. Wayne McFarland, secretary-treasurer, A.S.I., care General Conference S.D.A., Takoma Park 12, D.C.

How Best Can This Be Done?

We have a request from the British Union Conference to supply information regarding a mobile cinema unit to be used in evangelism. One of our brethren in that field has left some money for this type of evangelism. The letter states: "We are at the point of purchasing a good secondhand motor coach. In this we plan to have built two bunks, with washing accommodations. There would also be a generator, with screen and projector provided."

Being quite certain that some of our workers have tried this plan, we hereewith solicit any information that might be given. Please write The Ministry as to the type of auto used, the displaying and storing of the evangelistic equipment, the expense of such a project, its practicability, et cetera. You may be rendering these brethren a great service by writing us specifically on any feature of the plan, whether for caution or endorsement. R. A. A.

Medical Missionary Groups in Spain

DR. J. A. VALTUENA
Medical Secretary of the Spanish Mission

SISTER WHITE tells us, "True medical missionary work is the gospel in practice." Our mission is to heal body as well as soul.

In these troublous times, when human suffering, physical as well as spiritual, is sensed everywhere, the greatest work that humanity can attempt is that of giving to neighbors physical help as well as spiritual salvation.

Inspired by this idea, we have begun such a work in Spain, organizing in our churches little medical missionary groups. We are attempting to carry on a medical missionary work that will bring many experiences as to its success, but we hope to be able to report on that soon.

Our confidence is that, following the Master's instruction to "heal the sick," we shall be able to carry on a medical missionary work that will bring honor and glory to God by alleviating physical ills and pointing troubled souls to that future life which will be without pain or sorrow.

Think The cost of making the first two of This! atomic bombs was two billion dollars.

This amount would have put 10,000 missionaries in the mission field for one hundred years at $2,000 each per year. America's cost of the last war was about 300 billion dollars. This would have put 1,500,000 missionaries in the field for 100 years at $2,000 each per year.—Herald of Light.
THERE is a class of young Adventists whose personal evangelism potential is high, but who need a special kind of pastoring to contribute to their spiritual growth and to equip them for their unique opportunity for giving the third angel's message. These are the Adventist students in non-Adventist colleges, universities, and professional schools.

In the spring of this year there were approximately twelve hundred Adventists in non-Adventist schools of university level in the United States. About three out of four were on the undergraduate level; the rest were graduate students. It is reasonable to suppose that at least one fourth of the more than seventeen hundred such schools have Adventist students enrolled. In most instances the numbers were small, but in areas where our church membership is high we found concentrations of from forty to sixty Adventists in these institutions.

Most of these students are quite young. They need pastoring. One of the best means of building them up spiritually is to set them to work for their fellow students. The university student has a keen and open mind. But he is more likely to draw his ideas from the classroom and his campus associations than from the conventional evangelistic media. In other words, the best means of reaching him with the truth is through another university student, or through the campus organizations and discussion groups upon which students depend for finding and developing their attitudes and concepts.

S.D.A. Guidance on Campus

Most of the universities offer opportunities and facilities for campus organization and activities by denominational groups large enough to merit recognition. Other denominations get their names on the registration cards of the university so that their communicants can make their affiliation a matter of record. Other denominations place upon the pastor of the church nearest the campus the responsibility of cultivating friendly relations with the admissions office and of securing at the beginning of each term a list of names and addresses of their members in attendance. Other denominations deliberately select pastors for these churches who are competent to serve as counselors and leaders of such groups. In only a few instances did we find evidence, from the university viewpoint, of such interest or activity on the part of our denomination.

The rather impressive number of letters from admitting officers of colleges and universities across the country, from some deans, and even a few from presidents, leads us to believe that we should not lack for sympathetic cooperation were we to seek out our own on their campuses.

The president of a city university in Florida writes:

"At the beginning of each semester we make a religious census and notify local pastors of the members of their particular religious group, the students' names and addresses, and whether they are local or from another area. I urge them to get acquainted as soon as possible and exercise an influence for the good in helping them solve their problems.

"I think it is a fine thing that you are trying to keep in contact with your students, because all of us know that students frequently break away from their spiritual moorings when they get to college."

Some schools have developed campus chaplaincies to take care of the spiritual interests of their students. This is particularly true of institutions in the West and Middle West. The chaplain of a college in the Pacific Northwest writes:

"At the beginning of each school year since our chaplaincy has been established I have sent greetings to all our local pastors, including the minister of our Seventh-day Adventist group, indicating to them our willingness to cooperate with them. Also the fact that the names and addresses of their students are available if they at any time would like to secure them from this office.

"Since we have never had any reply or inquiry from your local congregation, we have been forced to assume that they are not interested in working with them through this office.

"Please be assured that we are grateful for your expression of interest in our students, and if there
RELIGIOUS CENSUS CARD

Date ____________________________________________

The University, through its Coordinator of Students’ Religious Activities, distributes these cards to campus religious organizations for use in their work with students. Completion of this section of the information sheet is voluntary.

Campus: Minneapolis _____________ St. Paul _____________ Sex: Male _____________ Female _____________

Single ______ Married ______ World War II Vet. ______ Transfer Student ______

College: _____________ Class: _____________ Major Field: _____________

(S.L.A., Dent., etc) (Fr., Soph., Jr., Sr., Spec., Grad.)

Name: ____________________________________________

(First) (Middle) (Last)

Local Address _____________ Home Address _____________

(Street Address) (Street Address) (City) (City) (Zone) (Zone) (Phone) (Univ. P.O. Box) (State)

Name of Parent or Guardian ____________________________________________

Check your denomination

_______ Baptist _________ Episcopal _________ Lutheran _________ Roman Catholic

_______ Buddhist _________ Friends (Quaker) _________ (Synod) _________ Unitarian

_______ Christian Science _________ Jewish _________ Methodist _________ Universalist

_______ Congregational _________ Disciples of Christ _________ L.D.S. (Mormon) _________ Other

_____ Disciples of Christ _________ Presbyterian _________ Undecided

Name of your home clergyman: ___________________________ Church or synagogue you attend: ___________________________

[* Our denomination could be listed on cards such as this, if we would take the necessary steps.—Errors.]

is anything you can do to help our students, we would appreciate it very much. Our desire to cooperate with your local parish is still very active, and we would appreciate any suggestions you may have.”

Typical of the facilities available in the large State schools across the country is this statement by the coordinator of students’ religious activities of a Midwest university, one of the largest in the nation:

“The University . . . does not require this information from every student. It is collected on a voluntary basis, and for those denominations which maintain recognized student programs on the campus, the cards are forwarded at once to the designated pastor, priest, or rabbi.

“Although we do not have a recognized Seventh-day Adventist group at . . . , the name of your denomination does not appear on our check list. Should your denomination decide to consider formation of a student group on our campus, it would be very much in order to have one of your . . . city pastors communicate with me. In cooperation with our Student Activities Bureau, the necessary steps for organization and recognition would be explained to him.

“In the meantime I should be very glad to have you send me instructions if you would like religious census cards for Seventh-day Adventist students who have written in their affiliation, to be sent to a denominational representative. It is our earnest wish that students coming to the University . . . shall have every encouragement to maintain meaningful contacts with the religious organizations of their own faith.”

Letters from the large universities suggest that their size and complex organization should not deter us from asking their assistance but should lead us to limit our requests to the service they are set up to render. One writes that lists of Adventist students can be supplied only at the opening of a term and only if the request has been made prior to the opening. Another writes that if the lists are requested at times other than the opening of a term, we shall have to send someone to go through their 20,000 cards, or hire someone to do it for us. Still another State university officer writes that each student at registration fills out a card showing his religious preference, the cards then going to the local Y.M.C.A., where they are available for use by local representatives of all religious faiths. The accompanying “Religious Census Card” is used by one university. Notice that our denominational name is not listed.

Some States have recently passed legislation, such as the Massachusetts Fair Educational Practices Act, which forbids requiring any information whatever regarding race, creed, or color of students. But even in these States we can find our students in universities which have found a legal and unofficial means of providing
the contacts with local pastors. An example is the following from a member of the Ivy League and one of the most famous universities of America, with quite a number of Adventists in attendance:

“Our registrar’s office does make it possible for the Student Christian Association ... to secure information from students currently enrolled in the college regarding their personal religious preferences. Such information is ephemeral in its nature in that the preference cards distributed to new registrants are not retained by the university but are parcelled out among the parish churches of all denominations in this general vicinity.”

**Skilled Pastoring Needed**

With means at hand for getting in touch with Adventists attending universities and non-Adventist colleges, two questions arise: For what purposes should contact be made? and by whom?

There are several reasons for seeking out the Adventist students. In the university he is likely to be somewhat lonely in a community too large for him. The church should compensate by welcoming him warmly, by giving him opportunity to participate in the service, and by drawing him into the work of the church. Where the number of students permits, a special Sabbath school class should be provided, with the best teacher in the church. The mental stimulation to which the student is daily subjected needs to be balanced with a corresponding spiritual development.

The pastor needs to win the confidence and friendship of the student, so he can be alert to detect the first signs of wavering faith or confusion of belief. Even mature Christians studying in the heady intellectual atmosphere of the university have found it necessary to go aside for hours of earnest prayer lest they lose their way in the labyrinth of homocentric philosophy. Younger ones have lost their heads in a round of pleasure, or have traded their faith for the pseudosophistication of the student union coffee shop. They need the anchor which the local church can provide.

Obviously the church contact enables the pastor to tactfully suggest transfer to an Adventist college in the case of the student who can find in our own schools the courses he needs. A lack of diplomacy in this direction, however, or an excess of zeal, can easily lose for the pastor the privilege of using the contacts provided by the university and close a door which should be left open if he is to continue to be useful to those students whose advanced education must be pursued in the university.

If the university encourages the formation of denominational campus units, it may be found advisable to organize an Adventist group, even if the number of students is small. It will establish a sort of sanction of our church in the eyes of the university community, and it will provide a forum for discussion of religious matters and for the presentation of the truth.

The pastor-chaplain needed for this responsibility should be a combination big brother and “father confessor.” His church should be as near as possible to the school, and he should give generously of his time to his campus flock. He should cultivate friendly relations with the university officers. He should himself be an educated man who understands the problems of the student.

We wish that all our young people could get their advanced education in our own schools, but even with our colleges filled this seems out of the question. Some need courses we cannot offer. It may be that the Lord wishes us to see in the universities, colleges, and technical schools, with their more than two million students, a mission field where the Adventist student has an unusual opportunity to witness for the truth and to interest and win souls whom no other worker has an equal opportunity to reach.

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**THE CHRISTIAN’S CREDENTIALS**

- Approaching the registration desks at our national conventions, one will frequently hear the workers asking, “Have you your credentials?” This is a significant question. Does a Christian carry his credentials around with him? Certainly, he does. Everything that has life in it carries its credentials along with it. A ship’s flag and papers are its credentials. The trees put out their credentials in the spring days in the shape of leaves and flowers. The Christian has his credentials, too, although these are not the ones usually asked for at conventions. The fruits of the Spirit are to hang in ripening clusters on the boughs of conduct and conversation. Paul, in his letter to the Philippians, expresses the deep anxiety of his heart that his children in the gospel should carry such credentials in their lives, that they might be “sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”—Watchman-Examiner.
Be a Channel, Not a Dam
BYRON F. WILLIAMS
Pastor, Southern California Conference

To function smoothly, an organization needs the wholehearted cooperation of all its integrated departments. This is equally true of the business of the church. The church must have a program, with specific plans for its promotion. The promotional possibilities of the Seventh-day Adventist pastor in this respect are unlimited. He is one of the connecting links in the organization's promotional chain extending from the General Conference down to the local church. But since a chain is no stronger than its weakest link, the success of those plans the church must promote will reflect the vision and zeal of every one of its pastors.

Most of our denominational campaigns originate at headquarters as the result of the combined study of committees and councils. These plans and resolutions then reach the church through a fixed channel; the course is from General Conference to union conference to local conference, the pastor being the last to receive them. As far as the local church is concerned, the program would be paralyzed if the pastor ignored his part of the circuit. Some have occasionally complained of pressure from above, but the best way to relieve it is to become a channel instead of a dam, passing on these plans and programs to our people rather than holding them back. This brings the joy of service.

"The church of Christ on earth was organized for missionary purposes"; therefore the main objective of every campaign should be the salvation of souls at home or in mission lands. All church promotion that does not ring in this key is certain to become but sounding brass or a tinkling cymbal. One of the sweetest experiences in the pastor's life is to so promote these plans and programs in the church that in the hearts of the people a lively enthusiasm is created, charged with spiritual fervor and dignified zeal in behalf of others. This procedure takes the pain out of any campaign, and helps some people to do some things they may not even enjoy doing. It leads them to action because "the love of Christ constraineth us."

Success Depends on the Leader's Attitude

These plans, with their financial or service goals, in church and Sabbath school need not become a burden. Like a mirror, the church will reflect the pastor's attitude toward these campaigns and appeals for funds. If he becomes frustrated, they will react in the same way. If he groans under the pressure, they will soon do the same. Again, if he considers it merely departmental propaganda, it will quite likely appear the same to his church members. These departmental streams of activity flowing from the General Conference to the local church may become a great blessing to our people as the pastor enthusiastically channels them into one main stream of missionary endeavor to refresh and strengthen the church.

Most significant is the fact that the very activity we are sponsoring may be made a great soul-saving agency, and thus bring new life and encouragement to all taking part. This may be illustrated by our Ingathering singing bands. The young people of the Hollywood, California, church of which I am pastor have for several years now annually won some souls through the Ingathering. These persons won to the truth were at first enlisted to drive the truck for transportation of the singing band or else serve in some other way. Two of our church deacons and a young man now enrolled in the ministerial course in one of our colleges were won to the truth in this way. The love, zeal, and prayers of loyal band members are a great incentive for winning them to the message.

Each year almost half of our church membership participates in these active Ingathering singing bands. In 1950 they established what we learned was a world record for singing bands when in one evening they received $1,950. At the close of the campaign the church per capita was over $30. And best of all, souls were won through this band organization. This year we have selected a young man not of the faith to drive one of our trucks; the young people fully expect to see him also won to the truth. No one seems to dread this mission, and many are praying that we may become a double Minute Man church in 1951.

The promotional possibilities of the pastor as leader of missionary projects are indeed challenging. We are facing the task of finishing the work in this generation, and we are reminded that "where there is no vision, the people perish." But vision without thorough organization may become merely a daydream, and on the other hand a task without vision is bound to become drudgery. So vision and organization for the task we face demonstrate that "the things which are impossible with men are possible with God." And as Paul well stated, "I can do all things through Christ which strengtheneth me." Realizing, then, that each campaign may become a means for deepening the ardor and spirituality of the church, the pastor may lead his flock into joyful activity.
SPEARHEAD IN EVANGELISTIC ADVANCE

THE SITUATION:
The hour is late.

THE CHALLENGE:
"The truth must not be muffled now. Plain statements must be made."

THE AGENCY:
"Unvarnished truth must be spoken, in leaflets and pamphlets."

THE METHOD:
"And these must be scattered like the leaves of autumn."

MISSIONARY RATES

SUBSCRIPTION PRICES
Single, yearly (24 issues), . . $ .50
Canada and foreign countries .75

CLUB PRICES
10, one year . . . . . . . . . $ 4.00
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200, one year . . . . . . . . . 50.00
For clubs to Canada add 10 per cent to above prices. No subscriptions or clubs entered for less than one year.

BULK PRICES
Single copy . . . . . . . . . $ .05
Ten copies . . . . . . . . . . . 25
Fifty copies . . . . . . . . . . . 1.00
One hundred copies . . . . . 1.75
Three hundred copies . . . . . 4.50
Five hundred copies . . . . . 6.25
One thousand copies . . . . . 10.50
Cost of bulk quantities to Canada may be determined by adding 10 cents a hundred to United States prices, for extra mailing.
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Goal:
To double your church membership.

PRESENT TRUTH
the pioneer missionary periodical, published by

PACIFIC PRESS PUBLISHING ASSOCIATION
Mountain View, California
This neon sign in blue, rose, and gold was placed above the main entrance of the Sligo Auditorium.

THERE is a real field for revival evangelism in our large Adventist centers has been well demonstrated by the blessing that has attended the series of meetings which were held in the Sligo church in Takoma Park, Maryland, the past winter and spring. We use the term "revival evangelism," for approximately 25 per cent of those baptized in this evangelistic endeavor were former Adventists who were reclaimed to the church.

George E. Vandeman and his associates opened this series on Sunday night, January 14, continuing until April 29, when his duties as one of the associate secretaries of the Ministerial Association called him to India. Up to this time 143 people had been baptized. W. John Cannon, formerly of England, then took over the meetings until the time of the local camp meeting in June. The form of the meetings was changed from regular evangelistic preaching services to a special Bible-marking class. The people entered enthusiastically into these services, and during this time another 43 were baptized.

Among the 186 baptized it was a real joy to see 25 couples go forward unitedly, with an entire family following one father and mother. The new members joined 23 different S.D.A. churches.

Matters of general interest regarding these meetings were reported in the Review and Herald of May 24. The features reported here will be of more particular interest to workers.

We all rejoice that during this series two former workers in the cause were reclaimed. One of them, who had drifted out because of serious discouragement, said, "It takes only one step to leave God's people, but there are many steps on the road back."

The special Know-Your-Bible-Better classes conducted by Mary Walsh of the Columbia Union helped prepare candidates for baptism. Special mention should also be made of the pastors of this area who cooperated wholeheartedly and who officiated at the baptisms, baptizing the candidates who were joining their churches.

Meetings were held Sundays, Wednesdays, and Fridays. On Sunday afternoons at 3:30 a meeting identical with the regular evening meeting was conducted. This was done to counteract the pull of television programs, which keep many at home during evening hours. It also accommodated some older people and others who dislike going out after dark. The Sunday afternoon audience usually contained the largest percentage of non-Adventists. Because of the large number of church members
in this area, we also conducted two identical meetings on Friday evenings. The choir members and the Ambassador Male Quartet, which we organized, stayed by nobly in this heavy schedule of meetings.

Experience is proving more and more the wisdom of working up a special mailing list of prospective interests prior to an evangelistic endeavor. General newspaper advertising and handbill distribution have their place, but when one thinks of the hundreds of thousands in a metropolitan area who read the papers and the very small number who actually respond to advertising in this medium, we see the additional benefits of having some sort of specialized list to appeal to.

To meet this need, special 3 by 5 inch "Interest Information" cards (see page 26) were printed and distributed among our laity and workers in this area. From the cards that were turned in during the weeks preceding the opening night and the early weeks of the effort, a mailing list of more than four thousand was made up, to whom announcements of the meetings were sent.

Since our denominational status was identified, we made strong appeals to our people to personally invite and bring their neighbors and friends to the meetings to learn what Adventists really believe. An advertising poll later conducted showed that 381 had responded to personal invitations by friends, 46 to invitations by our doctors, and 402 to mailings directly to their homes, making a total of 829 as against 572 who responded to newspaper advertising. This points up the great pulling power of the "personal touch" in building our evangelistic audience. The poll of advertising broke down in this way:

309 Newspaper ad in the Star
81 Newspaper ad in the Post
99 Newspaper ad in the Times-Herald
34 Newspaper ad in the News
45 Newspaper ad in the Takoma Journal
4 Newspaper ad in the Maryland News
381 Personal invitation by friend
46 Personal letter or invitation by doctor
64 Streetcar and bus ads
402 Post card or folder mailed to home
60 Good News radio program
99 Heralds of Hope television program

Medical Evangelism Helped Too

The public is impressed by the work of our medical institutions. Many of the people who attended these meetings had been at the Washington Sanitarium and knew what we believed but did not know why. To capitalize on these contacts, our faithful doctors, dentists, and nurses handed in large lists of names and per-
INTEREST INFORMATION

Name

Address

City or Suburb

Denomination

No. in family

Other members of family interested

☐ Relatives
☐ Neighbor
☐ Radio Int.
☐ 20th Cent. Int.
☐ Former S.D.A.
☐ Coron Int.
☐ Deep Int.

This name and information supplied by

Name
Address
Church.

Other Remarks

(Carefully print or type inforation as fully as possible.)

This gives the information originally printed on the two sides of a 3 by 5 inch card used to get names for the Sligo effort mailing list.

Personally invited these people to the meetings. The doctors and dentists sent personal letters to their entire patient list. Here is a sample of the letter sent:

DEAR MRS. BROWN:

This little note is to let you know that you have not been forgotten in our busy program, and also to invite you to attend an important meeting to be held next Sunday at 7:30 p.m. in the Sligo Auditorium at the corner of Carroll and Flower avenues in Takoma Park.

I feel sure that you will enjoy this program. The speaker, George Vandeman, is a personal friend of mine. He is a very widely traveled and broad-minded speaker. His subject is “World Peace or Atomic Pieces.” Excellent music will also be featured. Other interesting programs will follow.

Hoping to see you there, and with kindest personal regards,

Very sincerely yours,

[Signed by doctor.]

Evangelism and revival evangelism will continue to be a challenge as long as time lasts, and we need to keep our minds open to the leadings of the Lord in the direction of newer and more efficient methods of working. Deeper consecration and a more fervent devotion to His cause, however, are the secrets of success, and we praise God for the privilege we have had, with Elder Vandeman and his corps of evangelistic workers, to witness for Him in this important national and denominational center.

We are convinced that a great work for God is waiting to be done in all our larger denominational centers, and such revival-evangelism endeavors will be signal ly blessed if undertaken in a spirit of earnest prayer and genuine seeking after the Holy Spirit.

B. G.

THINK

Think of stepping on shore and finding it heaven!

OF

Of taking hold of a hand and finding it God’s hand;

IT

Of breathing new air and finding it celestial air;

!?

Of feeling invigorated and finding it immortality;

Of passing from storm and tempest to an eternal calm;

Of waking up and finding it HOME!
Better Health Cooking School

W. JOHN CANNON
Evangelist, Potomac Conference

JESUS preached the gospel of the kingdom and healed all manner of disease among the people. This matter of combating disease is a vital part of our message. In the planning of every campaign a definite place should be allotted to the correct presentation of the health message. The people should be taught not only to discard unhealthful foods but also to use even healthful articles of diet wisely.

"Cooking schools, conducted by wise instructors, are to be held in America and in other lands. Everything that we can do should be done to show the people the value of the reform diet."—Testimonies, vol. 7, p. 126.

After a forceful and clear exposition of Bible truth in matters of eating and drinking, Elder Vandeman invited a panel of doctors to answer questions in the large public meetings. Following the above counsel of the Lord's messenger, a cooking school was organized in connection with the Sligo campaign. A willingness to live in harmony with healthful standards created a sincere desire for knowledge regarding the preparation of a balanced diet. Six classes were conducted, covering a program of lectures, practical demonstrations, and the answering of questions.

The Washington Gas Light Company installed two automatic ranges, a refrigerator, and backdrops. It also brought in a gas line of over one hundred feet, all free of charge. At every turn we were made conscious that the presence of the Lord was with us. As the crowds came to each session the hall was filled to capacity. We were encouraged by the interest taken in the cooking school by some of the prominent personages of Washington.

At each meeting Elder Vandeman was chairman, and thus the school was very definitely tied to the evangelistic meetings. The whole presentation, though being extremely practical, had a wholesome spiritual background. Doctors Clifford Anderson and Wayne McFarland gave lectures on the reasons for the deficiency in the average diet. Grace Neil, Hettie Jemison, Ada Dean, Ruth Osborne, Myrta Cornor, and others demonstrated how attractive and tasty a well-balanced meal can be. After one class an eleven-year-old boy went home and baked some fine whole-wheat bread.

The subjects covered during the school were:

1. A Good Breakfast.
2. A Balanced Meal.

AUGUST, 1951

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3. Proteins.
4. Vitamins.
5. Minerals.

The notes and recipes on each lesson were mimeographed and handed to each one present. The lessons were punched so they could be preserved for future reference in loose-leaf notebooks.

We know that God wonderfully blessed our endeavors as we followed the instruction given by the Lord's messenger.

"Nook and Corner" Evangelism

W. A. TOWNEND
Press Relations and Home Missionary Secretary
South New Zealand Conference

I WAS stuffing newspapers into the firebox in the tiny kitchen in our holiday cabin situated at an out-of-the-way seaside village. While I was preparing the fire for the morning meal, my eye lighted on an item in the paper that drove home an important lesson to my mind.

There it was—an Adventist news story—given a prominent place in a large city daily. Doubtless the previous occupants of the cabin had read that paper—and like many folks on vacation, they had read all of it, including the Adventist story. It was a good story too, for it told of the record contributions Adventists had made the previous year to the work of their church.

"Hmm," I said to myself, "here is an object lesson in 'nook and corner' evangelism. One never knows just where a news story he writes will go." And how true! Every item about Seventh-day Adventists published in a newspaper has a variety of excellent prospects of getting into the "nooks and corners" of a county, town, or city, where even the most diligent minister or layman would probably never reach. So here is at least one reason why
we ought to use the public press in building an informed public. And this is exactly what God wants us to do.

A statement in The Great Controversy, page 616, places Adventist press work in an important setting:

"Jacob's company, unarmed and defenseless, seemed about to fall helpless victims of violence and slaughter... His only hope was in the mercy of God... Yet he leaves nothing undone on his own part... to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience." (Italics supplied.)

Then, too, in Evangelism, page 129, we are told:

"Workers with clear minds are needed to devise methods for reaching the people. Something must be done to break down the prejudice existing in the world against the truth." (Italics supplied.)

And mark this well: correct information properly presented is a potent antidote for prejudice.

"Nook and corner" evangelism is an open field of service. This challenging work is today beckoning to more and more ministers and laymen who believe that God's messenger meant exactly what she said when she declared:

"The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."—Testimonies, vol. 1, p. 224.

And who knows what will prosper, this or that? The convicting arrow could come from the public press and through the powerful name "Seventh-day Adventist." Let us keep that name to the front.

All those diligent servants of God who accept the challenge of "nook and corner" evangelism by medium of the public press will, we believe, to that extent be measuring up to this standard set forth for the people of God by the Lord's messenger:

"God's servants should be minute men, ever ready to move as fast as His providence opens the way."—Patriarchs and Prophets, p. 423.

God is going before us; then let us make use of every agency that will keep this work before the public. Newspaper evangelism can be made a vital and fruitful part of our soul-winning program.

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**PASTORS!**

**Encourage Your Youth to Earn Their Way Through School With God's "Share Your Faith" Plan**

Our magazines offer the best possible means of taking the third angel's message to the hundreds of thousands who are on the go all day and cannot be reached in their homes. Only a brief canvass is needed to sell LIFE AND HEALTH and other timely journals.

Your publishing secretary will gladly show how LIFE AND HEALTH representatives work and how students and other part-time workers earn extra money in their spare time to meet school expenses. He will be glad to interview students, arrange for territory, and furnish a prospectus and other supplies. Helpful canvases will be provided.

Periodical Department  
REVIEW & HERALD PUBLISHING ASSN.  
Washington 12, D.C.
HEPHERDESS

As a Worthy Woman

CAROLYN P. BLACKWOOD


PART I

[EDITORIAL NOTE.—Students of the Theological Seminary and their wives had the pleasure of hearing Dr. and Mrs. Andrew W. Blackwood some time ago. During their visit a meeting for ministers’ wives and women workers was conducted. Mrs. Blackwood spoke out of the abundance of her heart and out of the background of a long experience as a minister’s wife. Her remarks were interesting and sincere. She did not mind telling a few experiences about herself when, according to her own claims, she missed the high mark set by the church for the minister’s companion. This human touch endeared her to her audience. We learned much from her gentle cautions. Because her responsibilities are of a professional nature, the minister’s wife of today must be a well-trained woman. All who were present have looked forward to her book The Pastor’s Wife (Westminster Press, Philadelphia, Pa., $2.50). It is now off the press.

The material Mrs. Blackwood presented at this meeting constitutes the book’s first chapter, “As a Worthy Woman,” and will appear in THE MINISTRY in four installments.—L. C. K.]

I AM always happy when I can stand before a group of ministers’ wives and talk about the work that is dearest to our hearts. I want to say at the very outset that I believe the lot of the minister’s wife is the happiest that any woman can have. There are certain trials and problems that she has to meet along the way, but I believe that the joys of service and the opportunities for doing good far offset any of the handicaps that she may have to face.

If I could turn back the hands of time and see into the future, and know all that lay before me as a pastor’s wife, I would still choose to marry a minister (provided he was the same one that I married forty years ago). But the girl who marries a minister must know sooner or later that she is a marked woman. By the very fact that we are married to a minister, we are set apart from the ordinary run of women in the church. You will hear people saying, “Did you hear what the minister’s wife said?” “Did you see what the minister’s wife was wearing?” “Did you observe what the minister’s wife did?” “Ah, yes, but isn’t she a dear?” somebody else says—a charitable soul. Sometimes I used to feel that I had no other name than “the minister’s wife” because I was often introduced by saying, “Well, this is our minister’s wife,” without any reference to my name. But in time I learned to love that name. It seemed rather distinctive to be “the minister’s wife.”

Every woman likes to feel that she belongs to people, and the minister’s wife is no exception to this. As for the petty irritations that come, she must learn to take them as a part of her lot. By fellowship with the Christ and by keeping close to Him, one learns to rise above the little irritations that might otherwise hurt. And yet we each must remember that we are marked women.

Our people set standards for us; whether we like it or not, they do set these standards for us and all our actions are watched. Before I had been in my first manse a month I realized this with great keenness. I was hanging up my washing one Monday morning, when an old man who went regularly for his mail called out to me, “Well, you’re the smartest little woman in this town. You get your washing on the line every morning before anybody else, and it’s the whitest wash in town, too.”

I laughed because I didn’t know what else to do, and said, “Well, of course, my washings are small because there are only two of us, and everything’s white because everything’s still new.”

“Well,” he said, “the women are wonderin’ how you can use so many towels—fourteen of ’em every week.”

That remark was eye-opener number one. The neighbors were actually counting the towels that I used! I just love a fresh towel, don’t you? I love to bury my face in a nice clean towel. We had lots of them then when we were first married, from showers and wedding gifts, you know, and so we had a fresh towel apiece every morning—“fourteen of them every week,” believe it or not! I suppose I seemed very extravagant, but I didn’t quit using fourteen towels every week because—well, just because I

AUGUST, 1951
Are you reading

As a Worthy Woman,
by Carolyn P. Blackwood?

Then you'll surely want to have the complete book, The Pastor's Wife, for your own. The author is a minister's wife herself, and describes with clarity and humor the unique requirements for a successful mistress of the manse—in the church, and in the community. This is a book of great potential help and inspiration to all ministers' wives who want to share fully in "the most important work in the world."

$2.50 at Your Bookstore
Or Order From Your Book and Bible House

THE WESTMINSTER PRESS

Finding Each Other

I have found this true, particularly since the war, that a few of the student wives did not seem to feel the call to service the same way their husbands had felt it. Some of them would argue, "Well, if I had married a doctor I would not be expected to go out and nurse his patients for him. Why should I be supposed to take part in my husband's work just because he is a minister?"

I then always said, "My dear girl, because the ministry is different from every other calling on earth. Your husband is the physician of souls, and he needs standing by his side one who is sympathetic and understanding, one who is willing to help him in every phase of his work. He needs a woman beside him who can work lovingly and tenderly with women and girls, and sometimes with men and boys also." There are times when the wife of the minister can listen to the tales of sorrow and heartache—and how many people carry these burdens in their hearts—better than her husband can do. And she can rejoice when by the miracle of divine grace a sick soul is returned to health and spiritual strength.

In the thirty-first chapter of Proverbs we have the portrait of the ideal woman, beginning, "Who can find a worthy woman? for her price is above rubies." When the young man first hears the call to the gospel ministry he begins to think about the woman who is going to share that life with him—and rightfully so. He sets up an ideal that is close to perfection. He may see a girl here and think, "Now, maybe that's the one," and he has a few dates with her. But perhaps some evening he discovers that she uses faulty English, or she talks flippantly about holy things, or possibly her slip is showing, or the seams of her stockings are crooked, or maybe she has that awful something that even her best friends won't tell her about, and so he decides that he won't have any more dates with that particular girl, and he keeps on searching until he finds the one whose price is above rubies.

The young woman has her ideals too, and so she searches for the man who meets her ideal of a husband. Then in the providence of God the paths of these two seekers cross, and sometimes it's like an electric shock. "Boy meets girl," and the cardiac response begins, and they find themselves in love. Now I know what I am talking about, because it hit me just exactly that way. It hit both of us, for that matter. And not very long from the time my husband and I first met, we were keeping house together. Usually the process is more gradual.
Or the man and woman may have been married a few years before he hears the call to the ministry. Now, a change of plans like that affects the man profoundly, but it affects his wife vastly more. She fell in love with a journalist, or a businessman, or a teacher, or an insurance man, or whatever else it may have been. She still wants to dance and play. She has no desire to be a “do-gooder.” She doesn’t want to go into the ministry. What are you going to do with a girl like that?

I think one of the bitterest cries I ever heard came from just such a girl. She had come to the seminary with her husband. She wasn’t happy there, and her husband talked to my husband about it, and he then asked me to talk with her. I tried to point out all of the joys of the pastorate. I didn’t minimize the fact that there were a good many trials. And she said, “If I had ever dreamed that Frank was going to be a preacher I never would have married him.” She stayed by him, of course, and they went into a little church, and we went to visit them a year or so after they had been there. I asked her, “Now that you are in the pastorate, don’t you find it the greatest joy in the world?”

“No, ma’am, I do just as little as I can possibly get by with.”

Well, I don’t need to tell you that Frank soon left that church. And my guess is that he will soon go back to teaching.

On the other hand we had a young couple where the girl was equally devoted with her husband. The young man had been a journalist, and was doing splendidly in his work, yet more and more he felt the necessity of going into the ministry. He and his wife decided the matter together on their knees. He was a little hesitant about telling his parents, however, because they had been so wonderful in helping him prepare for journalism. Rather reluctantly one night he went to them and told them how gradually it had been borne in on him that he was to preach. As he finished his story he said, “I hope you won’t be disappointed in me.”

The father and mother looked at each other, and the mother nodded. The father said, “Son, the night you were born it looked for a while as if neither you nor your mother would make it. But I knelt by your mother’s bedside and together we promised the Lord that if He would spare you, we would dedicate you to the gospel ministry. No, son, we’re not disappointed; we’re just rejoicing that at last God has answered our prayers.” And so I don’t need to tell you that this young couple is doing a glorious work in a church of sixteen hundred members in Ohio.

(To be continued)
HERE are many places on this sin-sick globe where self-supporting medical work could be successfully carried on. There are also many faithful C.M.E. alumni who would be willing to go to a self-supporting field if these needs were presented to them in the proper light.

To bring a doctor to a needy field presents a number of problems. Most of these problems might be solved by those interested with careful study and an earnest desire to establish the right arm of the message in mission lands. This is in harmony with the counsels of the Spirit of prophecy.

A Fundamental Need

Wherever possible every division and union conference should avail itself of the services of a medical secretary. Aside from the secretary’s other duties he could devote time to investigation of his field for possible development of self-supporting medical units. Fields suggested for self-supporting work should be studied by one who is familiar with medicine and the economics of medicine as well. Personal investigation of a prospective field by a fellow practitioner should be carried out, and a carefully prepared report should be given to the appointee in question and to the field concerned. This will probably be necessary if a successful self-supporting work is to be established. The medical secretary could be continually on the alert for openings where our medical graduates are needed and wanted. Many times this may prove an opening to an otherwise closed field.

The Small Institution

It is always better to settle where one is really needed and not be just a competitor of a practitioner of equal training. If the field appears sufficiently lucrative, this need not be a weighty factor.

I do not see how a mission post could be so primitive that our graduates would need to practice without some hospital facilities. This does not mean that one needs to set forth immediately with plans for construction of a forty- or fifty-bed structure. Buildings already present may be rented and temporarily converted to hospital use at a low cost. They could be utilized for a while until a small unit could be constructed. Perhaps public hospital facilities could be had in large cities in mission lands. However, hospital facilities will always be necessary. To start cautiously is wisdom. A twenty-bed or even a ten-bed hospital will suffice until it is evident that the income would permit construction of a larger hospital. I am inclined to believe that more people would be reached and more work could be accomplished if we had ten 12-bed hospitals in ten different locations than one 120-bed hospital in one location.

These small units should be made attractive and inviting. If they are established in a tropical climate, there should be a wide, spacious veranda facing a direction from which the wind is most likely to give a continuous breeze. Here in Nicaragua we are on the east coast. Our hospital faces the shores of the blue Caribbean Sea. We have a continual breeze, and thus we utilize its cooling effect. Our screened-in porch is wide and roomy and made attractive with ferns, hanging vines, chrome nonrust furniture, and chaise longues for the patients’ convenience. We have soft music playing during meals, this music being records of the Voice of Prophecy and tape recordings of music from the last General Conference session. We have an amplifying system to broadcast the music throughout the building. Our hospital rooms have colorful draperies at the windows and Venetian blinds to keep out the bright glare of tropical sunlight. Bright pictures are on the walls. This clublike atmosphere makes our lounge porch a favorite place for town officials and government men to come to relax and visit. These restful and comfortable surroundings are needed to offset the monotony of the tropical climate. We have created a feeling among the
visitors that our Seventh-day Adventist medical work is not ordinary. It must be the best!
A reasonably resourceful doctor with mature judgment would probably need no more than a good internship. I hope I never become so well trained and skilled that I do not feel the need of the Lord's help. A call from the General Conference is considered a call from our Master to go to another post. This should indicate that He considers you qualified. A short special course in surgery and tropical medicine would certainly be desirable.
The appointee's wife is a very important part of the team. She must be motivated by the same unselfish desire as the Master while here on earth, and be willing to give up many personal luxuries. She should know how to practice economy.

It is certain that self-supporting medical work is not the last word in our medical missionary program. It has many obvious difficulties. However, it can be a very helpful adjunct to our organized medical work. It only needs to be put into operation carefully and prayerfully. It may be the only means whereby medical work can be had in some mission locations. I am sure it is the only way medical work could have been started here in Central America. Today there are other locations in Central America that could be developed if studied carefully by one who has time to devote to such study.

Should not all of us who are in positions of responsibility give prayerful study to the development of this branch of the medical work?

The Right Arm in Action

WAYNE McFARLAND, M.D.
Associate Secretary, General Conference Medical Department

MANY letters come to our General Conference Medical Department that we feel should be shared. One came to us the other day which so aptly shows what the right arm can do when put into action that we feel it should be passed along to the readers of The Ministry.
The richest fruit is yet to be garnered by the proper and effectual use of our health message. Kenneth Mensing, now in the Florida Conference, during his ministerial training attended the field school of evangelism conducted by the Southern Missionary College under the direction of E. C. Banks. During the time of this field school instruction was given on how to conduct a health program in conjunction with an evangelistic effort. "I count the field school the high point of my educational experience," says Brother Mensing. He writes of three experiences, one of which we pass on to you.

"Our neighbors living west of us are a good testimony to the response to the medical-spiritual ministry in their behalf. The doctor was not too hopeful of the husband's recovery from a violent siege of bronchial pneumonia. A minister from another church in town refused to offer prayer for him because he was so far gone. Well, the Lord had used me in times past to be helpful with an hour or two of physical labor, helping them load some of their products from the little woodshop they run. So when visiting in this crucial time I mentioned that God would be less likely to consider a prayer for healing as long as the person concerned persisted in a harmful habit. In this case it was tobacco. He was mindful of that fact. I prayed with him that night and several times after that. His condition became so critical that he was removed to the hospital. I had the privilege of shaving him several times, finishing with an alcohol rub. He was under professional medical care, and of course I do not say that my treatment alone was the cause for the turn for the better. But his wife confided to me that he had covenanted with God that he would give up his tobacco if God would spare him. The man has been spared, and today he is able to be up. He works some almost every day during the week in his little shop.

"Now, the best part of the story is that two weeks ago his wife was baptized by the evangelist whom I have been assisting here. This couple had attended a series of meetings in the city, taken the Bible course used with the effort, and we made the neighborly contacts. God used all these means to preserve two souls for Him. Her husband has assented to her convictions, and they are ordering their household after the pattern of the Lord's instructions for healthful living. The Lord be praised for this wonderful experience!"

CONSIDERATION FOR OTHERS

I was familiar with the parochial grade school in a small Montana city, and knew it was like all others across the country. I was greatly surprised, therefore, to see a group of 6th graders using the sign language.

"I didn't know deaf mutes attended this school," I remarked to a nun.

"Just one does," she smiled, "but our pastor feared he would be lonely and shy, so he had an instructor teach the entire class sign language."—E. F. BEAUDETTE in Catholic Digest.

AUGUST, 1951  Page 33
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"Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart." — Gospel Workers, pp. 155, 193.

We know that these divine principles are true. The problem of the Bible instructor is to find the way to apply these principles so that she may claim the divine promises of success. Two recent experiments in adaptation may be of interest.

Faith, Prayer, and Bible Study

Mrs. Y is recovering from a severe stroke of paralysis. My first calls were very brief, with the reading of a short Scripture and prayer. As her strength increased I gradually lengthened my reading, until I felt she was ready for studies. Special prayer and planning led to a series of Christ-centered studies. God’s eternal purpose revealed in Christ, God’s love revealed in Christ, Jesus’ lessons on prayer—such were our first studies. These led us to the blessed hope of our Lord’s soon return.

Since then the doctrines have been presented in quite the usual order, as the teachings of Jesus. At Christmas we studied the 490 years of the ninth chapter of Daniel, to establish the prophetic import of the first advent.

We have spent much time studying the Sabbath, the Lord’s day, instituted by Jesus Christ, commanded and sanctified by His blessing and example. One lesson dealt with Jesus’ Sabbathkeeping. We noted His many miracles of healing on the Sabbath, that men might always associate God’s love and power with His holy day of rest. Soon after this lesson Mrs. Y took her first steps alone one Sabbath afternoon. She told her husband that God was doing the same work for her on the Sabbath as Jesus did while here on earth. She is looking forward to the time when she can attend church.

Teaching the Kingdom

When I started studying with Mrs. D, again I sought and prayed for the right avenue of approach, the way to her heart. She is a woman of keen intelligence and straight thinking, earnestly searching for truth.

We are centering our studies around the theme of the kingdom of God. Our very first study on God’s eternal purpose was based on the assurance, “The earth is the Lord’s,” “His kingdom ruleth over all.” God is preparing citizens for His kingdom, and when that work is done the kingdom will be restored to its original perfection. Qualifications for heavenly citizenship, preparation for citizenship, Christ’s example of citizenship—thus we are developing our theme.

The appreciation and enjoyment of the studies by these two women assure me that God has opened for me the way to their hearts. I believe He will lead them into full fellowship with the remnant people.

Bible Study Outlines

Health and Temperate Living

ZELDA FORRESTER REISS
Former Student, S.D.A. Theological Seminary

I. INTRODUCTION:
A. We are bought with a price. 1 Cor. 6:20.
B. God’s purpose is that we may prosper and be in health. 3 John 2.
C. God can heal our diseases as well as forgive our iniquities. Ps. 103:3.

II. OUR BODIES BELONG TO GOD.
A. Body is temple of Holy Ghost. 1 Cor. 6:19; 8:16, 17.
B. Body temple likened to earthly temple or church. Ex. 25:8
C. “Ye are the temple of God.” 2 Cor. 6:16; 1 Cor. 3:16.

III. OUR BODIES MUST BE KEPT SACRED TO GOD, AS HIS EARTHLY TEMPLE.
A. Glorify God in the body. 1 Cor. 6:20.
B. We must eat and drink to the glory of God. 1 Cor. 10:31.
C. Be temperate in all things. 1 Cor. 9:25, 27.
D. Moderation is important. Phil. 4:5.
E. God will destroy the individual who defiles the temple of God, or his body. 1 Cor. 3:17.

IV. CARE OF THE BODY SHOULD INCLUDE GOOD HEALTH HABITS.
A. Balanced diet.
B. Proper rest.
C. Proper exercise and fresh air.
D. Proper warmth and modesty of dress.
E. Proper work program.

V. GOD'S ORIGINAL DIET LIST.
B. After Flood clean meats were added to original diet. Vegetation had been destroyed. Gen. 7:1-5.
2. God knew how the animals were made, and in His kindness He told us which to leave alone.
3. Into the ark God commanded to take seven each of the clean animals, male and female, and two each of the unclean animals, male and female.
4. Unclean animals are scientifically harmful to the body. (Use scientific statement showing the facts concerning trichinosis of swine's flesh.)
5. Those eating swine's flesh will not be found in kingdom of heaven. Isa. 66:17.
C. God's original diet for man included nothing that is harmful to man. Strong drinks, habit-forming drinks, drugs, and all alcoholic beverages are excluded from the diet of the Christian, for these harm the body. These include:
1. coffee
2. tea
3. tobacco
4. alcoholic beverages of all kinds
5. all unhealthful combinations of foods.

VI. GOD'S PROMISE TO THE OBEDIENT.
A. He will keep him in health. Ex. 15:26; Ps. 103:1-5.
B. His body will be changed into a glorious body at coming of Jesus. Phil. 3:20, 21; 1 John 3:1-3.

VII. CLIMAX.
A. God's challenge to us is to present our bodies as a living sacrifice, wholly acceptable to Him. Rom. 12:1.

Rust on IT is not hard work that kills a man; the Blade it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices.—HENRY WARD BEECHER.

III. Called Out of Babylon and Egypt.
1. God's people called out of Babylon and Egypt came into His commandment-keeping church, Jerusalem. Rev. 18:4. (See Isa. 27:12, 13.)
2. Repairing the breach and the sealing work identical movements. Eze. 9:1-6; 15; Rev. 7:1-3.

IV. Completing the Repairing of the Breach.
1. After their seventy years' captivity God called ancient Israel out of Babylon. The completion of the rebuilding of the wall was done in "troublesome times." Dan. 9:25; Neh. 4:17, 18. They were safely established in their city when this wall was completely restored.
2. When the sealing work is finished (the repairing of the breach) then modern Israel will also be safely inside God's great law of love. Isa. 4:3.
3. As the closing of the door of Noah's ark marked the end of probation for the antediluvian world, so the repairing of this breach in the law of God will mark the end of probation. Rev. 14:9-12, 15-16; 10:7; 22:11.

V. Entering Into Rest.
1. True Sabbathkeeping is not just a matter of another day. It is the outward sign of an inner life. Eze. 20:12. Of the thousands who entered Canaan only a few entered into God's rest. Heb. 4:1, 2; Isa. 28:12.

VI. Appeal.
Shall we not leave the confusions of modern Babylon and the worldliness of modern Egypt to help repair the breach in God's law? Entering into God's Sabbath truth is a foretaste of entering into the rest Jesus has promised us in the New Jerusalem. (Heb. 4:9.) He is coming soon, and we must prepare for His return by holy living. (1 John 3:2-4.)


This recent sample of current Roman Catholic thinking compends itself to the research-minded minister principally for its statement on pages 22 and 23: "Thirdly, the Bible does not contain all the teachings of the Catholic religion, nor does it formulate all the duties of its members. Take, for instance, the matter of Sunday observance, made an at divine service, and abstention from unnecessary servile work on that day. This is a matter upon which our Protestant neighbors have for many years laid great emphasis; yet nowhere in the Bible is the Sunday designated as the Lord's day; the day mentioned is the Sabbath, the last day of the week. The day of rest in the law of God is not the Sabbath by the name of Christ, deliberately changed the day to Sunday: she did this to honor the day on which Christ rose from the dead and to signify that we are no longer under the Old Law of the Jews but under the New Law of Christ."

But this is not the only value of the booklet. Ministers and Bible instructors would do well to own a copy of this work and should not miss out on an acquaintance with this unique piece of literature as to Catholic method. The church may boast of its never-changing policies, but the gospel worker will readily detect its intriguing misrepresentations. It is emphasized over and over again throughout this work that Christ founded "the holy, Catholic, Apostolic Church" and made it the final interpreter of His truth, and that the Bible is not in itself "a competent nor a safe guide as to what we are to believe." (Pages 5, 6, 19.)

Donald F. Haynes,
Pastor, Potomac Conference.


Geographically, the study of history in Europe and America is notoriously one-sided. Most students, even those who specialize in history throughout college, learn comparatively little of the past outside of Europe and the Americas. This strange situation is also a definite characteristic of most of the writing and study of church history. The majority of standard surveys emphasize the course of Christianity in the Roman Empire, the rise of the Papacy and medieval Catholicism in Western Europe, the Reformation, and the history of the Protestant and Catholic churches and their missionary endeavors in modern times. Slight attention is paid to the Byzantine Church and its Slavic offspring, and only a passing mention is made of the vast and far-flung Syrian Church of the East, which for a thousand years carried on missionary endeavors in modern times. Slight attention is paid to the Byzantine Church and its Slavic offspring, and only a passing mention is made of the vast and far-flung Syrian Church of the East, which for a thousand years carried on missionary endeavors in modern times. Slight attention is paid to the Byzantine Church and its Slavic offspring, and only a passing mention is made of the vast and far-flung Syrian Church of the East, which for a thousand years carried on missionary endeavors in modern times. Slight attention is paid to the Byzantine Church and its Slavic offspring, and only a passing mention is made of the vast and far-flung Syrian Church of the East, which for a thousand years carried on missionary endeavors in modern times. Slight attention is paid to the Byzantine Church and its Slavic offspring, and only a passing mention is made of the vast and far-flung Syrian Church of the East, which for a thousand years carried on missionary endeavors in modern times.
of the extant material comes to us from enemies whose testimony must be evaluated in the light of the prejudice under which it was written. Place names, which indicate the extent of the spread of the movement, are often ambiguous. The fact that the whole movement was an Oriental one poses an added problem for any Occidental interpreter.

In the face of all this, the author has succeeded fairly well in giving a general survey of the movement. It is to be regretted that in most cases he has not been able to penetrate behind the secondary works which he cites, to the sources upon which they are based. Perhaps the greatest faults of the work are the result of the author’s eagerness to see Christianity in places where there is no real evidence that it ever existed until much later times. On the other hand, a particularly valuable part of the book is the estimate Dr. Stewart gives of the causes of the decline of the Church of the East—persecution, compromise, and absorption by Roman Catholicism. Here are lessons for any Christian group. Though this book has noticeable defects, it is well worth reading for the general view it gives of one of the greatest missionary movements in Christian history. It is one of the very few books in the English language that has attempted to survey a subject that Seventh-day Adventists should know more about.

EARLE HILGERT,
Philippine Union College.


Author Whitesell is on the faculty of the Northern Baptist Theological Seminary, has been a successful pastor, and has conducted evangelistic campaigns. His thesis in this valuable volume may be seen in his own words: “Preaching which is proper preaching from the Christian viewpoint must be grounded upon the Bible, centered in the Bible, molded by the Bible, and saturated with the Bible.” In this day of “Hollywood evangelism,” which puts such reliance on pictures, entertainment, gadgets, shows, we need to be reminded that our chief reliance on bringing conviction to lost souls is God’s Word, that nothing will ever take its place, and that nothing should ever be allowed to crowd it out of its rightful place of centrality. This book does that reminding in an effective way.

CARLYLE B. HAYNES.
The Virgin Mary

MARY E. WALSH
Bible Instructor, Columbia Union

PART I

The Virgin Mary is regarded by every Christian as a highly respected woman. She had a profound love for God, and her humility should be an example to all. However, no student of the Holy Scriptures could ever believe that she was immaculately conceived. Here is the testimony of the Word of God: “All have sinned.” Rom. 3:23. “God sending his own Son in the likeness of sinful flesh.” Rom. 8:3. Mary herself did not believe that she was immaculately conceived and immune to sinning. Note her Magnificat: “My spirit hath rejoiced in God my Saviour.” Luke 1:47. She was in need of a Saviour, as all sinners are.

The following statements taken from authenticated Catholic works define the church’s position on the dogma of the immaculate conception:

“We define that the Blessed Virgin Mary in the first moment of her conception, by the singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ, the Savior of the human race, was preserved free from every stain of original sin.” —Ibid., p. 140.

“The Church, however, declares that the Blessed Virgin Mary was exempted from the stain of original sin by the merits of our Savior, Jesus Christ; and that, consequently, she was never for an instant subject to the dominion of Satan. This is what is meant by the doctrine of the Immaculate Conception.” —JAMES CARDINAL GIBBONS, Faith of Our Fathers (1917 ed.), p. 220.

The Word of God is silent on the theory of “the passive conception” of the Virgin Mary. Nor does it even intimate that she was sanctified in the first moment of her conception, thus freeing her from “the stain of original guilt.”

If what the Catholic Church teaches is true, that Mary was born immaculate, with no bias toward sin, then Christ can never sympathize with any of us poor sinners. If Mary could not sin and was “never for an instant subject to the dominion of Satan,” then Christ was born with the same immunity. This is not the Christ of the Holy Scriptures, which state that He took sinful flesh. “God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” Rom. 8:3.

The Redeemer of the world while here on earth battled with the same inherent tendency that the human family is subject to. He did not have the sinless nature of an angel, but the aptness toward sin that we inherit from our forebears. Taking our nature, the Son of God is able to enter into our experience and to commiserate with us, because He came from a lineage of transgressors. Read His genealogy recorded in Matthew 1:1-7 and Luke 3:23-38, and you can well understand what an inheritance He received from His ancestors.

This is what makes the Son of man so precious to each of us. “For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Heb. 2:16-18.

We have a Saviour and High Priest who is “touched with the feeling of our infirmities.” Heb. 4:15.

In A.D. 428 Anastasius delivered a sermon opposing the title mother of God, which had been frequently given to the virgin Mary. He was in favor of calling her the mother of Christ. He reasoned that the Deity being self-existing could neither be born nor die, and consequently His birth must be from an earthly parent, and Mary was chosen to give Him His human body. This is the teaching of sacred Scripture, and the church should have accepted what Anastasius advocated.

The real controversy on the doctrine of the immaculate conception began in the twelfth century. Saint Bernard (who died in 1153) took issue with the canons of Lyons because they began celebrating the feast of Mary’s concep-
FOOD

Last year at least 30 million loaves of bread were either eaten by animals, burned up, or thrown away. It is enough bread to provide each of the inhabitants of Greece with a pound a week for nearly a year.—Fortune.
The Minister’s Mental Life

HERMAN E. DAVIS
Missionary, Ethiopia

I. What does God require of the minister intellectually?

“God requires the training of the mental faculties... The Lord bids us love Him with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator.”

“If placed under the control of His Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God...”

“Ministers must be learners.”

“Do not...”

“The mind must not remain dormant. If it is not exercised in the acquisition of knowledge, there will be a sinking into ignorance, superstition, and fancy.”

“Let all cultivate their physical and mental powers to the utmost of their ability, that they may work for God where His providence shall call them.”

“Able ministers of Christ are required for the work in these last days of peril, able in word and doctrine, acquainted with the Scriptures, and understanding the reasons of our faith.”

II. What are the results of a failure to study?

“Minds have been crippled and dwarfed for want of zeal and earnest, severe taxation.”

“Ministers should devote time to reading, to study... They should store the mind with useful knowledge, committing to memory portions of Scripture. Every one should feel that there rests upon him an obligation to reach the height of intellectual greatness... Mental culture is what we as a people need, and what we must have in order to meet the demands of the time...”

“Dig more earnestly till the gem of truth lies before you, plain and beautiful. Do not... concentrate upon this one point, concentrating upon it all the energies of the mind, ... but take another subject, and carefully examine that.”

“Ministers of age and experience should feel it an obligation to reach the height of intellectual attainment may the minister rise?”

“Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages. But there has been but little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious intelligence.”

“Having learned the simple rules, they...”

“Dig more earnestly till the gem of truth lies before you, plain and beautiful.”

(Continued on page 45)
NEWS From Current Journals

- A special new dance manual has been prepared by the Mormon Church. Church officials explain that the new manual is in keeping with a long-range program to foster dancing in the Mormon wards and stakes. In addition to actual dance instruction, the manual includes hints to Mormon youth leaders in regard to increasing church attendance by emphasis on dancing and youth activities.

- In Sacramento, California, a bill exempting parochial and other nonprofit private schools from property taxes was passed, 23-3, by the State Senate. Passage of the measure puts California in line with the 47 other States in exempting church-run schools from property taxation, and will mean an estimated loss of $600,000 annually to the State in taxes.

- A total of 21,000,000,000 drachma ($140,000,000) has been raised in Greek Orthodox parishes in Greece for the reconstruction of 800 churches damaged or destroyed during the war and the subsequent outbreak of Communist bandit activities.

- Too many ministers are "playing with psychiatry," Presbyterian clergymen attending a retreat in Montreal, Canada, were recently told by Dr. James D. Smart, pastor of Rosedale Presbyterian church, Toronto, and formerly of Philadelphia. He was responsible for the new religious education curriculum of the Presbyterian Church in the U.S.A. The Toronto clergymen declared that "the real weakness of ministers today is not in the pulpit but in pastoral relations." Any "busyness" which keeps a minister from proper pastoral relations is a sin, he said.

- In downtown Kalamazoo, Michigan, shoppers are being confronted with the flashing neon reminder, "Pray Today for Peace." The interchangeable panel of Industrial State Bank's sign was used for business advertising until bank officers felt that world conditions demanded divine guidance.

- In Colorado Springs, Colorado, members of Roswell Union church read the entire New Testament in a single day. The reading began at 5 A.M., after a fifteen-minute prayer service, and proceeded until 9:45 P.M., except for a five-minute break for announcements at noon. Lunch and supper were served in the church basement while the reading was in progress. Loud-speakers were installed so that the reading could be heard outside the church.

- Officials of the Methodist Publishing House in Nashville, Tennessee, said an all-time high was set for religious publications with the mailing of more than 2,250,000 copies of the May-June issue of The Upper Room, Methodist devotional periodical. Postmaster Lewis E. Moore, Sr., of the Nashville post office, said he had taken on several temporary employees to handle the dispatch of the issue to English-speaking subscribers in all parts of the world.

- In New York it was announced that a country-wide evangelistic campaign will be launched by the National Council of Churches on World Communion Sunday, October 7. The campaign will last fifteen months. Its theme will be "The Churches United in Christ to Evangelize America."

- Malcolm Boyd, 27-year-old Hollywood TV, radio, and motion-picture executive, has resigned to study for the Protestant Episcopal ministry. He has been accepted as a candidate for holy orders by Bishop Francis Eric Bloy, of Los Angeles, and will enter a seminary in the fall.

- A bill setting up a state office for church affairs in the Hungarian Communist Government was passed without debate by the National Assembly in Budapest.

- In Montgomery, Alabama, a bill to permit compulsory sterilization of patients in Alabama mental hospitals was unanimously passed by a five-member senate committee after one of the warmest debates in State legislature history. At the public hearings doctors and clergymen from all parts of the State testified both for and against the bill.

- Baptized membership in the Lutheran Church-Missouri Synod reached a total of 1,810,953 last year, according to the church's annual statistical report issued at headquarters in St. Louis.

- In San Francisco, Dr. David de Sola Pool, rabbi of the Spanish and Portuguese Synagogue of New York, said that "because many religions of the Orient have refused to meet social evils, their members are deserting by the thousands for the bare promise of Communism." Dr. Pool was a speaker at the twentieth annual convention of the Military Chaplains Association of the United States attended by 500 Protestant, Roman Catholic, and Jewish delegates. Theme of the convention was "Religion's Answer to a Troubled World." Calling upon the forces of religion "to meet social issues squarely," Dr. Pool declared that "the church and the synagogue are in danger of becoming secluded in a world of unreality."

- Police departments throughout the United States are discontinuing the practice of designating the religious faith of criminal fugitives in "wanted" circulars, according to former State Supreme Court Justice Meier Steinbrink, national chairman of the Anti-Defamation League of B'nai B'rith in New York. More than 500 heads of State and city law enforcement agencies have responded favorably to a proposal by the league that the description "Christian," "Protestant," "Catholic," or "Jewish" to help identify a fugitive was not only of little value but poor policy as well.
A 60 per cent increase in second-class mailing rates was voted by the House post office and civil service committee in Washington, D.C. But the committee agreed to exempt publications of churches, religious organizations, schools, and other nonprofit institutions from the increase. The committee's action will have to be ratified by both the House and Senate before it becomes law.

According to Ruth Elizabeth Murphy, associate director of the Children's Work Department of the National Council of Churches in Chicago, an estimated 62,000 churches across America will be host to some 5,000,000 children in vacation church schools this summer.

In Oklahoma City, Attorney General Mac Q. Williamson issued a ruling clarifying the status of conscientious objectors under Oklahoma's new loyalty oath law. The law requires State employees to swear that "I will take up arms in defense of the United States in time of war or national emergency, if necessary." Mr. Williamson said that although persons "who hold religious scruples" against bearing arms must sign the loyalty oath, it will be construed to mean that they will perform noncombatant service only. The words "if necessary" in the pledge, Mr. Williamson said, are to be considered as indicating the legislature's intent that persons signing the loyalty oath agree "to either bear arms or render non-combatant service."

Bishop Hazen G. Werner, of the Ohio area of the Methodist Church, home in Columbus after a two-month tour of India, estimated that at least 100,000,000 people in India are on the "starvation level." Eighty per cent of the country's total population of about 350,000,000 have only one scant meal a day, he said. "American wheat is necessary to avert famine, and no other country is in a position to provide the food," he said. Bishop Werner added that 5,000,000 tons of grain are needed.

A denomination which generally uses grape juice for its communion service used wine in the celebration of the Lord's supper when the 163d General Assembly of the Presbyterian Church in the U.S.A. opened its sessions in Cincinnati, Ohio. It was "very special wine, however," which had been smuggled out of Hungary across the border into Yugoslavia by a Christian woman and given to Miss Margaret Shannon, of New York, who recently returned from abroad, with the request that it be used in a communion service in America.

In London praise for the work of missionaries in the British Commonwealth was given by James Griffiths, Secretary of State for Colonies. He addressed a session of the British Empire Baptist Congress in Westminster Chapel. One hundred and fifty overseas Baptist delegates were in attendance. "No one can serve for a day in this great office," Mr. Griffiths said, "without becoming conscious of the debt we owe to the Christian Church and, in particular, to missionary societies." Declaring that people in the colonies were undergoing a "great awakening," he added, "Our great task is how we, in the spirit of trusteeship, of service and the spirit of the elder brother, guide these people along the path of progress."

CATHOLIC NEWS.—The Vatican radio reports that a total of 850 Roman Catholic priests are now in Polish prisons, and an unknown number have been sent to Siberia. . . . According to news from London, Poland's Communist Government is conducting an all-out campaign to recruit "patriotic" Roman Catholic priests, apparently as a prelude to setting up a national Catholic church free from Vatican control. Rumors that a similar movement is on foot in the Communist Czech Government

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have been confirmed by Father Joseph Plojhar, excommunicated priest who is minister of health in the Prague Government. . . . In Rome, Pope Pius XII has reminded leaders of the Italian Catholic Action that their organizations are primarily religious groups and may not engage in political activities. . . . Hundreds of dock workers recently attended requiem services for Abbe Michel Favreau, a "worker priest" who was killed in an accident on the docks at Bordeaux, France. He was a member of the Mission de Paris, made up of priests who carry on a special apostolate among workers by becoming laborers themselves. Favreau was the first of the "church commandos" to lose his life in an accident while on duty. The 26-year-old priest had worked for two years as a docker and was extremely popular, although some of his associates did not know until his death that he was a clergyman. . . . From Santa Fe, New Mexico, comes word that May 25 marked the last day of school in a number of New Mexico communities. It also automatically marked the end of the era when Catholic nuns and brothers were employed as teachers in the State's tax-supported schools. Catholic nuns and brothers have taught in some of these schools since Colonial days.

PREACHERS AND THE LAW.—Earl Hughes, Baptist minister in Copper Hill, Tennessee, set up a loud-speaker on the roof of his car and exhorted his neighbors to "turn from your wicked ways." His appeal was made in an effort to hold possible gunplay in check as the hamstrung Polk County Quarterly Court failed in its fifth attempt to meet for business since the shotgun assassination of W. August Lewis, Democratic chieftain and court chairman. . . . Near Faribault, Minnesota, a tavern operator surrendered his 3.2 beer licenses following a "raid" by a group of Protestant ministers. . . . In the mountain resort of Woodland Park, Colorado, opposing factions began carrying sidearms after a local clergyman, Robert E. Faulkner, led antigambling forces in a militant crusade for stricter law enforcement. Faulkner charged that children were pouring dimes and nickels into slot machines to get drinks and that they even "bring liquor on their breath" to Bible class. . . . And in Picayune, Mississippi, another group of fifteen clergymen and five laymen "raided" six taverns in Hancock County, but used prayers and hymns in place of the traditional guns and badges of law officers.

IN BRIEF.—Two parochial schools near Vancouver, British Columbia, closed up and sent their...
840 children to public schools as a political protest. . . . The Mennonites are building the first mental hospital to be constructed by a religious group. . . . Mickey Cohen, Los Angeles gambling figure, told 4,000 youngsters at a Youth for Christ rally in Minneapolis, Minnesota, by means of direct wire from the West Coast "to be good at all times." In return he was informed that the youngsters were praying for his conversion. . . . The Evangelical Lutheran Synod of New Jersey has urged its churches to discourage money-making enterprises and to raise funds for church support only by "sacrificial giving." . . . A resolution criticizing the raising of money for congregational support through "dubious methods" was adopted by the United Lutheran Synod of New York at its annual convention in Brooklyn. Methods cited were church suppers, bazaars, card games, and dances. . . . For the first time in its 79-year history the Newark Conference of the Methodist Church approved a woman—26-year-old Miss Janet Burrell—for ordination. . . . In Richmond, Virginia, Mrs. John Etchison, whose eventful life has included three harrowing days in a leaky lifeboat, received the first college degree ever awarded a woman in the 139-year history of the Presbyterian Union Theological Seminary. . . . Dr. Frank Connely, treasurer of the Baptist Foreign Mission Board, reports that Chinese Christians have begun holding "underground" services. . . . "Lewd and repulsive" television shows were denounced by the Nebraska Council of Church Women at their annual assembly in Beatrice, Nebraska. . . . North Carolina's Governor Kerr Scott is appointing an increasing number of clergymen to official State boards and commissions. . . . Oren E. Long, newly appointed governor of Hawaii, is an active church worker and elder in First Christian church. . . . Dr. Guglielmo del Pesco, moderator of the Waldensian Church, oldest Protestant church in the world, died in Milan, Italy, at the age of 61. . . . In Chicago, charges that Holy Trinity Greek Orthodox Church was being used as a "front" for subversive activities by some members of the board were made in a suit filed in Superior Court by 90 members. . . . The 100 inmates of Western State Penitentiary in Pennsylvania contributed $400 in amounts ranging from 5 cents to $10 as a birthday present to their 74-year-old chaplain. . . . A regular funeral service—casket and grave included—was held recently for the property mortgage of the Kansas City Bible College in place of the customary mortgage-burning ceremony. . . . Dr. Manuel Moran, first Philippine ambassador to the Vatican, has presented his credentials to Pope Pius XII. Named as the first Papal Nuncio to Manila was Archbishop Egidio Vagnozzi, formerly Apostolic Delegate to the Philippines. Dr. Moran also serves as Philippine ambassador to Spain. . . . Bishop Ilmari Johannes Salomies, of Mikkeli, was named Archbishop and Primate of the Finnish State Lutheran Church by President Paasikivi. He succeeds Archbishop Aleks E. Lehtonen, who died in March. . . .

Focus on C.M.E.

(Continued from page 10)

crowded areas. Shall we not cultivate a closer bond between our local fields and the students and interns who may soon be loyal physicians and church workers in our conferences and districts? Shall we also acquaint our church members with our medical training program and its great possibilities for soul winning?

The Minister's Mental Life

(Continued from page 41)

IV. Need a minister's study of other subjects hinder his spiritual growth?

"Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with right motives and proper aims."—Ibid., p. 194.

V. Does God need men of strong intellect in His work?

"The cause of God needs men of intellect, men of thought, men well versed in the Scriptures. . . . "The knowledge of God is the essential education, and this knowledge every true worker will make it his constant study to obtain."—Gospel Workers, pp. 281-283.

"There needs to be an elevating, uplifting power, a constant growth in the knowledge of God and the truth, on the part of one who is seeking the salvation of souls."—Testimonies to Ministers, p. 144.
What's Wrong With Preaching?
(Continued from page 9)

into the speaking situation, nothing—not even a pulpit—can cripple his delivery.

What's wrong with preaching? The content has been diagnosed as having superficial ideas, hazily understood, weakly believed, and drably stated. The proposed cure is a greater emphasis upon Biblical and doctrinal themes, long-range preaching programs, appeals to the emotions, picturesque language, and the "how" of religion. Delivery has been found indirect and dull indirect because of the lack of vocal naturalness and eye contact; and dull due to monotony in voice and body. The recommended remedy is the directness and extemporaneous method, and learning to speak without the support of a pulpit.

In brief, preaching has a lot wrong with it, but nothing that thorough speech training, common sense, and the grace of God cannot cure.

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Signed, J. L. McElhany.

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The Invocation

DOES it not seem incongruous to ask God to come into His house? But this is what is usually done in the invocation. It is already the house of the Lord, is it not? We usually hold the Sabbath school in the church building, and all have already been aware of the Lord's presence in the study of His Word. Then perhaps the ten-minute home missionary service has followed, and after all that we ask the Lord to be present, when in reality He has been there all the time.

To invoke God's blessing on the service is one thing, but to plead with Him to come to His own house is quite another. Instead of asking our heavenly Father to be present, let us rather ask Him to make us conscious of His presence, to open our hearts to the impressions of His Spirit, and to help us surrender to His benign will.

There is a difference!

Worship

IF A worship service is conducted in a beautiful church building with all the appropriate appointments that would lead to reverence, excellent; but that same worship service could be conducted out in the fields under a tree; or it might be conducted in a tent, or down by the seashore, or in the privacy of a home. The circumstances would dictate somewhat the pattern of the service, but any place can be the house of God and the gate of heaven.

You remember Jacob, fleeing as a fugitive, lying down, lowly and exhausted, probably despising himself, too, as he well might have; but the Lord let down a ladder, a symbol of communion between heaven and earth—the angels ascending to God and descending with His blessing.

A preacher, by the sheer power of spiritual leadership, must lead his congregation up the altar stairs to God. They see Him and hear His voice, not to stay there, however, but to descend again to serve. A worship experience that does not lead to service has lost its real objective.

The worship service is not an end in itself; it is only a means to an end. We must never overlook that fact.

When the service is over and the benediction has been pronounced and the people have gone home, it will then help you to go back to the church, ascend the pulpit again, look over that empty auditorium, and relive the experience. Visualize the congregation, who they were, where each was sitting. This reflection will tend to crystallize the objectives of your ministry and bring a new depth and spiritual vigor into your work. Meditate and talk to God about it. These lovely lines by Edwin O. Kennedy will give point to your thoughts:

"Now all the people leave for home,
And all the footsteps die away,
And I am left alone, dear God,
To think and pray."

"These walls have rung with songs of praise;
This pulpit has proclaimed Thy word,
And now amid the stillness here
No sound is heard."

"Yet in my heart there echoes still
One singing overtone above
Each spoken word, each joyous hymn
Of Christian love."

"Dear God—and do they hear it too
As they go, scattered, on their way!
And will it sing them through the night
To dawn of day?"

"Far emptier than this vast room
Become our worship, song and prayer,
Unless they be the gate to life
And Thou art there."

"Hebrews"

IT IS better to say "Hebrews" and not "Jews." After all, the word Jew does not appear till after the Babylonian captivity, and at first it was an expression of opprobrium. Though it has lived with them ever since, yet strictly speaking the expression Jew refers to only one of the tribes, Judah, and not to the Hebrews as a great nation. Let us then speak of the Hebrews rather than the Jews.