ON NORREGADE (Norre Street), in Copenhagen, is an old cathedral. When you step into the central auditorium, decorated with the restrained elegance and chaste simplicity characteristic of the Nordic people, your eye is drawn to an attention-arresting figure dominating the altar area. It is a giant figure of Christ with His hands outstretched.

As you come closer you see lettered on the pedestal the words “Come unto Me.” You see the beauty of the general effect, and you note details—the fine hands, the tender, expressive face. But there is something strange about that face. The eyes are downcast; you do not see in them the invitation suggested by the outstretched hands.

If you are fortunate, at this point you will likely hear behind you the quiet low voice of the old sexton:

“My friend, this statue was made by a very great artist who was also a Christian. He left here a lesson for posterity. You do not see the eyes of Christ from where you stand, so you do not get the meaning at all. Get down on your knees, friend, right here in front of the figure. Now look up. Now you are looking into His eyes, those wonderful eyes full of love, tenderness, and understanding.”

And so it is that from our knees we can best look into the face of Jesus, the Saviour.

—KELD J. REYNOLDS.
In This Issue

In April, 1951, we brought out a special overseas evangelism issue of The Ministry. This was so well received that we are doing it again this month, with the prayer that it will be a special inspiration to our overseas workers and of genuine interest to every worker in the homeland. We are a missionary-minded people, and many workers now laboring in the homeland will undoubtedly some day find themselves in mission service.

We have four feature articles this month: "The Missionary Vocation," by Paul Bradley; "Missions in 1952," by V. T. Armstrong; "Christ's Approach to an Alien Faith," by Paul Quimby; and "Earth's Millions Waiting," by Robert Reynolds. These will be read with profit by every worker. See pages 4-9.

We draw special attention on page 11 to two new films announced by the Pacific Union Conference.

The Health Evangelism section on pages 17-21 will, we believe, be of practical value to a large number of our readers both in the homeland and overseas.

Our evangelists and Bible instructors will read with great interest Edgar Keslake's description of a native evangelistic campaign held in Bo, Sierra Leone, West Africa. See page 26.

On pages 38-40 are listed our overseas workers who have been ordained during the past two years. We have tried to make this list as complete as possible from the information received in our office from the field.

This Month's Cover

The Rio dos Sinos [river of clocks] flows through a corner of our Taquara Academy property in Taquara, Brazil, and provides the setting for the baptismal scene on our front cover this month. The baptism took place at the time of the February, 1950, camp meeting, when 22 people were baptized. The women were baptized first, followed by the men. The picture was taken by R. Allan Anderson, of the General Conference Ministerial Association, who was visiting the field at that time. Aracely Silva Melo, the evangelist for the Rio Grande do Sul Conference—our oldest conference in Brazil, with a membership of 4,500—officiated at the baptism. Renato Emir Oberg is the president of the conference.

B. G.
EVERY man and woman called to labor in the service of God is by that very act also called to be a missionary. In our thinking we tend to divide missionaries into two categories, home missionaries and foreign missionaries. This is a distinction that is made only for the sake of convenience in organization. There are not two types of calls in God's work, one that applies to the home missionary and another to the foreign missionary. Both are activated by the same gospel summons.

When Christ was first calling His disciples into service, their assignments were naturally of a local or at least a regional nature. Jesus said to Peter and Andrew, "Follow me, and I will make you fishers of men." Matt. 4:19. This was a general call, with no territorial assignment as yet. When He sent out the twelve apostles He instructed them to direct their mission to the lost sheep of the house of Israel. (Matt. 10:6.) When the seventy were appointed they were told to go "into every city and place, whither he himself would come." Luke 10:1. And finally, when Jesus enunciated the gospel commission, He definitely commanded in the broadest terms that His representatives should go "into all the world, and preach the gospel to every creature." Mark 16:15.

The missionary enterprise, overseas as well as at home, is therefore the imperative concern of every Christian minister, for it constitutes the very substance of his calling. If there is no worldwide mission, he has no calling. If there is such a mission, but he refuses to recognize its authority, he has missed the basic purpose of his vocation. If in his own planning he places territorial limits on the field of his call into the ministry, he is thereby negating the operation of the gospel as the plan of salvation for all men. The world is a unit; the human race is one in the sight of God. The call to labor as God's emissary is to the whole world. For the sake of good organization one's heavenly ambassadorship may be in the nature of an appointment to labor in behalf of the people of a particular area. But this does not nullify the inherent universal nature of the gospel minister's calling to go to all men. Every Christian minister is an ambassador at large.

"Go, preach My gospel," saith the Lord; "Bid the whole world My grace receive; He shall be saved who trusts My word, And they condemned who disbelieve."

**A Penetrating Question**

I still recall quite vividly the circumstances under which I was ordained to the gospel ministry. The committee having jurisdiction had voted to approve of my ordination. A small committee of three leading ministers met with my wife and me to inform us of the committee's action, to examine us, and to prepare for the service. During the interview these ministers asked us questions about doctrine, about our relationship to Christ, even about our personal finances. Finally the chairman looked searchingly at each of us in turn and said, "I want to ask you as you prepare for this solemn service of dedication and the laying on of hands: Are you willing to go to the ends of the earth in the service of the Lord? Do you have any reservations in your mind regarding where and how you will heed the call of God?"

It was a penetrating question, one not to be answered lightly. But as I have often thought of the occasion, it has seemed to me that it was a proper question, not at all out of place in connection with the setting aside of a man to the gospel ministry. My wife and I were being asked to recognize the principle that my ordination was to a world task, and that I would be untrue to the Lord I served, and to the church whose official representatives laid their hands upon me, if I placed geographical limits upon the service required of me.

It follows from this that a minister or any other gospel worker should never be surprised or shocked on receiving an invitation to serve in a foreign land. Why should he be surprised? The invitation of the church to a minister to labor abroad is
only an opening of the door so that he can carry out the terms of his appointment, to which he has been committed from the time he became a worker. In reaching a decision whether or not to go, the worker should not find it necessary to review the terms of his calling. These are as clear as they can be and are without limitation of time or place. There are some factors he will have to weigh: whether it is timely to leave his present work, whether there is a family duty that will stand in the way, or whether he is best prepared to do the particular work suggested. But these factors are secondary to his basic commitment to service as a representative of a gospel that is universal. He cannot lightly refuse its rightful claims upon him. To do so has the implication of slighting the gospel message itself. If selfish considerations cause him to refuse God’s call, his own spiritual fitness for the ministry will suffer damage, and his words will have a hollow sound.

The service of God requires that each of His representatives be filled with a holy restlessness, a divine uneasiness, that forbids any servant of God to sink his roots so deeply that it is impossible to move him to a new field. Great perplexity comes to the conference committee when a minister again and again refuses to be disturbed, but insists on remaining where he is. How can he remain settled upon his lees, when there are still dark corners in the conference, the division, the world? The world is in need, it is perishing, and time is fast running out! The faraway need may be one for an evangelist, or a mission administrator, or a medical worker, or a treasurer. But that is also God’s work, part of the mission field He has pointed out to all of us. It therefore becomes our own concern, and we cannot reject the responsibility of that field just because it lies at a distance.

Would it not be well for each of us, as ministers of Christ, to restudy the basic terms of our mission and our own personal responsibility under these terms?

“Anywhere, dear Saviour,
In Thy vineyard wide,
Where Thou bidst me labor,
Lord, there would I abide.
Miracle of saving grace,
That Thou givest me a place.”

**Missions in 1952**

V. T. ARMSTRONG

*President, Far Eastern Division*

**THIS** may well be the most decisive year in the history of missions. Several reasons might be given to support such a statement. There are reasons in the political world. Laws and restrictions made by governments opposed or at least not favorable to Christian missions make advance difficult in many lands, and in other countries doors have closed completely to the missionaries.

This alone is an alarming fact, one which cannot be overlooked or casually brushed aside—great mission fields are closed today to the preaching of the Word. Surely the heaviest blow given Christian missions in the past century has been struck within the last two years. These are alarming facts, and should arouse the church to united prayer and action. In this mighty hour, when the message of God is to go to every nation, kindred, tongue, and people, can we see doors closing, opportunities to sound the message being smothered, and the workers for God silenced by banishment, persecution, imprisonment, and death without a united appeal going up from the church everywhere day and night for the Lord of the harvest to interpose mightily now?

The opportunities in fields still open were never more promising. Conditions in the world are causing many to seek for light. The calls for Christian education are far beyond all former demands and cannot be met with present facilities and staffs. Christian doctors and nurses see the sick coming to them in ever-increasing numbers. In their endeavor to treat all who come they are increasing the hours of work until physical strength will permit no more, and even then needy sick are turned away or not adequately treated.

Thus 1952 is a decisive year for missions,
when doors are swinging shut because there is a lack of interest and appreciation or because there is direct opposition by those who direct government affairs.

This could be a most fruitful year in soul winning in mission lands, for the fields are ripe for harvest, and many are ready to receive the message of salvation. If doors close so the workers cannot enter, many of these wonderful opportunities will be lost.

Another reason why 1952 is a decisive year for missions is found in the religious world. The two world wars have both had a very definite and far-reaching effect upon the people of all lands, but nowhere is this more pronounced than upon the masses of the Orient. The old feeling of reverential awe for things Occidental has to a large degree passed away. The races of the Orient have received a distinct impetus for political autonomy. Such watchwords as "democracy" and "self-determination" have awakened ambitions that might be the promise of better days for the cause of missions. Surely the missionary should strive to bring the native church to the place where leadership and financial strength can come locally rather than be imported. But it is not these awakened ambitions that are deplored. While the wars have changed the thinking of the masses in the Orient, there have also come great changes in the people of the Occident. The attitude toward missions is not the same. The conviction that the world needs Jesus Christ has greatly lessened. Too many reason that, after all, some plan of salvation aside from the Christian gospel can be offered the heathen. This is the fruit of the seeds sown through the years. While influences outside the church have done damage to the cause of missions, within the church there is greater cause for alarm. Modernism, or liberalism, in belief and teaching, which discounts the Bible as the Inspired Word of God, has robbed the church of the faith of our fathers and blinded our eyes to our need of Pentecostal power. It is this condition within the church that makes 1952 a decisive year for missions.

The Key to World Evangelism

But you may say that this is surely not the condition in the remnant church. We are not modernists. We still believe the whole Bible. We are fundamentalists. Yes, we can be most thankful that we still have a message and a conviction that it should go to all the world.

But if the responsibility were resting upon us today as heavily as it did upon Paul and the other apostles, could we be indifferent to the souls lost in darkness? Paul said, "I am [a] debtor... So, as much as in me is, I am ready to preach the gospel." It was the general acceptance of this responsibility by the church of apostolic days that gave the first generation of missionaries their unbounded success. It will take nothing less in the remnant church to finish the task. If the same conviction could come to the church today, what a change would be seen! The key to world evangelism is not in methods, programs, and campaigns, but rather in the spiritual state of the church. The commission of Pentecost can only be fulfilled by Pentecostal power. That power can come only by a Pentecostal experience.

The church should meet the challenge of this hour with earnest prayer, heart searching, and fasting. There is a God in heaven who still watches over His people and is attentive to their cry. "And shall not God avenge his own elect, which cry day and night unto him?" Luke 18:7.

Surely God wishes the church aroused fully from her lethargy by these closed and closing doors and the opportunities passing beyond our reach forever. But without fear of contradiction we know the church today is not entering into this experience of seeking God as earnestly as these conditions and opportunities demand.

And that makes 1952 a decisive year for missions, for the reason that the church is not fully aroused, because other things have taken first place. They take first place because they are considered more important. As long as I consider my creature comforts and desires before I do my needy brothers and sisters who sit in darkness, I will not be praying as I should for their salvation. My vision will be clouded. My eye will not be single; I will not put first things first. There may be great and urgent needs in the field where I labor for God. There may be a shortage of workers, and yet the needs in my immediate field must not cause me to overlook the far greater needs of more distant fields. If in my field there are fifty ministers and I feel that none can be spared, will my prayers be as earnest as they should be for the distant needy field.
where the population is manifold greater, where perhaps one worker battles on alone with his millions? It is this lack of appreciation of the needs of the great unentered fields and the desire to keep more right where I labor that will nullify my prayers for the great whitened harvest fields out beyond.

Should the church pray for open doors and great opportunities, and will the church pray such a prayer, as long as the church is not ready to make every sacrifice necessary to enter those doors still open and grasp greater opportunities if they come? What would we do if great stretches of territory now closed should, under the power of God, open up and call for messengers to come? Would we be willing to cut our personal needs and make greater personal sacrifices? Would we divide our funds and working staff so that newly opened fields could be manned? We pray for the latter rain. We know it must come, or we can never finish the task. Can we expect the fullness of the latter rain until we are willing to put all on the altar for service wherever the need is the greatest?

The year 1952 is a decisive year in the mission program. For one thing, we are near the end of time. We have no assurance of many more years to come. We are already living on borrowed time. If you knew that the last call for missions would be sounded in 1952, how would you respond? As a worker speaking to the church, what would you say, and how would you appeal for that mission offering? Would you intensify your efforts to swell the funds? Would you be willing to go or urge someone else to go if called for mission service? The last call for help and the last opportunity to give, to divide resources, to share workers, will come. It might be in 1952.

Yes, 1952 is a decisive year for missions, because opportunities are great and may soon be gone forever, because fields wait and the harvest time passes, because the church may let secondary things cloud the vision and therefore not make first things first. May an awakened church sense the needs and opportunities so that, under the mighty outpouring of the Spirit, 1952 may be a most decisive year for Seventh-day Adventist missions.

Christ’s Approach to an Alien Faith

PAUL E. QUIMBY
Professor of Theology, Pacific Union College (Former Missionary in China)

THE essential credentials that the Seventh-day Adventist Church has for its place in the world are found in Revelation 14:6-12. In this important Bible reference a specific task is outlined, and the accomplishment of this most serious and important task has been assigned to this people. The introductory statement of this commission is as follows:

“I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” Rev. 14:6.

Let none misunderstand or minimize this task. The message is not only to be preached. There must be results. In Matthew 28:19, 20 Christ stated it slightly differently. Here the commission is to “teach all nations,” and it also says, “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Therefore, the requirement is, “Make disciples.” Men and women of “every nation, and kindred, and tongue, and people” must be convinced of the truth in the three angels’ messages and accept it as their means of eternal salvation.

This work of soul winning is of such great importance, of such serious nature, involves so many problems, and demands such delicate technique that Christ, the great Master Evangelist, in His ministry gave the necessary example for the execution of every phase of it.

As has already been observed in the Revelation text, there comes within the scope and purview of the great commission the evangelization of many peoples and races with totally alien and strange religious beliefs, also all those in the Christian fold who hold to denominational persuasions.
who have not accepted God's present truth.

Every worker in the cause of God must continually come in contact with individuals of other religious belief, either Christian or non-Christian. All are "sent" as emissaries to approach them with the truth. The question constantly comes to the worker: How can I tactfully and successfully visit these individuals and give them the good news of salvation in Christ?

Making Approaches

The most unique example of the approach, process, and successful culmination of that achievement is found in Christ's experience with the Samaritan woman at Jacob's well. The Samaritan woman was a devotee of another religious philosophy. It is most interesting how Christ approached her and accomplished her salvation.

After a brief discussion concerning the virtue of the water of Jacob's well and the water that Christ had to give, the woman in great concern and amazement asked Christ, "Art thou greater than our father Jacob, which gave us the well?" This question put to Christ by a person with an entirely different interpretation of life is typical of the great query of the non-Christian world when confronted with Jesus Christ today.

All great ethnic peoples have their father Jacob who left them a well. He, their father Jacob, drank from it; so have his children. For centuries, yea, for millenniums, they have reposed reverence and confidence in it. From him they have drawn their age-long inspiration and guidance. To them their father Jacob that gave them their well has been, and continues to be, an over-towering figure and matchless leader.

Christ had asked the woman, "Give me to drink." He first asked for water from her well, the well from which she had throughout life drawn her water. He proceeded to drink from her well. The Samaritan woman then was confident that Christ spoke from personal experience and authority when He invited her to receive from Him the "living water." One definite reason for her acceptance of His water of life was that she was convinced that Christ knew all about Jacob; He had a full appreciation of the well that her father Jacob had given them.

In full sincerity He could say, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst." Jesus was fully acquainted with both waters. The woman was moved with the conviction that Jesus was verily a prophet.

A Witness Unto All Nations

Matthew 24:14 says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Again, Revelation 14:6 states that the everlasting gospel is to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." All the great ethnic groups of earth, which come within the purview of these two verses and are to receive the everlasting gospel, have had their father Jacob, and they have inherited from him the well he gave them. To mention a few, there were Confucius and Lao-tzu, the great Jacobs of the Chinese race. And most certainly these two great sages gave to the Chinese deep wells of ethical philosophy and thought. Then in the great Indo-Gangetic civilization, India, there were Mahâvira and Gautama, Jacobs who gave to the myriads of India and all Northern, Eastern, and Southeastern Asia their wells of religion from which they have drunk for, lo, these thousands of years. Other Jacobs in yet other great ancient centers of civilization, who gave to their race the wells of thought and religion, could be mentioned. And truly, like the Samaritan woman's well, the wells of philosophy which all these sages have given their people, from which they have by the myriads been drinking for millenniums, are very deep.

Christ Greater Than Jacob

It would now be very reasonable to conclude that candidates for foreign service in particular must be able to prove convincingly and conclusively, to the reasonable satisfaction of the people or race among whom they are sent to labor, that Christ truly is greater than their father Jacob. And the most economical and successful way to do it is the way Christ did it with the Samaritan woman. At the approach of the missionary the very first thought that occupies the minds of the individuals among whom he is to labor is, "Art thou greater than our father Jacob, which gave us the well?" This question from the viewpoint of the non-Christian may be honestly asked. But how will our missionary be able to give an intelligent answer, express an honest
opinion, and give a convincing assurance from the viewpoint of the non-Christian if he knows nothing of their Jacob and the well which he gave them? It would appear to be very clear that before and during the missionary's period of service among any of these great races of people, he should reasonably equip himself, as Jesus did, with the essential knowledge of the founders of the religion of that people, and also should have a reasonable knowledge and appreciation of the well of teachings that these people hold dear.

The fact must be kept in mind that when we enter a foreign, non-Christian field, even though no missionary has preceded us, we do not find a religious vacuum. We are not dealing with individuals who have absolutely no religious philosophy. Every race has had its father Jacob and the faith that has been handed down from generation to generation. Our missionary approaches them with the plan that they give up something which they hold very dear in exchange for something else which we claim is infinitely better. Their religion and the seasoned faith they have in it cannot be brushed aside with a casual sweep of the hand. We must use again the same approach that Christ used, by possessing that knowledge and appreciation of their father Jacob; then they will be convinced that the missionary's appraisal of what he has to offer them is unbiased, intelligent, and honest.

If we wish to guide the non-Christian peoples into a new philosophy of life, we must use Christ's method and the only successful pedagogical approach—going from the known to the unknown. We must know what they know, at least to the extent that we can see through their eyes. We must know their father Jacob as Christ did. We must start with what they know, then gradually approach and present that which they do not know. What they already have must have an examination, evaluation, and appraisal.

Earth's Millions Waiting

E. ROBERT REYNOLDS
Evangelist, West Pakistan Union Mission

PAST the new Seventh-day Adventist hospital in the city of Karachi, Pakistan, runs one of the widest streets in the city. It is, in fact, the principal road in town, and one of the busiest. Some time ago this young nation was shocked by the announcement of the assassination of its beloved prime minister, Liaquat Ali Khan. In planning for his funeral the government authorities decreed that the funeral procession should pass down this broad highway. After a very orderly funeral and procession literally hundreds of thousands of the populace crowded into the street on their way to pay their last respects to their honored leader at his tomb.

It was my privilege to be in Karachi at the time, and as I stood on the steps of the hospital entrance and watched the multitudes file past, it seemed to me that the street became a river of humanity. And then the thought gripped me that here were thousands upon thousands traveling another broad road, the end of which is also a grave—a Christless, eternal grave. They became to my thinking the symbol of the more than sixty million in this Islamic country for whom a loving Saviour died, yet who know Him not.

I became impressed with the inability of the current working staff of the mission in this country to warn these millions of impending destruction. Obviously not all of them would be converted, if they were warned. I say, if they were warned, because although we might plan to reach them with the saving truth of the gospel of Jesus, thousands are dying daily who are yet unreached. This gospel of the kingdom will not lay hold in its appeal upon the hearts of all, but it is nevertheless to be "preached in all the world for a witness unto all nations" (Matt. 24:14) "and to every nation, and kindred, and tongue, and people" (Rev. 14:6). And these Pakistani millions are only part of the multitudes to be reached.

Time is short. On every hand one finds
daily evidence to support this conclusion. Throughout the Middle East events are taking place that almost startle the student of Bible prophecy as he sees the harbingers of the end. One might easily speculate, on the basis of recent events that have happened in this part of the world, as to the rapidity with which the final movements are transpiring and will continue to transpire.

One need only read in the papers of Islam of the mutual support that the majority of the Middle Eastern nations are promising each other in their growing antagonism to the Western way of life. One illustration of this feeling has been picked up and reported by Time, in the Pacific edition, October 1, 1951. It tells of a sullen young Arab who had served a jail term for subversive activities, and who was at the time of the story the organizer of a demonstration put on by refugees protesting their constant removal from one displaced persons’ camp to another. The story well reveals the tense situation centering near Palestine. From this vantage point one cannot help feeling that the historic position of Seventh-day Adventists concerning Bible prophecies that bear on the East may be on the threshold of fulfillment.

Our Message Is Urgent

Hence there is an imperative urgency that this gospel of the kingdom be preached for a witness to the millions outside of Jesus Christ. But on the other hand, one is staggered at the immensity of the task at hand. How can it be done? With a feeling akin at times to hopelessness, the worker for God beholds the nearness of the harvest and the sheaves that might be garnered if only from somewhere the Master would supply the men and means.

Men are needed. Money and materials are essential to the successful conclusion of the work. But with time so short, funds so limited, laborers so few, and material equipment so small in quantity in comparison to the greatness of the need, one is compelled to realize that only outside of and beyond his own energy, and that of his fellow workers, is the work to be completed. Oh, to grasp the promise, “Not by might, nor by power, but by my spirit, saith the Lord of hosts!” Zech. 4:6.

As ambassadors for Christ, beseeching men to be reconciled to God, the ministers of God are to entreat them as earnestly as though Christ Himself were standing in their place and pleading with them. In fact, with “Christ in you, the hope of glory,” Jesus is pleading with them through His human vehicles.

But the question is: Are we, to whom the ministry and word of reconciliation have been given, faithful ambassadors—true representatives—of the King of heaven?

In our public ministry we are to stand before men and preach Christ. But realizing the futility of attempting the task in our own strength, and knowing that mere mechanics of procedure, with all the blessings of means and equipment, are powerless to finish the work, we must reach out to grasp the power of the Spirit of God. When we gain the vision of what we can be through the workings of the Holy Spirit, we will not be content to continue without this divine energy.

Preaching a Practical Gospel

Of the two forms of preaching—a mere exposition of the doctrines of Christ and a life that evidences the transforming power of the gospel we preach—the latter is the more powerful. And when the two are linked together, by the grace of Jesus, the possibilities for effective work for God are unlimited.

The other day there came into the Pakistan branch of the Voice of Prophecy Bible Correspondence School a letter from a Moslem. The burden of his letter was that Christianity is impractical. Taking isolated passages of Scripture, he endeavored to prove that if one followed the teachings of Jesus, he would be out of step with the rest of the world, and that, therefore, in order to be in harmony with one another, men would not, could not, practice Christianity. But to prove his point, this follower of Islam presented the case of a friend of his who he claimed was a leader in his church. Yet this friend had been seen by the Moslem to lose his temper on occasion and to strike a fellow. And the practicality of Christianity was immediately destroyed in the thinking of the observer.

To those who are watching, the genuineness of Christianity stands or falls upon the relation of one’s actions to the life of the Model he professes to follow. Thus it is imperative that the ambassador of Jesus Christ be a faithful representative of the Saviour, who has given him his commission. Only (Continued on page 50)
News and Announcements

1950 General Conference Film

New low rental rates have been announced for "Mid-Century General Conference," the color motion picture produced by the public relations department of the Pacific Union Conference. This forty-minute dramatic portrayal of the worldwide influence of Seventh-day Adventists can now be rented for $8.00 by any church group in a conference that has not purchased the film. The Pacific Union Supply Company, Box 432, Glendale, California, which distributes this picture, has also established low weekly and monthly rental rates for this documentary record of the world mission program of our church. Prints can also be purchased outright.

"Mid-Century General Conference" can be used by ministers to inspire congregations to participate in the coming Ingathering campaign with new zeal. It is also an ideal medium through which to bring the work of Seventh-day Adventists to the attention of the public, through showings at civic organizations and other gatherings. BILL OLIPHANT.

Sabbath Film

A new thirty-minute color motion picture giving a forceful presentation of the Sabbath question is now ready for release through the Pacific Union Supply Company, Box 432, Glendale, California. This film, "The Sabbath That Christ Made," was produced by the Voice of Prophecy and features that group. It was first used as a Faith for Today telecast over the Western television outlets of the American Broadcasting Company.

A pictorial explanation of the Sabbath doctrine is achieved through the characterization of a young couple who visit an Adventist church and hear a sermon on the Sabbath. Testimonials gracefully handled and flashes of Biblical scenes support the doctrine and add color to the study.

Because of the method of presentation, the film should prove to be an effective way for ministers holding public meetings to cover the Sabbath question. BILL OLIPHANT.

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"The Ministry is a journal that can hold its head up in any circle of serious magazines, one of which we can all feel proud, and one that should make itself felt in a large way in improving the ministry of this denomination. God bless you in your efforts."—Benjamin P. Hoffman, Los Altos, California.

"The Ministry is the only periodical I read from cover to cover, with delight."—Alfred Vaucher, Berne, Switzerland.

April, 1952
IN ORDER to preach this gospel in all the world, we are going to have to harness the great body of laymen who comprise the church, and put them to work for Christ. There is no higher calling that can come to us as pastors than to make the members of the church our colaborers. Active missionary endeavor is one of the prominent evidences that one has received the new-birth experience. It not only is essential for the finishing of the work but contributes to that individual's own spiritual growth.

"God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God?"—Testimonies, vol. 9, p. 103.

If I read this quotation correctly, it is a command that is directed to every soul who knows the truth. The reason the Lord makes it so explicit is that it is essential to the development of Christian character.

"In order for us to develop a character like Christ's, we must share in His work."—The Desire of Ages, p. 142.

An Effective Method

As ministers of the gospel, we are responsible for the care of those who have been entrusted to us. How can we properly care for and minister to them, and at the same time finish the gospel commission in the district where we have been called to work? By leading them out into the harvest field and teaching them to work! There is no lack of missionary opportunities, and when we follow this divine command the blessing will be double. First, their own characters are going to be strengthened, and we will thereby be fulfilling our responsibility to them as pastors. Second, we will be greatly multiplying, through their labors, our own usefulness in the district.

For the last few years it has been my privilege to be connected with this type of work in a very intimate way in one of the fields of the Inter-American Division. After the yearly lay workers' training institute, at which all the local pastors also were present, plans were laid for the organization of a lay workers' society in each of the local churches where there were enough people able to carry on this type of work, using laymen who had attended these institutes as key members in the local societies. Usually they are composed of from four to twelve members. They meet and elect a chairman, who in turn presides over the weekly meetings of the group. In the case to which I refer it is the custom to meet every Sabbath afternoon about sunset, after the afternoon's missionary activities, in which nearly the whole church has been engaged.

These sundown meetings are for the purpose of laying down plans for the efforts to be held in the different homes around the city where an interest has been awakened either through weekly tract distribution or by following up interests that have been started through other activities in the church. At this meeting the pastor studies with the laymen the topics that are to be presented by them during the following week in their own efforts and cottage meetings. He goes over these topics point by point, instructing them in the best manner of presentation. Whenever possible he visits one or more of these meetings while they are in progress, making a note of the pertinent points on which they need further help. In certain localities it is possible to get this information without the layman's knowing his pastor is present, especially if it is a summer effort and the windows are open. The following Sabbath afternoon, when the time comes to study the methods being followed, with confidence he commends Brother John Doe for the strong way in which he brought his hearers to see the importance of taking their stand on some particular topic. He is also in a position to make tactful suggestions that will be helpful not only to the brother who was giving the study that night but to all who are present. The laymen in turn will see that
their pastor is vitally interested in their activities, that he is one of them in this soul-winning project. These sundown meetings are also a time to study the cases of interested ones, who as they reach the testing truths are made the subjects of special prayer by the entire group.

Through this particular society of laymen the pastor of the local church has been able to exert a far greater influence than would ever have been possible had he limited his activities in evangelism to his own series of meetings. At one time last year there were eight efforts in progress by his laymen! However, with every candidate the time comes when the pastor must step in and assist in binding off the interest and bringing the prospective member across the line. Surely this fulfills the very purpose for which we organize churches, namely, organizing the members for work!

Talents Waiting to Be Used

When one considers the wonderful wealth of talent that is to be found in our Adventist churches, he immediately sees how it will be possible under God to rise and finish the work through organized efforts.

"Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability."—Acts of the Apostles, p. 111.

This great gospel commission is not going to be finished by our evangelists alone. Too many of our good members are willing to let the evangelists do the work for them, but the time has come for every member of the church to be harnessed and to work with them. When every activity of the church is directed toward the one great purpose of winning souls, we shall see Pentecost repeated in our midst. Hearts that are cold will be set on fire again. The voices of members now silent, and who come to church only to receive, will go forth to proclaim what they know of the saving power of God.

It is encouraging to see the definite trend in this direction that has been manifested. We must lay the burden on the hearts of our dear brethren and sisters for the sake of their own souls' salvation. There is a place for each one in the work of proclaiming the message, and in this way we shall be able to defeat this danger of which the messenger of the Lord warns us:

"Everywhere there is a tendency to substitute the work of organization for individual effort. . . . Christ commits to His followers an individual work,—a work that can not be done by proxy."—Ministry of Healing, p. 147. (Italics supplied.)

Adventists are a very liberal people, and of course the work needs their financial assistance, but even more important, the work needs them! Heaven needs them!

"With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. . . . Angels rejoice that they may speak through our voices to reveal God's love."—The Desire of Ages, p. 297. (Italics supplied.)

Prayerfully let us lay this work upon our people, showing them, teaching them how it is done. They will respond, and where we now see hundreds coming into this blessed truth we shall see thousands.

Too many church members want life to be just a grand religious picnic without the ants of worry or the thundershowers of adversity.—W. W. Ayer.

AN EXPLANATION

With the announcement of the Ministerial Book Club which begins this year, we had included as the volume for the third quarter The Interpreter's Bible. Those who had seen this book were greatly impressed with its general contents, and urged its inclusion as a must in this year's reading.

Since the committee met and chose the book club volumes that have been already announced, a more thorough investigation has been made of this particular book The Interpreter's Bible. It does have very much in it that could be of help, but here and there is the evidence of a subtle modernism which makes the volume absolutely unacceptable as a recommendation from the Ministerial Association. We regret to have to state this, but we are confident that our ministry will understand that in withdrawing it we are doing just what you would expect us to do, having made this discovery.

We have other volumes under consideration, and in an early issue of The Ministry we will give our revised recommendation.—Editors.
For many years I have felt a lack of real preachers among us as Seventh-day Adventists. I do not mean a lack of men—though we lack them too—but a lack of men who can preach. We have men who can entertain, men who are adept at gathering related material from the Bible, Spirit of prophecy, church papers, and books, and illustrating it cleverly. We have many teaching evangelists, but we lack great preachers.

We place a great deal of emphasis on evangelism, and that is as it should be, but every evangelist knows that the intensity of a series of meetings leaves little time for self-improvement and development. The mechanics of preparing for the various meetings and Bible classes and the organization of names, literature, and assistants required leave little time for anything but the visiting, and that, many times, is slighted.

Our work is highly departmentalized, which makes for progress. This of course is as it should be. But the work of each department is to promote the various projects that it deems necessary. Week by week the promotion material comes to the minister, pastor, or district leader, and his time can be largely taken up with these programs.

Most of our churches are small, and no study room is provided for the minister. This necessitates his studying in his home, a situation which may be very distracting. The duties of the home crowd in. Mrs. Minister will probably expect some help in her busy program. The children with their play and little quarrels need attention and often call on father. The average wife handles these problems herself when her husband is not around. Perhaps the minister may have several churches and must spend much time in travel to the various places.

In the mission field the problems are even more difficult. Nearly every foreign worker is expected to do administrative work as well as pastoral. It is much easier to do the office routine of answering letters, making plans for the mission, and holding interviews and conferences and committees than it is to stay by the pastoral (or evangelistic) study that is necessary. With our indigenous worker it may be harder yet, because to all these duties are added many other hindrances to real study. His home is not even so private as is the home of the overseas worker. Those who have been in the villages know this to be true. Then he probably serves as teacher-evangelist, which keeps his program rather full.

In any other phase of work a man has regular working hours. Someone is overseeing, or he has to work by the clock and punch a time-card. There are hundreds who are up at four or five every morning to get to the factory or place of work. Thousands are up at six. And there are millions up and at their work by seven or eight o'clock. And yet many lazy ministers sleep until half-past seven, and then take their time for dressing and breakfast. Of course they must take time with the newspaper, and it is almost noon before they are ready to settle down to real work.

Is this as it should be? No! God help us to prevent this from being true in our lives.

Ministers Are Teachers

A minister is in truth a teacher. Every week he is giving and teaching. It may be two or three times a week in the case of a pastor. It may be from four to seven times a week for an evangelist. This cannot go on indefinitely without his replenishing his store. Sooner or later he will discover what others have already discovered long ago—that he has nothing much to share. A minister is in reality giving of himself every time he preaches. He is giving the best of his mind. Unless something worth while is going in, there will certainly be nothing of any value coming out.

Many have the idea that they can easily "get up" a sermon. They need only to go through...
their file and the Index to the Spirit of prophecy books and "organize" a sermon. This is not preaching. Sermons must grow, just as lilies or roses grow. It takes time. The gardener works hours and days and even months and years on the soil. The ground is fertilized, dug, raked, watered. From the properly prepared soil the beautiful lily comes forth. He doesn't spend his time working on the bud. He doesn't have to help the leaves to open. This part nature cares for herself if the preparation has been proper.

So with the preacher and his sermon. He needs to cultivate the soil, fertilize it, stir it, water it. When this is done the sermon will unfold of itself. It will of itself grow rich and full and beautiful. But all the work on the sermon itself without the fertile soil for it to draw from can never bring forth a product of real worth.

If time is spent on the sermon instead of on the mind and the soul, a man will find himself soon running out as a preacher. Instead of advancing and improving as the years go on, he will find himself at the end of his resources, and will discover that he cannot preach. A man of this sort may be a good preacher at thirty and ready to be dropped from the work at forty. The topsoil has all eroded, and there is no fertility left. But it should be just the opposite. With proper reading and study through the years, a preacher becomes a great power for God. Instead of insipidly re-serving the same truths in the same way and with the same illustrations, he goes deeper and deeper into the truth, and always has something fresh and alive and vital.

We as ministers should always be increasing in mental vigor and capacity. We should be constantly enriching our minds.

Simply because there is no one appointed by the mission to stand over us with a stop watch is no reason for us to be too complacent. The angels are watching. And our congregations are watching us every week as we stand before them with the Sabbath sermon, the Wednesday prayer meeting, or the evening evangelistic sermon. They can tell whether they have a preacher or a repeater of other men's ideas; whether they lack the fortitude and self-discipline required to keep himself studying and reading will ever produce great sermons.

So a minister should rise early and begin at once to study while the mind is fresh. I believe his first hours should be spent with the Bible, the Spirit of prophecy, and other devotional books. Study diligently. Have a place of privacy, and have it a rule that you are not to be disturbed. You who have worked at Ingathering know how difficult it is to meet an important businessman. He surrounds himself with secretaries, and unless you have an appointment it is almost impossible to see him. So it should be with you in your work. Some may occasionally complain that they cannot see you, but they will be proud to bring their friends to hear their minister preach.

Spurgeon had a program of this type. C. E. Jefferson in his book The Minister as Prophet tells of an individual who called and was anxious to speak with Spurgeon. He claimed to be a servant of the Lord and to have come on urgent business. Spurgeon replied, "Go tell the servant of the Lord that I am engaged with his Master."

Work without a break. Don't stop to run an errand in the middle of the study time. It is much easier to inspect the church janitor's work, to overhaul the slide projector, to visit the sick, yes, even to do Ingathering, than it is to stay by your studying; but fellow workers, let us not shirk our study program.

Have a set time in your study program for sermon preparation. It may be four mornings.
a week. But save the fifth for general reading and study. Later in life you should gradually change until most of your mornings are spent in study of a general nature. As the fountain fills up, it overflows easily; as your mind broadens, sermon preparation requires less time.

Work hard and diligently. Discipline your mind to the study. Endeavor to retain what you read. There is no use pouring water into a sieve. It runs straight through. Train your mind to hold, to retain. Outline freely what you read. Make notes. File important material. But above all, read carefully! It will seem tiring and slow at first, but it will pay dividends.

"A minister should never think that he has learned enough, and may now relax his efforts. His education should continue throughout his lifetime; every day he should be learning, and putting to use the knowledge gained. . . . The saving of souls is a vast work. . . . Those engaged in it should constantly increase in efficiency."—Gospel Workers, pp. 94, 95.

No shirker or lazy person will ever become a great preacher. He must be self-sacrificing. He should work as hard at his work as the farmer does at his harvesting, as the mechanic at his machine, as the carpenter at his bench, as the executive at his desk, as the factory worker at his production belt, as the housewife at her household duties. He is paid from the tithe, and should spend his time wisely.

He who will make such a program and stay by it will find himself a man among men, head and shoulders above his fellows. He will find himself respected not only in the church but in the community. May God help us to be faithful in our study hours.

QUALIFICATIONS OF PROSPECTIVE MISSIONARIES
W. P. BRADLEY

The following is offered as a suggestive outline of desirable qualifications and skills to be sought in prospective missionaries. It may come short of being complete, but at least it may serve to stimulate thinking and discussion among those who are interested in being missionaries or who have responsibility for the training of prospective missionaries. These general qualities apply to both men and women:

I. SPIRITUAL.

1. Deep and abiding Christian experience in which prayer and Bible study have a significant place.
2. Emphasis on Christian living rather than on ethics.
3. Sense of mission, both husband and wife willing to go.
4. Good personal worker.
5. Possessing love, faith, a happy disposition.
6. Courageous, resourceful.
7. Energetic and venturesome.
8. Patient, calm (not too patient).
9. Willing to see others increase.

II. PHYSICAL.

1. Good health and health habits.
2. Knowledge of sanitation, first aid, simple preventive medicine.
3. Ability to eat or adapt wholesome native foods.
4. Ability to sleep well, travel in any manner, sit on haunches, eat with fingers or chopsticks.

III. INTELLECTUAL AND PROFESSIONAL.

1. High intellectual caliber.
2. Degrees and professional preparation equivalent to homeland requirements for similar work.
3. Some literary ability.
   1. Language aptitude:
      a. Speaks own language clearly, correctly.
      b. Has tried language study.
      c. Likes language study.
   5. Trained for specific requirements of job.
   6. Training in music and public speaking.
   7. Practical skills: printing, bookbinding, building trades.
   8. Orientation toward country of choice.
   9. Experience in work: enough for that particular call.
   10. Absence of superior air or patronizing attitude.

IV. SOCIAL AND MARITAL.

1. Men—suitably married, with reasonable number of children.
2. Women:
   a. Some single women needed, trained and willing.
   b. Married women to be capable homemakers.
3. Courteous and diplomatic.
4. No color or race prejudice.
5. Cooperation with others.
A MANUFACTURER once put out a complicated jigsaw puzzle of a map. Many were often baffled in fitting it together until they observed a picture of a man on the back of the pieces. To assemble the man was to assemble the complex map. Even so, many medical missionaries find the daily round of duty so exacting that they are unable to make all their activities fit into a soul-winning objective. Only when the medical missionary finds and keeps the Man, Christ Jesus, central in his life and work will he find the daily program assembling itself into a unified instrument in a real soul-winning work. If the Man, Christ Jesus, is not found and kept central, the work done will, like the puzzle, be difficult to unify in effective service; and before many years have passed, the medical missionary will find himself wondering why he came to the mission field.

To find and to keep the Man, Christ Jesus, central, or not to do so, is really what makes the medical worker a fit or a misfit in the mission field. We need ever to bear in mind that "no man can be God©s holy man until he is wholly God©s man." The daily program may be technical and exacting, yet in the final analysis the essentials of the medical missionary task are simply “talking to God for men and talking to men for God.”

Jesus Christ

“When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.” Matt. 11:2-6.

Jesus is the pattern for medical missionary work. In Him we find the coordinated work of preaching and healing. As a matter of fact, Jesus called attention to this as the evidence that He was the Messiah. This soul-winning medical work constituted His credential.

The Lord’s messenger said:

“I wish to speak about the relation existing between the medical missionary work and the gospel ministry. It has been presented to me that every department of the work is to be united in one great whole. . . . There is to be no division between the ministry and the medical work. The physician should labor equally with the minister, and with as much earnestness and thoroughness for the salvation of the soul, as well as for the restoration of the body. . . .”

“Christ was bound up in all branches of the work. He did not make any division. He did not feel that He was infringing on physicians when He healed the sick. He proclaimed the truth, and when the sick came to Him for healing, He asked them if they believed that He could make them whole. He was just as ready to lay His hands in healing on the sick and afflicted as He was to preach the gospel. He was just as much at home in this work as in proclaiming the truth; for healing the sick is a part of the gospel.

“To take people right where they are, whatever their position, whatever their condition, and help them in every way possible, this is gospel ministry.” —Medical Ministry, pp. 237, 238.

As medical missionaries we are here exhorted to follow the pattern set forth in the healing and preaching of Jesus. We are warned of the danger of a purely professional outlook.

A professional outlook would divide the work into compartments. The results would be disastrous to our soul-winning objective. Should a teacher withdraw himself from soul winning and say, “I’m a teacher, and my work is confined to the classroom and the textbook”? Should the physician withdraw himself from spiritual work and confine himself to the physical needs of the patients? The counsel of the Spirit of prophecy is to the effect that teaching and healing are effective means that all may use to reach hearts and win souls to Christ. The various phases of work are to blend into the one indivisible objective of saving men for the kingdom.

Just as Christ was bound up in all branches of the work, so should we be today, and these branches themselves should be harmonized and bound up into the program of soul winning.
Luke, the Beloved Physician

We find in Luke an example of the medical missionary whose efforts were complementary to those of the apostle Paul, with whom he labored. They were a team carrying forward a balanced program.


"Luke, the beloved physician, and Demas, greet you." Col. 4:14.

"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me." 2 Tim. 4:10, 11.

This wonderful association of the "beloved physician" and the great apostle to the Gentiles continued through persecution to the end. No wonder, for we read that Luke's whole life was inspired by the life, work, and teaching of Jesus. (Luke 1:1-4; Acts 1:1-3.)

In Ministry of Healing, pages 140 and 141, we find the following positive statements:

"Luke, the writer of the gospel that bears his name, was a medical missionary. . . . The apostle Paul heard of his skill as a physician, and sought him out as one to whom the Lord had entrusted a special work. He secured his cooperation, and for some time Luke accompanied him in his travels from place to place. . . . Luke's success as a physician gained for him many opportunities for preaching Christ among the heathen. It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."

So Luke, like his Master, was a medical missionary, never too busy while caring for the sick to both pray with them and preach to them. There again, therefore, we find in the work of Luke the true emphasis that "teaching," "preaching," and "healing" should never be separated in the mission program in general and in the worker's life in particular.

Doctors and nurses hold in their professions the master key to human lives. They visit their fellow men at the very time when they are the most susceptible to the gospel and responsive to its appeal. Would it not, therefore, be a triumph for Satan to blind the eyes of doctors and nurses to their opportunities to win souls for Christ?

Dr. Samuel McComb, of Boston, once wrote: "It is high time for the minister to realize that man is not a soul without a body, and it is also high time for the physician to realize that man is not a body without a soul."

The truth of this lies in the fact that man was originally made a trinity. He is still a trinity, a fallen trinity of physical, mental, and spiritual needs. Therefore the gospel of Jesus should be mediated in a threefold way to effectively save the lost.

The Test of the True Missionary

What springs spontaneously out of your heart? What is the topic of your conversation when you meet one another? Is it motorcars? Is it your work from a professional viewpoint? Or is it how your work is enabling you to win

THE MISSIONARY'S LOVE

One of our missionaries in Africa recently said, "When I look down into those earnest faces upturned so eagerly, I feel such a tug at my heartstrings that I almost weep for them."

One day she was speaking to a native class and she became quite vehement on the subject of teachers who are "clock watchers and timeservers." She said, "You have to have love in your heart, love in your hands, and love in your head! You can't relegate this most important work to an inferior place. You must make it first in your lives! Souls have been lost because of unfaithful teachers! You hold eternal destinies in your hands. I have no time—no place—no sympathy with or for a lazy aspirant for a teacher's position!"

One boy slowly rose, and looked at her a long time, then said, "O Mamma! truly God sent you to us! Why, you love us, don't you?"

By that time she was fairly weeping as she replied, "Do you think I'd cross an ocean, give up a fine salary, and leave an aged sick mother and two precious children if I didn't love the work of God better than life itself?"

"No, no!" they shouted, weeping too. "No, you wouldn't, Mamma!" Such is the love of the missionary for the lost of other lands.—B. G.
souls for the kingdom of God? It is well to re-
member that what gets your attention today
will eventually get you.

So often one hears the excuse, "Oh! I'm not
a preacher!" But just a moment. Is it not true
that any man who can give a successful car
sales talk might also with proper preparation
give an effective Bible study? Too many of us
are spiritual dwarfs. We call this reticence, but
in reality it is spiritual barrenness!

A Danger of Being Sidetracked

A man once had a dog named Tray. Tray
was well bred, and his owner expected much
of him. At long last he was able to go to the
hunt. Suddenly he "put up" and gave chase to
an antelope. Soon, however, a startled rabbit
flashed across the track of the antelope, divert-
ing Tray's attention. Forgetting the antelope,
Tray swerved, and dashed after the rabbit. Just
as he was gaining ground a rat darted across
the path, and again Tray, diverted, rushed after
the rat, only to see it run into a hole in the
ground. Excited, scratching and barking, he
presented the picture of frustration diverted
from the big thing to end up by barking into a
hole in the ground!

Let us not as missionaries allow the little
things of the daily round to divert us from the
one essential and big objective of winning souls.

Soul Winning

In its nature Christianity is not a science. It is
more than a religion, for it is a way of life, yes,
a self-forgetful way of life. The true missionary,
like his Master, must live to bless others.

"Missionary work is the necessary outcome of
Christian life. It is not a privilege of life—it is a
necessity of life. Live the Christian life and you
are bound to be a missionary."—G. CAMPBELL
MORGAN.

Are you happy in your work? If you are
following the self-forgetful way of living and
working, you cannot help being happy. Henry
Drummond once wrote:

"Half the world is on the wrong scent in the
pursuit of happiness. They think it consists in
having and getting and in being served by others.
It consists in giving and in serving others."

The only real way to keep the truth as a
sanctifying power in the life is to give it away—
share it with those in darkness. If we are merely
using our talents in getting and spending, then
we are wasting our powers. Some in a self-
centered service have even fallen so far in doing
the Lord's work as to forget and lose the Lord
of the work.

"He that winneth souls is wise." Prov. 11:30.

Why is it wise to win souls? First, because this
is the way to ensure your own soul's salvation;
and second, because it is the only service which
truly compensates in the mission fields.

A Planned Work

A Dutch artist who had devoted his life to
painting flowers was once asked to paint a
portrait of King James II of England. After
many sittings the picture was completed, but it
was a puzzle to find King James. He was over-
shadowed and eclipsed by the background and
border of flowers! We fear that in the service of
some, Christ is eclipsed and overshadowed by
the backgrounds and borders of their service.
Are you making Jesus central and prominent
in your work?

"And I, if I be lifted up from the earth, will
draw all men unto me." John 12:32. Jesus must
be lifted up, and nothing must ever be done
that will not make Him prominent in the mis-
sion program. Many who have been helped
physically will inquire the way of salvation.

Our program of work must not be spasmodic,
merely the impulse of the moment, but each
medical missionary should plan to give system-
ic Bible studies to the interested people.
These interests will grow into a series of meet-
ings. When an outlined program of subjects is
followed, God will bless, and souls will be con-
verted and baptized. In these studies and
services, you will witness for Christ. Your own
soul will be refreshed, and those who hear you
will be saved. This is real missionary work.

There may seem to be a mountain of diffi-
culties in your way, but it is only a mountain of
smoke. Start climbing the mountain of diffi-
culties with resolute faith, and you will reach
the top with the joyful satisfaction of a fruitful
term of service.

Success or Failure

Success or failure as missionaries stares us in
the face. We shall succeed only in so far as we
win souls for Christ. The messenger of the Lord
has given us an inspiring view of the revival
of real missionary work:

"If the workers will humble their hearts before
God, the blessing will come. They will all the
while be receiving fresh, new ideas, and there will
be a wonderful revival of gospel medical missionary
work."—Medical Ministry, p. 257.

Shall we come up to the end of our term of
service empty-handed? Or shall we come up
more than satisfied, with a bountiful harvest of
souls for the kingdom? (Isa. 53:11; Matt. 25:21.)
Only such shall enter into the joy of their Lord.
May we be numbered among them.

APRIL, 1952
Proper Exercise of the Right Arm

C. J. McCLEARY, M.D.
Director, Clinica y Hospital Adventista
Puerto Cabezas, Nicaragua, C.A.

IN SOME mission lands there are places where only medical work is allowed. This is because it is so disarming. Prejudice finds it difficult to oppose a work that does only good.

With this message properly presented, with harmonious cooperation between medical and ministerial workers, organized opposition falls miserably flat.

Today we have developed to a very exacting-science the art of conducting a complete evangelistic effort. All the details are carefully worked out before time and fitted together to make a beautiful message easily understood. This is as it should be. Speaking as a medical worker and not as a preacher, I can say with some pride that I believe we have the best-trained evangelists in the world. Yet I would like to raise the question, "Do we always utilize the right arm to the full in these efforts?"

The Right Arm in Action

An American man, director of a large United States industry, reluctantly rented the "doctor" a company house to live in temporarily. He intimated that I could return to the United States as soon as I wished, for there was no need of me here. This was his attitude upon my arrival at our new mission station. Twelve months later he gave $1,000 worth of pipe to connect our new hospital to his company water lines, and ever since then he has given us water without cost. The power company refused to give us lights. When the public became somewhat aroused about it, they finally agreed to sell us power. The price of our lights was at least ten times what they cost in the United States, and the service was continually interrupted. Today a flat fee lower than any United States price is given, and permission is always asked before any interruption of service is made.

A strong Protestant organization representing 80 per cent of the Protestant population brought their best American worker to this place to "protect their flocks," as soon as they heard we were coming. They gave us a frigid reception. Four months later this very worker initiated a drive to raise money to help us construct a hospital. This organization contributed one hundred dollars. Today I can fly anywhere in Nicaragua on the national airlines free of charge, because the company does not want to charge anyone who is doing this kind of work.

The local Catholic priests send me their sick members, and the nuns occasionally visit our hospital and send letters of thanks for the work we are doing. A recent letter from the president's secretary states, "The president especially wishes to acknowledge the good work you are doing and considers the Adventist hospital an honor to the United States and a creator of good will between our countries."

Today in this vicinity prejudice against our message no longer exists. What an ideal time to begin actively preaching the message! Our lives have been preaching, but the people need doctrine too. The right arm is not complete without the body. The body is not so useful without a right arm.

If our medical work extracts large sums of money from the people for medical care, and works frequent hardships on family finances, then we cannot be credited with having done anything but a business transaction, and possibly a hard one at that. Our rates and fees in mission lands or in any other lands should be such that there can never be any question about the real intention of the care given—to help those whom Christ loved and for whom He died. At times this may require a financial loss. We should not expect the medical work always to show a profit. Its success or failure should not be decided by its financial statement. The medical ministry is part of the gospel message. It, as well as the gospel ministry, deserves a financial budget. It should not be expected to show a profit in dollars, although it frequently does. Some medical workers use as an excuse for their exorbitant fees the thought that their service would otherwise not be appreciated. I am sure that the blind man appreciated having his sight restored by Jesus, even if he did not pay anything. I have frequently had patients insist on paying more for their service than their regular fees. I do not hesitate to accept the overpayment, telling them it will go to support a less-fortunate sick person. This makes me feel that the service is appreciated.

Spiritual Methods for Utilizing the Right Arm

The atmosphere in our hospitals must always be spiritual. One or two unconsecrated individuals working in our midst can undo much good that is done. The Lord cannot bless the work of the selfish or sinful employee. In our hospital we have morning worship, singing a few hymns in English and Spanish, reading from the Bible, and offering prayer. In the evening the student nurses have fifteen or twenty minutes of song service. Recorded
hymns are frequently played on our amplifying system. All patients are prayed with and for, often publicly in our morning devotions. We occasionally receive requests that they be mentioned in our service and prayers. Our religious literature is kept convenient and plentiful, with a strange shortage of news magazines and novels. I do not believe in trying to force religion on a sick man, but I believe it can be made convenient and inviting if tact and care are exercised. People lying on sick beds, either convalescing or dying, have much time on their hands to think and to pray. One must keep that in mind when talking to them in bedside visits. Many decisions affecting their remaining life and future life are made on these beds. We must understand this to realize fully the significance of a simple statement such as, “Doctor, what was the name of the song sung last night for worship?” or, “Would you have them read the fifth chapter of Matthew for worship this morning?” Decisions reaching into eternity are often made at times like these. Our Christian demeanor and sincerity need always to be evident in order to guide a faltering soul into the fold.

I think of a sixty-year-old man who had had Bible studies for years from one of our believers who lived near him. He needed an operation for an ailment that had made him an invalid for the last five years. He had already undergone five previous operations for the same trouble, but without relief, and had about given up hope of relief when he arrived. While convalescing after a successful operation at our hospital, he began to read the literature. I watched him with interest and prayed with him. One day he said, “This little booklet has all the answers. I cannot see how I could have been so slow to believe this message.” Having already heard the message for years, he needed only to see it in action—a demonstration that the Christian nurses and other workers give every hour of the day.

When Jesus said in His commission to His disciples, “Heal the sick, cleanse the lepers,” He connected the medical and gospel ministry. They are joined, and must always be so, if they are to be successful. “If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines and in medical missionary lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each.”—Testimonies, vol. 9, pp. 169, 170.

Let us utilize to the fullest extent the prejudice-breaking power of the right arm.

Temperance Message Brings Results

DONALD W. HEWITT, M.D.
President, Temperance League of Hawaii

As we near the closing days of time the Lord expects His ministers to fill leading roles in bringing our great temperance message to the people with increasing force and strength. It is a divine challenge to make this vital question a matter of continual study and prayer, and then follow it by effective action for temperance.

The messenger of the Lord repeatedly exhorts us to bring the subject of temperance higher and higher. Let us note two typical quotations:

“If . . . we presented before the people the evils of intemperance . . . , and especially the evil of liquor drinking; if these things were presented in connection with the evidences of Christ’s soon coming, there would be a shaking among the people.”
—Testimonies, vol. 6, p. 111.

“There is need now of men like Daniel,—men who have the self-denial and the courage to be radical temperance reformers.”—Mrs. E. G. White, Temperance, p. 273.

From my own experience in presenting the temperance message here in Hawaii via radio and timely, fearless articles in our widely circulated temperance newspaper throughout the islands, I have found that this unequivocal temperance message has been instrumental in bringing about a “shaking among the people.” I have not, however, been able to present denominational doctrines in this material, since it is all sponsored by the Temperance League of Hawaii, which in turn is supported by all the Protestant churches in the islands.

In soliciting advertising support for our temperance newspaper from the leading business firms of this part of the Pacific, I found, with very few exceptions, the financially able heads of these firms interested in temperance. They have taken a definite stand either for or against it because of what they have heard over the radio or read in our newspaper.

Hitherto this influential segment of the public in Hawaii, which we are specifically told in the Spirit of prophecy is the class of people who are to be the first to hear the call, has consistently turned a deaf ear to all attempts to reach it with the message by books, pamphlets, tracts, or our religious radio programs. This proves that a strong temperance message, persistently brought to the attention of this type of public leadership, cannot fail to be successful, and constitutes a most effective entering wedge for acceptance of the full message. Note

(Continued on page 25)
THE responsibility for establishing the new believer in Christ does not rest entirely with the evangelistic workers who made the contact. The convert himself must put forth every effort to become well grounded in his new-found faith. He is a babe in the truth, and will continue to grow into the full stature of Christian manhood only as he avails himself of the means of grace provided for him. The goal ahead is holiness. Spirit, soul, and body must be sanctified, and the added light he has recently received will vitalize his religious experience.

Growth in Christ will come as the new member makes progress in his private devotions and in Bible study. He must learn to exercise his spiritual powers by using his talents for the salvation of souls and by participating in the various missionary projects promoted by the church. But growth is not merely defined by these acts of grace or by the things that he should do as a believer. There must also be a daily discipline in overcoming sin. The whole tenor of his life must be decidedly changed, and he must exert a resistance toward the evil habits of the past. He is bound to be a bit confused at times by these drastic changes, and will then need the sympathetic guidance of those who are responsible for establishing him in our message. Living a life entirely dedicated to God is not the accomplishment of a few days; it takes time to make a deep-rooted Christian.

After being introduced to the writings of the Spirit of prophecy, the new convert to the faith usually makes rapid progress. But now he will need more direction if he is to learn to understand the proper relationship of these messages to the Bible itself. Zeal is the by-product of conversion to Christ, but if misdirected at this stage, it may lead to fanatical tendencies that frequently bring problems to one's family. It is just as much the duty of the Bible instructor to provide wise counsel now as when the believer was facing the Sabbath test. The teacher assumes the role of a counselor, and this requires sound judgment and experience.

Explicit obedience to God brings true soul satisfaction and stimulates the spirit of witnessing for truth. This always stirs up the adversary, and persecution is bound to follow. This is a trial to the young Christian, but it is also a blessing to him. It is his privilege to learn to walk with Christ under all circumstances. If the test is not brought to bear from without, it will come from within. He must learn to keep his eyes fixed on Jesus, and not to expect perfection in the church. To bring home to him the truth that his brethren and sisters in the faith are, like him, just "saints in the making," is sound counsel.

No one is better fitted to give the new believer the tender and important counsel needed at this stage of his experience than the worker who helped to bring him into our message. To leave the new convert without this help, too often causes him to wrestle with the foe when he is not spiritually prepared to do so. When the Bible instructor must be transferred to another community, the pastor who is left in charge may fill the need, provided he is well acquainted with these new people. When he is not it will require an extra measure of love and grace on his part to adopt these strange children as his own spiritual babes. On it today hinges the success or failure of Seventh-day Adventists' being able to hold their converts—a point controverted by altogether too many ministers of other denominations. For this reason our evangelists, pastors, and Bible instructors should work together closely for the making of informed and deep-rooted Christians.  

L. C. K.

Sound Things for the Christian

2. Sound doctrine. 2 Tim. 4:3.
Teaching Prayer Habits

MARY HARTWELL SEWELL
Former Bible Instructor

FOR steady Christian growth prayer habits should be encouraged early in the course of a series of Bible studies. This may be done by a special study or two on the subject of prayer. Or it might be done by emphasis on particular points denoting prayer habits, even though the study is on an entirely different subject.

To illustrate, in the study on Daniel 2 there are at least two factors that can be emphasized in such a way as to lay the foundation for enduring and beneficial prayer habits.

When giving the background for the dream of the image, I like to acquaint my reader with the man Daniel. He was a noble, stalwart youth, true to principle, and desirous of pleasing his God in all his actions. Not only was he mighty in power, but he was mighty in prayer. Even after becoming the prime minister of a flourishing nation he was not too busy to find recourse to prayer three times daily (Dan. 6:10), a habit doubtless established in his youth and practiced by him all through his lifetime.

Incidentally, here too is given the correct posture for prayer—“he kneeled upon his knees” while praying. This little side light in Daniel’s life, enforced by the words of the psalmist, “O come, let us worship and bow down; let us kneel before the Lord our maker” (Ps. 95:6), can serve readily to acquaint the reader with the proper position in prayer—possibly something foreign to his past thinking.

Coming back to Daniel 2, we read that when the crisis came to Daniel he immediately thought of prayer. Daniel knew the meaning and efficacy of Matthew 18:20—the presence of divine power, especially when two or three are gathered together. Besides prayer, the prayer meeting was undoubtedly an established habit with Daniel and his young friends. Might not we too receive blessings, power, and answers to prayer by emulating Daniel’s prayer meeting habit?

Daniel’s prayer life did not always consist of asking. He was quick to praise and thank his God for answered prayer. We find Daniel again praying to his heavenly Father before going in to the king with his important message. How many times we make a request of God, and when the request is granted what do we do? Yes, we ought to follow Daniel’s example, and thank our Father for all His blessings to us.

Thus, even in a study on prophecy, principles can be emphasized that should form basic prayer habits for new Seventh-day Adventists. Not only should we pray, but we should kneel in prayer. Not only should we ask in our prayers, but we should be quick to give God the praise and thanksgiving He longs to hear from His children. Not only should we pray, but we should be found at prayer meeting or wherever prayer is wont to be made.

Efficiency in Bible Work

ROSE E. BOOSE
San Diego, California

IF IT were possible to visualize the ideal Bible instructor, it might also be possible to attain unto the high standard of such conception. But let us hope that when the highest ideals have been presented, someone will immediately see higher peaks in the distance, and will start on the forward stretch of the journey and encourage others to follow; and thus shall we see a band of faithful, earnest workers for the Lord going on to perfection, never slackening the pace until the work is finished and the “well done” spoken.

1. There Must Be Real Personal Christian Experience.—Is the worker personally acquainted with her Saviour? Has she found, by personal experience, that He is all He is said to be—a Saviour from sin, a keeper, guide, helper, comforter, friend, companion? Does she

A group of Chinese Bible instructors who recently completed a period of study together in Hong Kong under the direction of Thelma A. Smith. Left to right: Mrs. Lam, a lay member; Miss Liang (Cantonese), working in Taipo, near Hong Kong; Mrs. Chow, veteran Cantonese Bible instructor with the Hong Kong Memorial church; Miss Hsu (Man- darin), with the Kowloon church; Mrs. Hwang (Mandarin), with the Hong Kong Memorial church; Mrs. Liang (Cantonese), with Un Lung church near Kowloon. Miss Jean Yu, another Bible instructor, left one week before this picture was taken.
know that He was made to her "wisdom, and righteousness, and sanctification, and redemption"; that He is not only the "mighty God" but the "everlasting Father"? If she does not know these as living facts, she must first become acquainted with Him before she can introduce Him to others, for in her daily experience she will find those who need the Saviour for many and all of these qualities.

2. Friendliness Is Essential.—The ideal Bible instructor must like people, enjoy mingling with folks just as they are, with all their faults and failings. She need not enjoy all the things they do, but she must like to be with people and accept them at their face value; for, of all workers, the Bible instructor meets the greatest variety of individuals and must win her way with them in order to give them the help they need.

3. Cultivate a Pleasing Personality.—In the attainment of this end circumstances alter cases. No specific rules for such culture can be laid down. A few fundamental principles are: Be sincere in all that is said and done; dress simply and appropriately; be scrupulously clean in personal appearance from the hair on the head to the heels of shoes.

4. Studious Disposition.—An important trait of the ideal Bible instructor is a studious disposition. If there is no love for books, no hunger and thirst for the whys and wherefores, there will be no great development and growth in service. The desire for knowledge can be cultivated, but it is a strong character that will lead one to discipline herself into the study habit. And study habit means more than simply reading.

5. General Education as Foundation.—This ideal Bible instructor must have a good general education as a foundation upon which to build her store of specific knowledge pertaining to her particular phase of service. She must know her Bible; she must know the sources from which she quotes; she must be positive that she is correct in her statements, and not use them simply because someone said so.

6. Broad-minded.—She must understand human nature, and be broad-minded enough to overlook many things that are annoying, and to give no offense by word or deed.

7. Carry a Good Stock of Courage.—There must be strong faith in God and in the message with which she is entrusted, with a clear vision of the ultimate triumph of the cause she represents. The ideal Bible instructor must think courage, speak courage, and be courageous.

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**Bible Study Outlines**

**Justification**

ELLEN CURRAN
Bible Instructor, Southern California Conference

Thousands have read the Bible wrong on the subject of justification. Some read, "We are justified by grace"; others, "by works." Still others say, "No, we are saved by the precious blood of Jesus," and again others maintain that it is all accomplished by faith. These theories are all true, but not one of them is complete in itself.

I. THE WORLD UNDER CONDEMNATION.

2. His government absolutely just and righteous. Ps. 89:14.
3. Whole universe in harmony with His will except our world. This makes a sad picture. Rom. 3:10-12.
4. Man sinned. Rom. 3:23. What is sin that it should throw this world so out of harmony?
6. Millions of earth condemned—only God can justify them or they must die. Rom. 6:23.
7. This looks impossible, but God does it. Job 9:2; 1 Cor. 6:9-11.

II. JUSTIFICATION A FOURFOLD TRANSACTION.

1. Justified by grace. Titus 3:7. What is grace?
   a. Gospel is the story of God's grace (Acts 20:24), and the gospel is the power of God unto salvation. Rom. 1:16.
   b. God has all things to offer in Christ. Rom. 8:32.
   c. There is nothing too hard for Him. Jer. 32:17.
   d. Grace is God's power and ability to supply our every need through Christ. 2 Cor. 12:9; Heb. 4:16.
2. Justified by the blood. Rom. 5:8, 9.
   b. He washed us from our sins in His own blood. Rev. 1:5.
   c. Redeemed us with His precious blood. That is what He used to pay the penalty. 1 Peter 1:19.
   d. A redemption that measures with His infinite grace or power. Eph. 1:7.
   b. All things are possible to him that believeth. Mark 9:23.
   c. All that believe are justified from all things. Acts 13:39.
   e. By faith salvation and union with Christ become a reality to you and me. Eph. 3:17.
a. By works is faith made perfect. James 2:20-22.

b. Purged from dead works to serve the living God. Actions will demonstrate our love. Heb. 9:14.

c. If we walk in the light, the blood of Christ cleanses us from all unrighteousness. 1 John 1:7.

d. He is the author of salvation to all them that obey. Heb. 5:9.

e. Others will observe our good works and will glorify God for His wondrous power and grace. Matt. 5:16.

III. CONCLUSION.

1. God’s grace is what makes our justification possible. Only an all-powerful God could justify the human race.

2. Christ’s blood is the remedy, the means He used to justify us. With His blood He paid the penalty.

3. Faith is the method by which this great salvation becomes ours individually.

4. Works is the evidence, an evidence to everyone around, that we have wondrously been saved from sin, the breaking of God’s law. We have accepted His grace to walk in His will and law.

“You ask me how these marvelous things can be? I do not know. I only know He walks and talks with me As on we go, And brightens all the way, because I love Him so.”

—MRS. W. W. McCLOUD.

Temperance Message

(Continued from page 21)

what the Spirit of prophecy says in this connection:

“When temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquors and that total abstinence is the only platform on which God’s people can conscientiously stand. As this instruction is given, the people will become interested in other lines of Bible study.”—Testimonies, vol. 7, p. 75.

“Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God’s great purpose for humanity.”—Ibid., vol. 6, p. 256.

It is evident from these statements that if ministers will accord the divine formula (evils of liquor drinking, plus evidences of Christ’s soon coming) the prominence it deserves, and not allow it to become merely a side issue to be mentioned occasionally and casually, there will be experienced a tremendous “shaking among the people” that will result in the saving of countless souls not now being reached by our special message.

It is manly to love one’s country. It is God-like to love the world.—J. W. Conklin.

THE MISSIONARY

“IT HAS been my privilege to see and know as friends many of the men and women engaged in the missionary task. I have been in their homes, and have seen them at their work. No group more truly deserves, and less desires, any tribute. They have lost the capacity to be afraid. They have learned the hardest of lessons—patience. They have adapted their lives to conditions alien, difficult, sometimes hostile. They have faced separation from members of their family, and have worked on in lonely resolution. They have been forced back to inner resources deeper than they thought they possessed, and have discovered that God has made them adequate for their task. Though they would deny it, they have so incarnated the spirit of Christ that multitudes of new Christians cannot meditate upon our Lord without also giving thanks for the one who first showed them His way. They are ordinary men and women made extraordinary by the intensity of their self-dedication. They are limited in talents and strength; yet are continually given influence beyond their own because of “Him that strengtheneth” them. They have so submerged their own selves that they have been able to enter more deeply into the hearts of people of other continents, languages and races, than any other westerners have been able to do. In a day when special skills are in demand, they have achieved the rare and signal talent of becoming “experts in understanding.” When others have endured hardships because they have wanted tin or oil or rubber, they have endured like hardships because they have wanted men’s hearts. In a time when words of significance are being tossed about by careless lips, we take the word “heroes” and in full realization of its meaning, attach it to these friends. Yet that word they would repudiate at once. There is a better word. “Behold I am among you as he that serveth.” Let these, then, be called “servants.” There is no nobler word or work. Servants of the church of Christ. Servants of the whole of mankind. Servants of the Most High God.—PHILLIPS P. ELLIOTT.

APRIL, 1952 Page 25
IT IS very difficult to secure a suitable place for holding meetings in the larger towns in Sierra Leone, West Africa. There are no public halls except the court barrie, which not only is inadequate in size but because of the unfavorable association in the minds of the people repels an audience rather than attracts.

Weather conditions make the use of a tent prohibitive—winds of hurricane velocity come suddenly and without warning, followed quickly by torrential tropical rains. Unusual skill of more than one good tent man would be required to keep the tent undamaged. Storage during the rainy season, which lasts from May to October, is a great problem. During the rainy season, everything molds. We have to take advantage of any hour of sunshine for airing clothes and bedding so as to prevent them from destructive molding.

There are two well-defined seasons in the year. During the rainy season, which lasts from May to October, the heavens seem to open up and let the water pour down, with only occasional dry periods to break the monotony of rain. During the dry period, from November to April, there is a real drought, with only a few terrific storms as mentioned above to bring any relief from drought and heat.

Hence public evangelism is for us essentially a dry-weather program. Only then can a continuity of meetings be secured. With this in mind, a place for holding open-air meetings was prepared in Bo, the largest and most important city of the protectorate of Sierra Leone, the center of government for the whole protectorate. An area 135 feet by 80 feet was enclosed by a bush-stick fence four feet high, with an entrance at one end only. Bush-stick seats with backs provided seating for nearly a thousand people.

Just inside the entrance a book display was attractively arranged. Here ushers and usherettes met the people and helped them not only to find seats but also to fill in their names and addresses when these were needed.

At the far end oppo-
site the entrance stood the platform, twenty-four feet long, twelve feet deep, and two feet high. A portion of the platform was enclosed by walls that hinged upon themselves and were supported by rollers in such a way that each half of the front and attached side would fold against itself to the back of the stage, completely opening the whole platform for meetings.

In this room we kept the equipment used during the campaign. The electric reed organ and public-address system never had to be moved. Other articles such as books, papers, cards, and offering plates were stored in this room. Everything was well guarded at night, for there was sufficient space to put up two camp cots, on which two young men slept during the time of the campaign.

Construction and trim of corrugated aluminum sheets on a wooden frame gave a quite pleasing appearance. Especially at night it looked rather modernistic under artificial illumination.

Economy was practiced throughout by avoiding the making of holes in the aluminum as much as possible. If they had to be made they were put only in such places as would not cause the sheets to be unusable for roofing afterward. Except for the legs on the horses supporting the platform, none of the lumber needed to be cut, but was used in the

A close-up of the platform. T. E. Harding, singing evangelist, at the microphone; H. Wilson, the evangelist, dressed in white; Mrs. Keslake at the electric reed organ.

standard lengths and sizes available for building.

**Advertising and Methods**

Advertising for the meetings was confined wholly to the use of sound equipment on a car. Before each meeting the car was driven through all parts of the city. Every home came within sound of the music and announcements. Such a thing had never before been heard or seen in Bo. It created a real sensation. People spoke of it as the talking car. A crowd estimated to be from four to five thousand came out the first night. On the seventeenth night, when the meetings closed, by actual count there were
3,986 present. Bo has a population of only ten thousand, hence more than one third of the population attended each meeting.

The whole program was carried out in the vernacular, except for some vocal recordings that were used preceding the meetings each evening. The song service was highlighted by illustrated songs on the screen and interruptions from time to time to make a gift offer. The lecture for the evening was illustrated by one of the Shuler films.

Gift offers were made in different ways. At times it would be for coming to the microphone to answer a Bible question. At other times it was for turning in a good question, which Pastor Wilson, the evangelist, would answer. One night when the offer of a book was made to the man who was present with the largest family, the one who received the gift brought more than seventy to the front with him. It does not take more than a few families of this size to make a large audience.

One of our problems was to adapt modern methods of evangelism to the illiterate people who quite largely made up the audience. Even though these people may not be able to read themselves, most of them can have someone read to them. So when the subject of the Sabbath was presented, printed sermons were offered. The ushers and usherettes had already assisted the illiterate to write their names and addresses on slips of paper. These slips were held by the individual until the close of the sermon. When the call was made for each one to make a decision, he was asked, because he could not write and had no pencil, just to tear a corner of the slip. We were able when the slips were gathered to know who had made a decision by this method just as easily as if a blank had been filled or an X placed on the card.

We rejoice that from a predominantly Mohammedan audience fifty-three people have enrolled in the hearers’ class. Thousands, besides, have heard the message who never would have, had not modern equipment and methods been adopted in this effort.

ABOVE THE FOG Sometimes a fog will settle over a vessel’s deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft, lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—C. H. SPURGEON.
Practical Results

Following are a few examples of the foregoing plan from the Far Eastern Division.

From Indonesia, A. Pasuhuk, president of the South Celebes Mission, writes:

"We sent a colporteur last year to Timor Island. After canvassing for two months he wrote that a Sabbath school had been raised up, and asked that the place be visited by the president of the mission as soon as possible. In the month of June last year I was privileged to visit the island and conduct public meetings for one month. Pressed with the need of other work, I had to return to the mission station. In the meantime our colporteur evangelist followed the interest through and gave instruction in regard to our fundamental beliefs to a few who were really interested in the truth. This he did besides his canvassing work. Then he wrote again stating that there were seven souls ready for baptism. In January, 1951, I had the privilege again of visiting this interesting island. Using a projector, I launched a spearhead effort in the city of Koepang. The average attendance was eight hundred people every night. It lasted ten days, after which those seven persons were baptized. This effort has awakened a great interest among the people, and our Sabbath school members are now increasing in number. Just recently another eleven have been baptized. The Sabbath school now has eighty members.

"Two young people from this island are attending our Indonesia Union Seminary, preparing themselves to bring the last message of salvation to their people.

"This faithful colporteur evangelist is going from one island to the other bringing the soul-saving message through the printed pages. Interest is being awakened everywhere, and the requests from the people are pouring in asking for workers to give them more Bible instruction. Timor and the adjacent islands are ripe now, and the harvest is ready to be gathered in before Jesus comes in the clouds of heaven. Our pressing need in Timor is for more workers like the colporteur evangelist."

From the Philippines, J. O. Bautista, president of the Central Luzon Mission, sends this word:

"Four colporteurs working in a certain village began some cottage meetings before they transferred to another territory. After they had left, the local evangelist continued with the meetings, and as a result ten were recently baptized in that place.

"An assistant publishing secretary accompanying a colporteur in delivering books in a remote village about eighteen kilometers from the town. They went through forests and up and down the hills. However, they were heartened to find the people ready with their money to pay for the books they had ordered.

"At noon they arrived at the house of the head of the village. They were surprised to find that a large group of people had gathered together. Around the table were a number engaged in animated conversation. They were neither eating nor drinking. When asked what they were doing some one replied, 'We are studying from the books this man [pointing to the colporteur] sold us when he came here before. We are comparing the references, and we find that they are similar to the texts in the Bible. The messages in the books have touched our hearts. We are glad they have been brought to our place. But there are some things we do not understand, so we need you to explain them to us.'

"After dinner the assistant publishing secretary conducted a Bible study. When he was through they asked him to give them some more. They held a meeting for a big crowd in the evening. Before they left the place the people requested someone to come and teach them the truth. It is planned to send an evangelist into that region to care for this big interest, and we hope that an abundant harvest of souls will be reaped there."

Wayne A. Martin, president of the Thailand Mission, says:

"I am grateful for the work of the colporteurs in Thailand, for it enables us to send the message to many remote parts of the country where our few regular pastors would never have the time or the opportunity to go. The colporteurs help to multiply the efforts of the pastor, and the pastor cultivates and harvests the seed sown by the colporteurs. Each is a complement to the other. If Jesus were on the earth today, He might well say, 'Pray ye therefore the Lord of the harvest, that He will send forth more colporteurs into His harvest.'"

Slightly over one year ago a colporteur evangelist was sent into north Siam, where he not only enjoyed large sales but enrolled many people in the Voice of Prophecy Bible Correspondence Course. The awakened interest grew so rapidly in the area of Chiangmai that a tabernacle is now being erected to open a full-scale evangelistic meeting.

Surely a closer coordination of effort between colporteur evangelists and preacher evangelists will result in helping the colporteur evangelist maintain a deeper interest in his work, as well as in reaping a greater harvest of souls now and in the short time that remains before the return of Jesus.

FOREIGN GODS "As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world. . . . All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history."—Testimonies to Ministers, pp. 117, 118.

In the light of the foregoing inspired statement, this report, recently reprinted in The Gospel Minister from Dawn, is significant:

"It is amazing to learn that there are over forty heathen temples under the Stars and Stripes of America burning incense to foreign gods."

B. G.
New Methods Bring New Results

JOHN BAERG
Acting President, North Brazil Union Mission

A SUBURB of Belém, Pará, in North Brazil has become an evangelistic laboratory recently, and thus far the experiment is successful. The district pastor, Walkyrio Sousa de Lima, attended the Seminary Extension Course in Montevideo, conducted by F. H. Yost, L. E. Froom, and R. Allan Anderson in 1949. While there he learned “a more excellent way” to do public evangelism. He in turn transmitted this information to a local elder in one of our churches in Belem, Brother Milton Sousa de Purification.

First of all, Brother Milton made two maps of the territory that was to be worked around the church. One map is on the wall of the church and the other is in his pocket at all times. From a church membership of less than two hundred he recruited eighty house-to-house workers to go out in pairs on Sabbath afternoons and Sundays. These workers were carefully trained for weeks in what they were to do and how it was to be done. Discussions of any kind are absolutely forbidden. Four “inspectors” with maps and lists go from street to street to see that the work is properly done and to give aid or counsel where needed.

The workers offer to study a set of twenty printed Bible lessons with the people, leaving them a copy of the lesson of the day each week. The response was amazing. At the end of seven weeks the number of families accepting these studies had not diminished, but rather had grown to 284! A distress call was transmitted to another church in Belem, and they sent over twelve workers.

Recently Brother Milton, who has never studied in a school of any kind, opened a series of meetings in the church. The public was not invited. Only these interested and friendly people were asked to come. The full seating capacity of the church is only 237, so our own people were asked to remain outside and listen through the windows and doors. About a hundred people not of our faith also stood outside, for the seats were all occupied early, and many stood up inside. The only Adventist inside was the speaker, and the Lord blessed him with a moving message on the pre-existence of Christ as Creator. Tuesday and Thursday nights this same situation has continued. An hour before the meeting is to begin our people crowd into the schoolroom behind the church for an earnest prayer meeting. They know whom they are praying for, and have reason to expect that these people will accept the message. Brother Milton told me that there were so many well-dressed people there the opening night that he was almost struck with stage fright for a minute or two, but this soon passed, and he spoke with power and convicting logic.

Early Results

A number of lives and homes had already been transformed before the meetings ever began. Alcoholics have been reclaimed. People who are receiving studies give new names and addresses of relatives and friends each week who also want lessons. The leaven is working, and the members are happy.

About the second week of the house-to-house visitation Brother Milton received a letter from the local priest informing him that this was his territory and to please stop this heretical proselytizing. A Protestant sent him a letter of a similar tone, but he has gone forward with his work, and the results are most encouraging.

In years past we have begun the meetings with a song service and public prayer. These exercises always produce the same effect on Roman Catholics. It is as if we went to visit their church and were asked, with insistence, please to kneel down before an image or at least light a candle. It is unlikely that we would return. So our brethren are endeavoring to carry out the admonition of the apostle to be come all things to all men, if by any means we might win some.

The Spirit of prophecy says that soul winning is a science. There we also find the formula and procedure. Brethren, do you suppose the Lord will forgive our past blundering mistakes? By doing it the correct way we can just about know what the outcome of our effort will be before we ever start. We are feeling a “going in the tops of the mulberry trees” in North Brazil, and it thrills our souls.

A VISION AND A TASK

Someone has said, “Take upon yourself a vision, and then take upon yourself a task big enough for the vision. For a vision without a task will make you a dreamer and a task without a vision will make you a drudge. But a vision with a task will make you great and may give some other a chance to be a man.”
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APRIL, 1952
A Study of the Term Torah

ORA S. PLUE
Professor of Biblical Languages, Southern Missionary College

The problem is modern to seek to understand a divine moral order. A tendency of all ages throughout the history of mankind has been a constant sentiment regarding the place and authority of law in both human and divine administration. It would be singularly difficult to point to any one period of human history and maintain that in respect to the spiritual sphere, comprehending law and ethics, there was a one hundred per cent disregard of divine requirements. A section of the human race, in even the darkest periods of history, has contemplated God working through material forces under the direction of established law.

The reflections of the human mind that have submitted to the prevalence of natural law in the general economy of the world of matter, have not found it difficult to see its bearing on the religion of the Bible as perfectly legitimate. It has been conceded as logical and right that the supernatural has immediate moral relations and results in the proper field of man's relation to his Creator. Furthermore, the moral elements in man's constitution demand of necessity a place for responsibility in the higher sense, as do also the phenomena of the human conscience involve subjection to moral government and the establishment of a divine moral order. It has been recognized that moral law possesses the character of a divine revelation.

A principle of progression pervades divine planning, each revelation forming a complement and issue of that which preceded and the groundwork of future and more comprehensive revelations. These revelations were spiritual indications of the divine will, guidance to man in expressing faith and hope in God. Thus men were brought into near relation and intercommunication with the Source of holiness and truth.

In the revelation of God's torah there is an objective, for it is of Him; He works with unerring wisdom to subordinate everything to its accomplishment. From the Scriptural viewpoint torah has been displayed as announcements, as doctrine, as prescriptions of order and duty, a rich treasury of knowledge and wisdom with ample materials for meditation, a way of life the faithful will follow.

For generations before the Christian Era the minds of the better part of the Jewish people were more or less occupied with the problem of revealed torah, its place in the economic life of the people, though it is true that the singular prominence of its spiritual endowments was frequently overshadowed by the traditions and religious customs of the forebears; or again by an endeavor to find a key to the spirit of the torah in the sublimated metaphysics of Gentile philosophy.

As one element in this advance and seeming retreat to accommodate the torah to religious, national, economical, and personal life, Jewish scholars during the three centuries prior to the Christian Era addressed themselves to the task of translating the Hebrew sacred text into koine Greek. This translation has traditionally become known as the Septuagint. Most of the New Testament writers utilized the vocabulary of that translation, and in many passages quoted directly therefrom.

Translation, of course, involved stating Semitic thought in Greek forms. Inasmuch as Greek, in the main, was the language of early Christianity, the importance of the Septuagint must be recognized. In reality, the Septuagint came to be regarded as the holy text by Christians, which fact, incidentally, led the Jews to prepare other versions to supplant the earlier Greek translation. Historically Christianity must evaluate its spiritual heritage as having flowed through the Hellenistic literary period. One apparent modern result of the fusion of the Hebrew culture into the Greek has been a strong tendency in exegesis to evaluate concepts via the Greek alone. In respect to the term torah, which is evident in the Masoretic text 220 times in 217 verses, the Septuagint rendered the same by 13 different substantives. Nomos was
characterized by teaching and instruction, direc
however, in the light of the meaning of the collective
noun torah, namely: (a) teaching, directions, instructions, regulations; (b) in the ethical sense
the will of Jehovah for His people; (c) a usage, habit, mode, custom; (d) the Pentateuch, a book
characterized by teaching and instruction, direc
tions and regulations—in the light of these
meanings various references in the New Testa
ment in which nomos is used, especially the
Septuagint quotations involving the term, should be interpreted with stress upon the
ethical sense of nomos rather than the juridical.
The Greek language did not distinguish be
tween the juridical and the ethical sense of the
term nomos.

In so far as nomos is a rendering for the
term torah in the Septuagint or the New Testa
ment, there is no basis to consider nomos in a
juridical sense. In the New Testament, Paul,
particularly in Galatians, attacked the legalistic
mode of life so characteristic of Pharisaism.
The term nomos in the juridical sense was used
to express his views. Note as follows:

"For if the inheritance is dependent on
nomou, it is no longer dependent on promise."
Gal. 3:18.

Likewise in Romans 4:14, "For if the heirs
are dependent on nomou, the faith is empty
and the promise is useless."

Only two passages of the Septuagint that
contain translations of the Hebrew term torah
were quoted directly by New Testament writers,
namely Deuteronomy 27:26 and Jeremiah 38:33
(31:32). The latter reference of Jeremiah was
quoted twice by the author of Hebrews. First
in Hebrews 8:10, in discussing the ministry of
the new priesthood, the writer asserted that
Jesus, in becoming the surety of a better cove
nant, was superior to a Levitical priesthood;
that Christ’s ministry was a better ministry, for
the new covenant saves from sin, nomous being
written in the very heart of the believer.

In Hebrews 10:16, in presenting his proof
that Jesus was the high priest, the author rea
soned from Scripture that the old system and
destiny pointed to Jesus’ sacrifice; and that
that idea agreed with the new covenant as de
scribed in Jeremiah 38:33 (31:32): “placing di
vine instructions [didous . . . nomous] on their
hearts.”

There exists no known reason to conclude
that the word nomous in the Hebrew epistle
passages referred alone to the Decalogue as
such, although it must be included since it is
an integral part of the ethical instruction of
the torah of Moses. Since nomous is a plural

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was the pedagogue (Gal. 3:24), whose duty it was to conduct the novice to the teacher; torah was teaching, direction, revelation, instruction, regulation, rather than mere legal requirement. Truly, the language of the torah is the pedigree of the church today.

**Zion in the New Testament**

L. L. CAVINESS
Professor of Biblical Languages, Pacific Union College

The need for careful discrimination in comparison of Old Testament and New Testament expressions is revealed in the use of the word “Zion.” This word occurs many times in the Old Testament. It is the name of the southwest hill of Jerusalem, the older and higher part of the city. It is often used as referring to the whole city, the city of David. At other times it refers to the whole Jewish nation, of which Jerusalem was the capital. But in other places it clearly refers to God’s church in Old Testament times.

In the New Testament the word occurs seven times. In each case in the Authorized Version it appears with the spelling “Sion” rather than “Zion.” Let us study these seven New Testament texts. Two texts (Rom. 9:33 and 1 Peter 2:6) refer to something well known among the Jews, and doubtless well known to us. The stones for Solomon’s Temple were all previously chiseled and prepared before being brought to the place where the Temple was being erected. One stone, however, of peculiar shape was rejected as unsuitable and was laid aside, until finally it was found to fit exactly into a key position.

Thus in the church, the temple of the New Testament times, the divine Messiah is found to be the chief cornerstone of the structure. The Jews wanted a Messiah who, as the son of David, would overthrow their enemies and re-establish the kingdom of Israel. Jesus of Nazareth did not conform to their idea of the Messiah. He was both the son of David and the Son of God, and He came to establish the kingdom of heaven, first the kingdom of grace and then the kingdom of glory. But misunderstanding His mission, they rejected Him. This is the stone that Peter says the Jews rejected, and yet He became the cornerstone of the Christian church. Peter himself is only a stone in this temple; Christ is the cornerstone. But more, He is the stone cut out without hands that will strike the image (symbol of earthly kingdoms) on the feet, and then that stone becomes a great mountain that fills the whole earth.

There are three other texts (Rom. 11:26; Matt. 21:5; John 12:15) that use Zion as a name for Jerusalem. First the Deliverer, Christ, is said to come back from Zion. In this text Paul also quotes from the Old Testament. (See Isa. 59:20.) The texts in Matthew and John refer to Christ’s entry into Jerusalem. In the Old Testament text that Matthew and John quote (Zech. 9:9), we have the Hebrew parallelism: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee.” The expression “daughter of Zion,” which is repeated as “daughter of Jerusalem,” refers evidently to the nation of Israel.

In the other references to Zion the word refers very clearly to the heavenly Jerusalem. (Heb. 12:22 and Rev. 14:1.) In Revelation, John tells of the 144,000, whom he sees standing with the Lamb on Mount Zion, but in Hebrews Mount Zion is definitely applied to the heavenly Jerusalem. “You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem.” R.S.V.

Putting these texts together, we notice an interesting transition. Mount Zion at one time meant the Temple and the nation of Israel, of which the old earthly Jerusalem was the capital. In the New Testament this comes to mean the Christian church, the nation of the redeemed—spiritual Israel—of which the heavenly New Jerusalem is the capital. The word Zion is used in seven different places in the New Testament, but five of them are quotations from the Old Testament. Here is an indication of the need for rightly dividing the Word of truth.

“Remember when you’re average you’re as near the bottom as you are to the top.”

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I. IMPORTANCE OF LEARNING TO LIVE.

1. Learning to live with people means that we must first learn to live with ourselves. Learning to live with ourselves is not the particular theme of our study tonight. Since we have previously discussed this topic, let us study some additional thoughts that will add to its importance.

2. Learning to live with ourselves calls for an ideal setup in the soul. We have that ideal in the character of Jesus.

"God’s ideal for His children is higher than the highest human thought can reach. . . . The ideal of Christian character is Christlikeness."—The Desire of Ages, p. 311.

3. Studying our ideal, we will be changed in spite of ourselves, for God has set in operation a law that by beholding we are changed. 2 Cor. 3:18.

4. We are admonished not to take our eyes from Jesus lest we become discouraged. Heb. 12:1-3.

Remember the days of the old copybook, when the pattern of good penmanship was placed before the pupil.

II. PRIME FACTORS TO BE RECOGNIZED IN HUMAN RELATIONSHIPS.

1. No two people are exactly alike. They never have been and never will be.

"Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality."—Ibid., p. 347.

2. Only God knows the character of an individual. Jer. 17:9, 10.

3. No one has the right of absolute control over the minds of others. God invites us to the higher way of life by setting before us the precious power of choice. Only Satan seeks to control and compel. (See Ministry of Healing, pp. 242, 243.)

4. We must ever remember that no one is yet perfect. All are invited to become so through Christ. Even in the most hopeless He recognizes a candidate for heaven.

5. We live for others.

"No man can be independent of his fellow-men; for the well-being of each affects others. It is God’s purpose that each shall feel himself necessary to others’ welfare, and seek to promote their happiness. . . . By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected."—Christ’s Object Lessons, p. 339.

III. TYPES WE MUST LIVE WITH IN THE CHURCH.

We have noticed briefly some prime factors in knowing people. Let us now go into further detail to seek a fuller understanding of human nature. As Christians we have great advantage, for we know how God anciently dealt with the twelve tribes of Israel. We may not be able to distinguish them clearly, but we cannot help being intrigued in our study as we recognize that in every group God is perfecting citizens for the nations of the redeemed.

The recognition that there are twelve tribes with varied characteristics should make us more tolerant, understanding, and interested in individuals who may be quite different from ourselves.

Lessons From the Study of These Twelve Tribes.

Genesis 49—Jacob’s prophecy; Deuteronomy 33—Moses’ prophecy; Rev. 7:1-8.

(To provide background for a study of these tribes, we may refer to The Cross and Its Shadow, by S. N. Haskell, and Brothers of the King, by A. W. Spalding.)
1. **Reuben:** Excellency of dignity, power, and strength. Gen. 49:3, 4. Character: Covetous, selfish, not to be depended upon—"unstable as water"—easily influenced. Consented to sell Joseph—no confidence in word or promises. Here is strength, but also instability.

2. **Simeon:** Uncontrolled anger, resentful, and revengeful. "Instruments of cruelty in their habitations." "Cursed be their anger, for it was fierce; and their wrath, for it was cruel." Verses 5-7. That they might do less harm, God scattered them throughout Jacob and Israel. Verse 7. When? Now? There will be a nation of overcomers. We may be privileged to help some Simeonites.

3. **Levi:** Younger than Simeon, yet they were pals. Verses 5-7. Later learned lessons of self-control and trust, and in the crisis at Sinai stood true to God. This gave prestige to the Levites. Barnabas and Mark of this tribe also.


5. **Dan:** The lost tribe. Verses 16, 17. Not in Revelation 7. Do not listen to gossip. (Education, pp. 235, 236.) How to handle this problem:
   a. "Before you tell me, let's pray."
   b. "Let's go to him and talk it over."
   c. Some things must be discussed. Ask first:
      1) Is it constructive and helpful?
      2) Is it because of curiosity?


12. **Benjamin:** The prophecy suggests a willful, spoiled child. Verse 27. Judges 20:16 gives an interesting record of the tribe. Deut. 33:12 gives another picture. Samuel lived at Ramah, in the borders of Benjamin. Paul was of this tribe.

IV. LEARNING HOW TO LIVE SUCCESSFULLY.

1. Isa. 11:1-5. A prophecy of the Master as He lived and walked among men.

2. Our responsibilities and possibilities.

   "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—Christ's Object Lessons, p. 327.

   "He who loves Christ the most, will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—The Desire of Ages, p. 250.

V. TYPES WE MEET IN EVANGELISM.

1. Those who "enjoy poor health."

   a. Learn to recognize their bid for attention. Many really are ill.

   b. Plan not to let them usurp time that belongs to others, but guard against letting them feel neglected.

   c. Never refer to their illness. Talk faith and cheer. Make very short visits. Tell of happy events. Leave literature easily read, a few flowers—small gifts mean much to this class. Ask them to pray for someone who is really ill.

   "The Ministries"
2. Those who are easily offended.
   a. This is a sign of an immature Christian.
   b. Those who pout and sulk and those who become distant and cold.
   c. Prayer bands; teach them to be heartily interested in helping others.
      Patient, kind treatment when the affliction is acute.
3. Those who are forever telling you what to do and how and when to do it.
   a. This too is a bid for attention and calls for much patience. The patience of Jesus with Peter. Luke 22:32.
   b. You can afford to keep sweet, smile, and listen. But keep them busy, and do not spare the word of appreciation and "thank you."
4. Those who “have no talents” and so “cannot help.”
   a. Carefully arouse No. 3 group to interest themselves in these.
   b. Ask them to call on some who are ill, to study the Sabbath school lesson with some shut-in.
   c. Hold out companionship in Dorcas groups, et cetera.
   "If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor."—Christ’s Object Lessons, p. 173.

VI. CONCLUSION.

The ability to get along with others is a great blessing. The Christian is tested on this point in his church relationships. If we remember that God planned for us to help one another in developing a consistent character, we will understand why there is such a variety of temperament. Man does not live for himself. All nature would teach him the lessons of cooperation with others who may not naturally be drawn together. Christians have a mission to lead the unsaved to Christ. Like Jesus, we develop a love for even those who are unlovable. We owe all men a revelation of Jesus in our lives. Our interest should be to overcome selfish tendencies and live for others.

The minister’s wife as the companion of God’s representative must seek by Christ’s help to develop a well-poised personality. Her mission is to minister to those who need her services.

(Continued next month)
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[It is requested that "Mr." instead of "Elder" be used in addressing workers in this division. The same principle holds true in most other overseas divisions.—Editors.]

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Mario Vincentelli, Bible and science teacher, Via del Pergolone 12, Florence, Italy.

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Hans Schöpper, district superintendent, Rankhofstr. 19, Lucerne, Switzerland; A. Richli, district superintendent, 51, rue des Sablons, Neuchatel, Switzerland.

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Interpretation of Gospel Songs

HAROLD A. MILLER

Professor of Music, Southern Missionary College

TO INTERPRET is both to unfold the thought of the composer in his music setting and to make clear the meaning of the words. Song is a dual art—that of poetry and of music.

There is a reason for thus pointing out the gospel song, because it is more difficult to interpret than the ordinary sacred sheet music. In the gospel song there are few, if any, marks of expression, and one is thrown upon his own resources. The simplicity of the accompaniment (usually written in the four parts) reduces the support to a minimum and increases the singer’s need of greater confidence.

As religion “involves something beyond the intellectual, so music presents, in addition to its intellectual content, something that is more than intellectual.” The student, in the emphasis upon intellectual things, is apt to halt at that point and miss the glories of song that lie beyond. Difficult music to him is worship, mainly because he worships the difficult. The greater the demands on the technical, the less there is of worship. Joseph S. Daltry in his Religious Perspectives of College Teaching in Music says:

“One final difficulty with sacred music is that those who perform it are largely debarred from making it an act of worship, if the dictum be accepted that the first requisite for worship is spiritual concentration. The singer or player who takes part in a performance of the St. Matthew Passion cannot, during that performance, give his attention primarily to worship, any more than he can do so while driving a car at high speed on a busy highway. In both cases the most engrossing attention is required for the technical task.”

Tempo

Some singers feel that all their songs should be slow—they think that slow singing is sacred. Far from it! I have been pained to hear “I’ve Found a Friend” sung in half and whole notes with a dragging pace, that might almost cause one to seek his handkerchief to catch the tears, because he had found a friend! This particular
song is written in the key of A major—a bright, cheerful key. There needs to be more than a cheerful pace, but the pace does help materially.

Each gospel song has a pace, tempo, or rate of movement that best fits its own particular mood. For instance, the Glory Song needs a tempo of about 130 to the quarter note, because there is joyful anticipation in both words and music; whereas "What a Friend We Have in Jesus" should move at about 75 to a quarter note. This is quietly meditative, and it should not lose this mood through exaggerated tempo one way or the other. "Dear Lord and Father of Mankind" is one of the loveliest prayers in the Church Hymnal, and if recognized as a prayer, the proper tempo will suggest itself. If the one who establishes the pace (usually the accompanist) will examine the words and let them be his guide, he will be better able to catch the mood. This will settle the question of the rate of speed. Young people are more apt than others to sing too rapidly, and older folks do just the opposite.

How shall a soloist treat these note values that are written in equal length? Likely there are three or four stanzas to the same music. Should the composer try to write in the note values as the melody actually sounds in his inner ear, the notation would be so complicated that few, if any, could read it—provided the composer himself could perform the task of writing it.

The soloist takes some freedom, suggested by the words, in "rubberizing" the tonal line to match the poem more closely. There is danger on both sides of this license—too much and too little. One's artistic temperament and musical sensitivity should be the guide. Music notation, like the printed word, is only the bones of the music—the pegs upon which hangs the pulsating line of beauty that appeals so much to us. One's imagination must be vivid, his insight keen, his emotions tuned to the thought in the words, before the music lives—for it can live only as the musician lives it. “Let the words be your guide” is worth more than passing consideration.

Mood

Not only may some songs be compressed into one governing word or thought, but stanzas differ in mood and thought, and they frequently suggest different words that have a controlling influence. Let us look at "He Died of a Broken Heart" (Rodeheaver's Solos and Duets, Book I, No. 87). Stanza one, the voice may sing with a pace and tone of inquiry; stanza two, with tenderness—much less casual than stanza one—more personal; stanza three calls for pity in the voice, and stanza four should bring out the quality of gratitude. The voice, unlike other instruments, is capable of changing its quality and color, yet singers continue to use the same voice quality, color, and intensity for all songs. When you hear them sing one song you have heard all they sing, for the rest are all treated the same.

One must live his song messages. Experience in Christian living, with a deep, abiding presence of the One altogether lovely, does much to make a common voice rise above the average, and makes of it a vehicle of spiritual power.

Another important factor in properly interpreting a simple song is found in points of emphasis. In speech the low points of intensity, and those that stand out for their normal emphasis, seem to find expression quite naturally; but in song the difficulty seems to be greater in finding the proper balance of these two. In song the change from one to the other is smoother and less abrupt, yet it is of noticeable difference. The composer studies the words, and the success of his music depends in no small degree upon choosing the proper tempo and placing the stress on the right word or syllable.

Song is glorified speech, and until the proper balance is attained between the two, their use will be ineffective. Song is emotionalized speech. When speech rises to its most expressive stage, it most closely approaches song. Song is speech in its highest and most convincing form.

It behooves the singer to spend more time in the preparation of the songs he sings, for without the appropriate interpretation the song message is crippled and made less impressive. His phrasing, tone volume, diction, climax, earnestness, and sincerity—all need careful treatment. If as much prayer were offered for the music as for the sermon, greater effectiveness would be experienced.
The following counsel given to evangelists also applies to the singing evangelist:

"Formal, set phrases, the presentation of merely argumentative subjects, is not productive of good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. . . If you reveal the love of Christ to them, you may lead the hungering, thirsting ones to Jesus, and He will give them the bread of life and the waters of salvation."—Evangelism, p. 485.

How imperative it is, then, that the song leader should have the love of Christ illuminating his very countenance as he leads a congregation in song or as he brings some special message in song! If this is so, then through the songs used the people will come to feel the love of Christ.

It has been my privilege to be associated with Melvin K. Eckenroth in the Baltimore, Maryland, evangelistic campaign known as the Prophetic Crusade. The Ohio Conference "lent" me for this series. We wanted an evangelistic choir, but in a small conference such as Chesapeake, finding enough experienced singers is well-nigh an impossibility, especially if one desires a large choir. We finally decided to give an open invitation for volunteers, and through personal work we did our best to encourage the unbelieving husbands or wives "of church members to join the choir. By this means we hoped to interest them in the message, and experience has proved this to be a wise plan. These people then, in a sense, become part of the evangelistic team, and some take their stand for the truth.

Naturally, a volunteer choir must frankly face its limitations. But if the director will emphasize the fact that after we have done our best we can ask the angels of God to sing with us, we can thus bring the spirit of Christ into every rehearsal and then into every service.

Our choir spends a brief period of time in prayer at the beginning of the song service, praying for the music and for the service as a whole.

Use of Special Music

The metropolitan prayer list we have used is another important feature of our program. After the evangelist has talked about the prayer list and prayed for the names written on it, just as he finishes his prayer 1 step to the microphone and sing as a prayer song the chorus of "I Have a Saviour" (No. 575, Church Hymnal), substituting for the word "I" the word "we."

The song has a mellowing effect upon the audience and opens hearts.

Occasionally weaving in some particular song at a strategic point in the sermon impresses the message upon the mind more indelibly. During the discourse on Daniel 2, using pictures to portray the coming kingdom of Christ, we used a series of pictures of Jesus descending from the sky—small at first and growing larger. As a background for this the choir sang from the balcony, very softly at first, then swelling in volume as Christ comes nearer the earth, the hymn "Watch, Ye Saints" (No. 549, Church Hymnal). However, we used the first two scores of the first stanza of No. 176 of the Hymnal as the last stanza of this special number.

We use an appeal song at the close of each service. The details of this, of course, should always be worked out with the evangelist—choice of song, timing, and any other factors.

After the appeal prayer the choir usually sings the chorus of "Wonderful Peace." We have found this most effective and believe it leaves a lasting impression upon the minds of the audience.

These are just a few of the many means we have used endeavoring to lift up Jesus before our audience. And, fellow worker, if we lift Him up, has He not promised to draw all men unto Himself?

COURTESY

COURTESY is one of the graces of the Spirit. To deal with human minds is the greatest work ever given to man; and he who would find access to hearts must heed the injunction, "Be pitiful, be courteous." Love will do that which argument will fail to accomplish. But a moment's petulance, a single gruff answer, a lack of Christian politeness and courtesy in some small matter, may result in the loss of both friends and influence.—Gospel Workers, p. 121.

April, 1952

This is one book everyone ought to read. Dr. Sanden shows that there is no conflict between true scientific facts and the Scriptures when rightly interpreted. The supposed conflicts which arose in the past between certain scientists and theologians were due to misconceptions in the realm of science and in the field of religion. Scientists and theologians in medieval times clashed in deadly combat until each threatened to annihilate the other. Many things were taught as science that were mere speculation, and likewise theologians taught many doctrines that had no foundation in Scripture.

Dr. Sanden, who is a recognized authority among modern scientists, has correlated the proved facts of science and the teachings of the infallible Word of God, and has shown that there is no conflict between nature and nature's God, or between divine revelation in the Scripture and the operations of God in nature. Instead of science's becoming a deterrent to faith and an enemy to the gospel ministry, it becomes a fortification to faith and an ally to the present-day minister.

Dr. Sanden gives seven scientific reasons which furnish a basis for a belief in the Godhead, and leave unbelief without excuse.

He gives scientific and geological data to show that the convolutions of the earth's crust, the juxtaposition of the rocks, organic and mammal deposits, oil strata and natural inundated fat compounds, and buried ancient domestic tools give proof to the conscientious investigator that such phenomena are attributable to a sudden and terrible upheaval such as the Biblical Flood. He shows how the Scriptures verified the latest astronomical discoveries of the vastness of the universe and its design and harmonious movements, that the sun and not the earth is the center of our planetary system, and that the Scriptures taught the earth is a sphere and moves while scientists and theologians were still teaching that it was flat and immovable.

Science and military secularism under the abolute control of selfish and covetous human beings is destined to destroy our civilization and the world itself through violence. Dr. Sanden contends in his book that unless science is placed under control of Christians or God-fearing persons, our world is doomed for utter destruction at the hands of tyrants.

Dr. Sanden predicts a great spiritual awakening in Christendom as the result of the correlation of science and religion, each cooperating with the other in an endeavor to improve the intolerable condition of downtrodden humanity. Like Martin Luther, who set forth ninety-five spiritual theses which could be Scripturally supported, Dr. Sanden submits ninety-five scientific articles setting forth how science supports the Scriptures, and thereby becomes an ardent ally of the present-day ministry, helping to restore the Scriptures to their place of supremacy. No one can read these ninety-five scientific facts that are harmonized with Scriptural teachings without having his faith in God greatly revived and strengthened.

Unless science devotes its findings to the relief and progress of mankind, the same as do the Scriptures, science will nullify and frustrate every holy endeavor.

Dr. Sanden says in his ninety-fourth scientific thesis: "Science will ultimately verify the truth of the Scriptural declaration that 'the law of the Lord is perfect,' not only as it relates to the moral law of the Old Testament, and the law of perfect love of the New Testament, but His universal laws for all creation—of which our imperfect glimpses have given us some idea, thanks to the findings of science, and confirmed by the sureness of His Word. (Ps. 19:7)."

Dr. Sanden says also: "Sin is a reality. . . . Sin is any want of conformity to, or transgression of, the law of God."

C. S. LONGACRE.


Reinhold Niebuhr has taken university and intellectual centers by storm, holding the rapt attention of modern intellectuals, wielding a wide influence over the theological and philosophical thinking of our time. He has come to be regarded as one of the great thinkers of our age.

But not many have fathomed his meaning, and still fewer have read or heard him with understanding. For the first time Dr. Carnell, a brilliant theologian and apologist in his own right, author of the scholarly "Introduction to Christian Theology," takes Niebuhr's philosophy apart and examines it in the light of conservative, fundamental, Reformation theology. He does it fairly and comprehensively. In doing so he shows convincingly that the neo-orthodoxy of Niebuhr is not orthodoxy at all.

CARLYLE B. HAYNES.


A book that should be read by every Seventh-day Adventist minister and educator, especially our college teachers. Although the author describes conditions that exist at Yale, it is quite evident that a similar situation exists at other universities. Yale has generally been regarded as one of the most conservative universities in the country. If this is the case, then the situation in other colleges and universities must be even more acute. If what Mr. Buckley says is true, the situation is deplorable. Truly we are living in the day and hour when Satan, realizing his time is short, is doing all in his power to utilize his agents and agencies to undermine man's faith in God.

Under the cloak of so-called "academic freedom," men are undermining the faith of our young people in religion and in the individual. Mr. Buckley's case against Yale is devastating. It is a challenge to all Yale alumni "to stand up on their hind legs," as one man describes it, and fight. We cannot help commending Mr. Buckley for his courageous and fearless exposè of the philosophies that are being taught and promoted by certain instructors at Yale University.

W. A. SCHARFENBERG.

THE MINISTRY
Most of us will agree with Peter that "our beloved brother Paul" has in his epistles written "some things hard to be understood." Eric H. Wahlstrom has written a book intended to guide us into an understanding of some of these hard things, and he has achieved his objective. The book is divided into five rather lengthy chapters, the first three of which are most specifically helpful. The author deals with Paul's metaphors—his "picture language"—as he presents "The Natural Man," "The Transformation," and the "New Life in Christ" in these three chapters. He believes that in a correct understanding of Paul's metaphors and their sequence as he describes man's natural state, God's act of redemption, and the new state, we have a key to the whole of Paul's theological thinking.

Chapter four, "The Standards of the Moral Life," contains a number of statements regarding the law that we cannot accept fully, but the material even of this chapter is well worth study.

Chapter five deals with a series of relationships: the Christian's relationship to God, to the family, within the brotherhood of the church, to the world, and to the state. The chapter is filled with useful ideas and groups of texts that will be a guide in Bible study.

This is a book that will serve its purpose only if it is used as a study guide; it is not for casual reading. T. H. Jemison.


This is the thirteenth printing of the second revised edition of a classic first issued nearly half a century ago. It is now brought up to date by two colleagues of the author. It is recognized as a standard text on the translations of the Bible, covering such questions as the authorship of the various manuscripts, where they were found, where they are now, and the reasons for the different translations. It has an exhaustive bibliography and a most helpful index. Carlyle B. Haynes.


Here is a book that condenses into a hundred pages or so all the really important principles of effective speaking found in treatises three times its size. Using his inspiring introductory chapter "Men Who Talk Strong" as a reconnaissance tower, the author surveys the four requisites of a good speech: content, language, voice, and action. His unique speech target graph in chapter three shows how all the factors of a good sermon should concentrate on the main contention of the theme.

In fact, the book is directed to preachers and their pulpit product in particular, but has been prepared with delightful informality for popular reading. It deserves the description "something new on an old topic." The author's enthusiasm will carry the reader along to the very end at first reading, and it will serve for ready reference and rereading thereafter. H. M. Tippett.

The Animal World of Albert Schweitzer, translated and edited by Charles R. Joy, is an unusual book, written by a brilliant and talented man. I read the biographical sketch and Joy's introduction first, in order to get a little background, the better to understand the author's work.

Parts I and II are most interesting, and seem to me to be particularly valuable to prospective missionaries to Africa. These chapters will acquaint one with the animals, their habits and environment, reptiles, insects, and weather, as well as the native customs and reactions. It is amusing in some places and quite pathetic in others.

Parts III and IV deal with "Ethics" and philosophizing on "Reverence for life." It is interesting reading because it acquaints one with Oriental thought and heathen religions. Dr. Schweitzer, it seems to me, has become imbued with this philosophy much to the detriment of his Christian faith. He seems to have no realization that many of the obnoxious and destructive animals and insects are results of sin, and directly traceable to Satan—that all such lower life is not good. When one considers the terrific drain on the economic system of a government (as for instance India), that this system of "ethics" for all animal and insect life undoubtedly is, we understand that it is a false philosophy.

Mrs. Elsie Evans.

Protestant Panorama, Clarence W. Hall and Desider Holisher, Farrar, Straus and Young, Inc., 101 Fifth Avenue, New York 3, N.Y., 1951, 180 pages, $4.00.

Here is an attractive book for the reading table of any minister. It is largely pictures—almost every page has one or two, some full page, telling of the glories of Protestantism. It will be an inspiration to any minister to read it.

"Starting with the premise that 'the American heritage is the Protestant heritage,' the authors demonstrate in positive terms the tremendous contribution Protestantism has made and is now making to the democratic way of life as we know it and seek to live it. Herein are presented the historical and present-day figures of America's majority faith in perpetual quest of their ideal of religious and political liberty."

As I opened the book and leafed through it, I was thrilled to find a full-page picture of H. M. Richards baptizing a candidate in Takoma Park. There are three other pictures of Seventh-day Adventist activities. And Listen finds a prominent place in the picture of Protestant journals.

We believe that any minister will find this of value to him in his work and well worth the price.

Henry F. Brown.


This was the standard book half a century ago for all who essayed to make preaching a life work. Phillips Brooks, rector of famous Trinity Church in Boston, was looked upon, not alone as a leading theologian, but as one of the foremost preachers and teachers America had known. These are his famous Yale Lectures on Preaching, again in print after many years. There are eight brilliant chapters: "The Two Elements in Preaching," "The Preacher himself," "The Preacher in His Work," "The Idea of the Sermon," "The Making of the Sermon," "The Congregation," "The Ministry for Our Age," and "The Value of a Human Soul."

Carlyle B. Haynes.


Occasionally one finds a book that awakens larger and nobler purposes for the care of souls. Such is the book The Romance of Doorbells, authored by Dr. Eugene Dinsmore Dolloff, popular pastor of the historic First Baptist church in New Bedford, Massachusetts.

Drawing from his wealth of successful experience as a "doorbell pushing" pastor, Dr. Dolloff suggests many workable ways by which the pastor can find more time for pastoral calling. His book is a very direct and clarion call to door-to-door ministry for pastors. Never minimizing the necessity for strong pulpit work, Dr. Dolloff insists that "such calling is one of the soundest bases for a compelling and soul-satisfying pulp it ministry."

"The call is for a new, yet old, emphasis upon pastoral calling as one of the best ways to achieve commanding sermonic ability and results."

Perhaps the most valuable portion of the book is that which deals with the how to do and how to find time for successful pastoral calling. His suggestions for the pastor's careful and strict discipline of time are splendid, and particularly useful to the minister who constantly and sincerely wishes for more time in which to visit the flock.

Adventist preachers, busy as they are, will find this volume helpful in their everlasting search for greater efficiency in their everyday pastoral cares.

Arthur J. Escobar.

The Ministry
New Books Received

3000 Illustrations, Walter B. Knight, Eerdmans Publishing Co., 745 pp. ............... 5.95
Pastoral Care, J. Richard Spann, Abingdon-Cokesbury Press, New York, N.Y., 258 p. ... 2.50
Principalities and Powers, Gordon Rupp, Abingdon-Cokesbury Press, 135 pp. ........ 2.00
Lange’s Commentary on the Holy Scriptures—Minor Prophets, Zondervan Publishing House, Grand Rapids, Mich., ............... 3.95
So You Want to Speak, Mark W. Lee, Zondervan Publishing House, 109 pp. ........ 1.50
The Treasury of Quiet Talks, S. D. Gordon, Fleming H. Revell Co., 251 pp. ............... 2.50
God’s Message for this Hour, Louis W. Arnold, Fellowship Press, Lexington, Ky., 94 pp. .... 1.50
The Ten Commandments Will Not Budge, B. A. Maurer, Concordia Publishing House, St. Louis, Mo., 104 pp. ............... 3.00
The Practice of Evangelism, Bryan Green, Charles Scribner’s Sons, New York, N.Y., 238 pp. ............... 3.00
Christ’s Imperative Commission, Roland Q. Leavell, Broadman Press, Nashville, Tenn., 226 pp. ............... 3.00

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APRIL, 1952

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You Drink.” The committee hopes that interested communities will join them in this advertising effort, young people on such themes as “Think Before You Drink.” The committee hopes that interested groups of laymen in other churches and communities will join them in this advertising effort, which they say would cost each group only a few dollars per week.

In Washington, D.C., an overflow crowd of 10,000 persons attended the opening of a four-week revival conducted by Evangelist Billy Graham. Police winked at the 5,810 legal seating capacity of the National Guard Armory as hundreds of standees pressed their way in out of the rain to hear Dr. Graham plead for the start of a nationwide revival that would give America the spiritual strength to overcome her enemies. Several members of the United States Senate and House of Representatives shared the platform with the evangelist as he began his campaign. Dr. Graham claimed 400 converts in his first day of effort. “This is the acid test,” he said. “If Washington, D.C., will receive a revival effectively, so will the rest of the nation. There are millions of Americans looking to Washington, and the people are expecting a miracle and praying that we can lead them in this revival to peace. If we, as Americans, do not turn to God in this hour of trouble, we cannot survive the tests that will come in the future.”

Military chaplains play a vital part in giving America the kind of armed forces it needs to assume its role of world leadership, Secretary of the Army Frank Pace, Jr., said recently in Washington, D.C. Addressing a three-day conference of the Army’s supervisory chaplains held at the Pentagon, Mr. Pace said that the leadership of chaplains is needed to give American military units “the cleanliness of mind and spirit” they require for America’s world role. Speaking directly to the civilian leaders of religious denominations who were invited to attend the conference, Secretary Pace said that the supply of good chaplains to the armed services is both a grave responsibility and a great opportunity.

Preachers should stop trying to be psychologists or psychiatrists and start being “ambassadors of Jesus Christ,” Dr. John S. Bonnell, of Fifth Avenue Presbyterian Church, New York, told a State-wide Presbyterian ministers’ meeting in Columbia, South Carolina. “There are men much better trained in that field than we can ever be,” he said. “Our business is to be ambassadors of Jesus Christ. There’s nothing new in this emphasis on dealing with personal problems. Only the Christian pastor is competent to deal with real guilt. There is only one thing competent to give delivery from such guilt and that is the assurance of Almighty God, through His Son Jesus Christ. We still have the transforming power of Christ.” He said that ministers should “come down from the pulpit and sit where the parishioners sit” and learn their problems.

A new monthly magazine aimed primarily at older men and women will be issued, beginning in April, by the Christian Herald Association. The association publishes the Christian Herald, an independent interdenominational Protestant monthly edited by Dr. Daniel A. Poling. Lifetime Living, the new magazine, will discuss problems of adjustment from the age of 40 years on. Though sponsored financially by the Christian Herald, it will be independently edited and published by a group headed by Henry Schmidt, Jr., as publisher; Dr. Martin Gumpert, noted gerontologist, as editor; and Ben Olds as managing editor. Subscription price will be $2.50 per year and the newsstand price 25c.

In Buffalo, New York, Canisius College is simplifying theology for lay people in an effort to make religion more effective in American life. For the first time the college is offering a course in theology for lay people. The Very Reverend Raymond Schouten, S.J., president of the Jesuit institution, said the course is a departure in the educational field and is intended to be extremely “practical” to meet the needs of lay persons.

In Toledo, Ohio, a Seventh-day Adventist who refused a position that required a half day’s work on Saturday has lost her appeal for unemployment compensation. Judge John W. Hackett, of Lucas County Common Pleas Court, affirmed the Board of Review, Ohio Bureau of Unemployment Compensation, which suspended benefit payments to Mrs. Regina Tary, Toledo, on January 13, 1930. In a written opinion Judge Hackett denied the appeal of Mrs. Tary, a stenographer, who said she had been employed by Konapak & Dalton, certified public accountants, Toledo, and was not required...
to work Saturdays before her employment was terminated November 14, 1949. Mrs. Tary then was referred by B.U.C. officials to a stenographic position with the Lucas County Soldiers' Relief Commission, but she refused the job. Her legal counsel contended that to accept the job with its provision for Saturday work would injure Mrs. Tary's morals by making her violate the Sabbath, which the Adventist denomination observes on Saturday. The review board ruled, however, that this was a refusal to accept suitable work, and her benefit rights were cut off. In a suit to reinstate them Mrs. Tary claimed that the board's decision abridged her rights to freedom of religion under the United States and Ohio constitutions. Discussing the freedom of religion question, Judge Hackett said: "The plaintiff, like everyone else, is free to choose both his religion and his trade or occupation. If in making these voluntary choices he renders himself unavailable for work in his chosen trade or occupation, he fails to comply with the law and is not entitled to unemployment benefits."

‡ American bulldozers will shortly blaze a rugged pathway to a mission in the jungles of Africa, according to plans announced in Peoria, Illinois, by R. G. LeTourneau, Peoria industrialist. Mr. LeTourneau returned to Peoria from a 20,000-mile tour of Africa, where he conducted an evangelistic campaign among former cannibals and headhunters. He was so impressed with the reception of the gospel by natives that he plans to establish a new mission in the jungle wilds to be in charge of his son-in-law and daughter, Mr. and Mrs. Gus Dick, now of Longview, Texas. Peoria bulldozers shortly will be clearing a tract for a school and mission far in the African interior, Mr. LeTourneau said. A party of friends accompanied him on the tour, which he made in his private plane. Stopovers included Liberia, Southern Rhodesia, and the famous Victoria Falls in South Africa.

‡ IN BRIEF.—Correspondence courses in Jewish religion and culture are being offered on a national scale by the Union of American Hebrew Congregations, parent body of Reform Judaism. ... Ten Baptist ministers in New Orleans were agreeably surprised when in a survey many church members said their sermons were too short. ... Presbyterian U.S.A. synods throughout the U.S.A. are making plans for a year-long celebration of the 150th anniversary of the founding of the church's national missions organization. ... In San José, Costa Rica, Anton Marco, a leading baritone of the San Carlo Opera in New York, has given up his singing career to become a full-time evangelist. ... In Fruitland, Idaho, a banquet without food was held recently by members of the Church of the Brethren to raise money for the Relief for India Fund. The "diners" paid the price of a regular meal but fasted instead while they listened to a program describing the plight of Indians starving in famine areas.

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as he catches the vision, as Isaiah did of old, of the exalted character of Christ, and views himself in his true perspective, will he understand his need for power outside of himself. Humbling himself before God, he will be led to pray earnestly for the presence of the indwelling Spirit, that his ministry might be made abundantly fruitful. Who knows what results will attend the ministry of the worker who, fitted by this divine power, labors for the millions who sit in darkness? With self lost sight of, working not for the applause of men but for the glory of God, the humble human vessel will be used by the Holy Spirit, and a true representation will be made of the character of Christ.

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Be sure to read the book review on page 19 of the March MINISTRY, and send in the order form if you have not previously enrolled in the BOOK CLUB. Prices 15% higher in Canada.

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General Conference Ministerial Association
UNPARDONABLE IRREVERENCE

Some years ago in another part of the world an interdenominational evangelistic program was being conducted in a city auditorium. The speaker had come from America and was quite impressive. After he had finished his talk the meeting drew to a close with the benediction. It had been quite a stirring message, but the preacher, evidently eager to know the time, drew out his old-fashioned watch, opened the case, glanced at the time, and then closed it with a click. All this happened during the time the benediction was being offered.

There was one man there whose heart had been stirred by the message, but seeing this act of downright irreverence on the part of the preacher, he went out and denounced the whole thing as a hollow sham. “A man would never do that if he believed the one offering the benediction was really talking to God,” he said, and was he not right?

Of course such a thing would never happen with us—at least we would not think so. But I was in one Adventist meeting where an old, tried, and trusted worker, who had just given his message, was actually thumbing through his papers and putting them away while the dismissal prayer was being offered. I was standing next to him, and hearing a rustle of papers, I felt impressed to open my eyes to see what the disturbance was. I was abashed when I discovered its cause. Here was this dear man, his eyes wide open, apparently oblivious to what was being said and fumbling with papers!

Surely nothing can justify that. It is not only out of place; it is unpardonable. Preaching is not just saying something; it is doing something. And if it does not do something to the preacher as well as to the congregation, then it has been just a waste of time. We must be symbols of all we preach.

R. A. A.

CAPITALIZE ON INTERRUPTIONS

If a preacher is alert, he can turn into account any interruption that may occur while he is delivering his message. Few ways are as effective in emphasizing truth as the right use of an interruption. For instance, if a door slams loudly, instead of appearing nervous, you might just pause a moment and say something like this:

“Aren’t you glad that that is not the slamming of the door of God’s mercy? And yet someday it will close, and it will be just as unexpected as that. But there is this difference—when that door of mercy slams shut it will never open again.”

By that time you have calmed the audience and they are ready for the rest of your message.

If a person faints and has to be carried out, it is not only a personal experience, but also a direct contact with everyday life and is fresh and throbbing with the drama of human experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children.

These exercises drive back the power of Satan. They dispel the spirit of murmuring and complaint, and the tempter loses ground.

“Such a testimony will have an influence upon others. No more effective means can be employed for winning souls to Christ.”—Christ’s Object Lessons, pp. 299, 300. (Italics supplied.)

The public speaker is counseled not to make apologies in his introduction. Why not also eliminate the apologies for relating personal experiences? The use of more of these experiences will put “windows” into our sermons.

Personal experiences are as effective in emphasizing truth as the right use of an interruption. For instance, if a door slams loudly, instead of appearing nervous, you might just pause a moment and say something like this:

“Isn’t it a wonderful thing that just as this little babe is trying to make her mother understand what she wants, so our cry is going up to the heart of God? He knows our every need, but more wonderful still. He knows how to help us.

By this time she has taken the kindly hint, and has taken the baby out. But you have not hurt her, and the audience understands.

Frequently it is a wise thing to capitalize on an interruption and use it to put the people at ease. Never permit yourself to be disturbed or annoyed, no matter what happens. Remember, our theories about Christ-centered preaching are not worth anything unless the people can see Christ in everything we do. We must be the symbol of the message we are trying to bring them. Whatever happens, be kind and sincere.

R. A. A.

PERSONAL EXPERIENCES

“Pardon me for relating a personal experience,” is a phrase that we frequently hear in sermon, Sabbath school review, and the prayer meeting. Why? A personal experience has far more weight with the audience than the relating of an experience or story that the speaker may have read or heard from another’s lips. It comes firsthand from a direct contact with everyday life and is fresh and throbbing with the drama of human experience.

The individual in the audience is more likely to identify himself with the experience if he knows that the speaker was a part of the story being related. In fact, the Spirit of prophecy points out that personal experience is among the most powerful means that we can employ in our ministry.

“We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity, and that we are expecting larger and yet larger blessings from His infinite fulness. Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children.

The public speaker is counseled not to make apologies in his introduction. Why not also eliminate the apologies for relating personal experiences? The use of more of these experiences will put "windows" into our sermons.

That "no more effective means can be employed for winning souls to Christ" is surely something to remember.

B. G.

THE MINISTRY