Already has the new year been ushered in; yet before we greet its coming, we pause to ask, What has been the history of the year that with its burden of records has now passed into eternity? The admonition of the apostle comes down the lines to every one of us, “Examine yourselves, whether ye be in the faith; prove your own selves.” God forbid that at this important hour we should be so engrossed with other matters as to give no time to serious, candid, critical self-examination! Let things of minor consequence be put in the background, and let us now bring to the front the things which concern our eternal interests.

As we stand on the threshold of a new year, there is need of an impartial examination of our hearts to dispel the pleasing illusions of self-love. Our condition is helpless and hopeless unless infinite mercy is granted us daily, and pardon is written against our names in the heavenly records. Those only who see and feel their spiritual necessities will go to Jesus for that help which they so much need, and which He only can give. He alone can cleanse us from all sin. He alone can place upon us the robe of righteousness.

What fruit have we borne during the year that is now past? What has been our influence upon others? Whom have we gathered to the fold of Christ? The eyes of the world are upon us. Are we living epistles of Christ, known and read of all men? Do we follow the example of Jesus in self-denial, in meekness, in humility, in forbearance, in cross-bearing, in devotion? Will the world be compelled to acknowledge us to be the servants of Christ? What is our past record? What will be our future record? If we cannot without pain trace the workings of our own hearts and review the record of our lives, how can we stand before the Judge of all the earth, who is infinitely pure and holy, and who will determine our cases by the unerring standard of His perfect law?

Shall we not in this new year seek to correct the errors of the past? It behooves us individually to cultivate the grace of Christ, to be meek and lowly of heart, to be firm, unwavering, steadfast in the truth; for thus only can we advance in holiness, and be made fit for the inheritance of the saints in light. Let us begin the year with an entire renunciation of self; let us pray for clear discernment, that we may understand our Saviour’s claims upon us, and that we may always and everywhere be witnesses for Christ.

Strong men are needed in the church, successful workers in the Lord’s vineyard, men and women who will labor that the church may be transformed to the image of Christ, rather than conformed to the customs and practices of the world. We have everything to gain or to lose. Let us see that we are on the side of Christ—the gaining side; that we are making sure work for Heaven.

“Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand”—

“Strong in the strength which God supplies
Through His eternal Son.”

—Signs of the Times, Jan. 4, 1883.
Your Reading

I AM just reporting finishing the 1951 Reading Course books," wrote one of our ministers some time ago. Then he expresses regret that he has been delayed in getting through his reading program. For many years J. A. Nordstrom has been a consistent reader of the yearly book selections, and he was then just beginning on the 1952 selections for the book club. Then he adds this thought: "I am also finishing reading the Bible through this year again; I think it will be the twenty-fifth time in twenty-six years. I have been in hopes I would be able to catch up on that one year I lost, but so far have not succeeded."

We know that hundreds, and we trust thousands, of our workers around the world read through the Book of God every year. Some, we know, read it more than once a year. In the early days of this movement a very heavy reading program was designed for our ministers. In addition to many volumes, the Bible was also a part of that course. In fact, they went so far that unless a man was able to give satisfactory evidence that he had finished his reading assignment, he was not to be issued his credentials for the next year! The suggestion is certainly challenging. If our credentials or licenses were to be held up for any such reason as that, there probably would be a definite protest that this was taking away our liberty. The apostle Paul, however, admonishes: "Use not liberty for an occasion to the flesh." Gal. 5:13.

1953 stands with beckoning hand, inviting us to share the joys and responsibilities of another year. Among these will be the study program of the Ministerial Book Club. The announcement on the center spread, pages 26 and 27, will be read with eager interest.

Our Cover

Our cover this month features one of the special services of the church—one in which there is often unusual interest. The simplicity of this wedding seems appropriate for those who are looking for the Lord's return, and might well be a symbol of the high ideals of the Advent faith. Should not our marriage services be worshipful rather than ostentatious? And the principle of simplicity holds for every service in the church. We are not liturgical or ritualistic, and yet there needs to be order and beauty about every occasion of our worship. Many helpful suggestions appear throughout these pages.

R. A. A.
WHAT we do and how we do it determines our success or failure as ministers. We may be slow to sense it, but things have a strange way of rebounding upon us. Thackeray stated it well when he said, "The world is a looking glass, and gives back to every man the reflection of his own face." If that be true in ordinary life, it is doubly true in a minister's life.

One may be sincere, devoted, and tireless in his work, but unless he performs it with grace and dignity, his work will be seriously discounted. Every service of the church may be improved by a little thought and the application of better techniques. Although techniques are important, our words are still more important, for words are the colors with which we paint our pictures. This simple quatrain of Anna Hempstead Branch gives food for thought:

God wove a web of loveliness,
Of clouds and stars and birds,
But made not anything at all
So beautiful as words.

This issue of The Ministry comes to answer many requests from different parts of the world field. Often we are asked to make suggestions as to the best methods of performing the different services of the church. While these requests have been coming we have also been receiving articles from a number of other workers. They have been grouped together, and form four main sections: baptism, the Lord's Supper, marriage, and the funeral. It is impossible in the brief compass of a single issue to do full justice to any of these particular services, yet we are confident that our readers will appreciate our sharing these ideas—at least they will stimulate thought, and the suggestions may help us to improve our techniques.

No attempt is made to lay down certain rules, much less to build up a ritual. But order and balance are vital, and we must never overlook the importance of seeming trifles, for as Shakespeare said, "Art is known by the little bit." Every minister should at least aim to be an artist as he performs these sacred functions of the church.

But whatever techniques one may develop, he must be sure that the technique as such is not obvious. "The perfection of art is to conceal art."

The Baptism

Studying how to immerse a candidate may seem of little consequence, but if the service is performed with grace, it may well be the deciding factor in the experience of one or more of those who witness it. Many times the spirit of worship has been destroyed because of the clumsy and awkward movements of the minister. After witnessing a well-conducted baptismal service, one who had been prejudiced remarked, "Now, if I had witnessed this baptismal service instead of the one I saw, I would have thought differently about the whole thing. But what I saw was revolting, and that is the reason I have refused to be baptized." Continuing, she said, "In fact, having been here today makes me feel that I would like to be baptized sometime, but when I am, I want the service to be just like this one." Crude and clumsy methods actually hinder our evangelistic results.

The Wedding

Then let us take the wedding service. On such occasions relatives and friends not of our faith are usually in attendance. The sermon and the way the whole service is conducted may decide their attitude toward the truth. Looking at it, therefore, from the purely evangelistic viewpoint, we should determine to conduct these services of the church in such a way that people are attracted and not repelled.

The Funeral

More important still, perhaps, is the funeral service. There is no time when hearts are more easily impressed. The way the Scriptures are read, the tone of voice in which the obituary (if any) is given—these can either invite or repel. One of our ministers who today is carrying heavy responsibility came into the truth with others of his family as the result of his being impressed with the service at the funeral of his friend.
This family were ardent members of another Christian body, but had been definitely prejudiced against the truth. But the sympathy of the Adventist minister and the spirit of kind Christian fellowship that pervaded everything, together with the uplifting message of the resurrection, created in their hearts a spirit of inquiry, and in just a few weeks they all embraced the message. The decision was not easy, because they were leading members of their own church. It was not through a series of meetings, nor through the purchase of literature, but rather through the simple but well-conducted funeral service that these dear folk found the truth.

But the minister’s message is not the only important feature of the funeral service. Everything about such an occasion should be a symbol of our faith. How easy it is for dear ones in the shock of grief to permit extravagance and outward show, which really is out of harmony with the true spirit and Christian concept of death. Actually some of the customs that cling to the funeral service are carry-overs from old pagan or Jewish ideas. For example, the custom, still practiced in many places, of burying the deceased with his face toward the east is really an old pagan custom, but one which the Jews had also accepted to a limited degree. However, instead of facing the east they faced Jerusalem.

In the United States we have done much to ease the shock of death, yet exhibitionism and commercialism have all too often supplanted Christian simplicity, which is so appropriate on such occasions. The mortuary business in recent years has reached tremendous proportions, being a half-billion dollar industry annually. And the floral tributes amount to another hundred million dollars. Small wonder, then, that the cost of funerals continues to rise! A minister is not exceeding the bounds of propriety if he prudently suggests to the family that simplicity is always in keeping with their faith. To do this, however, requires much wisdom and tact.

The Lord’s Supper

And now let us think a moment of the beautiful service of the Lord’s Supper. No service in the church can mean so much in the building up of the faith of the members as the communion service. And for this service a minister needs to prepare himself. One’s table manners reveal more of his training and culture than perhaps anything else. At no time is his background on parade so much as when he is at the table. If this be true in ordinary life, it is just as true, and maybe more so, when a minister is serving at the Lord’s table. The one leading out in this symbolic meal should be a master of flawless technique. At this sacrament of communion we reach the peak of Christian worship. The occasion is made more impressive if our words are few and well chosen. Words are the most valuable currency in the minister’s mint. But at the table of the Lord not only words but every act should be an act of worship. There must be created a sense of oneness with God and with one another. It is not our table, it is the Lord’s table, and the minister is serving in Christ’s stead. Nothing coarse, crude, or clumsy should be permitted there. Jesus was the Saviour of the world, but He was also the embodiment of true culture.

Then the cup itself is not only a cup of suffering, it is a cup of grace and of hope. We are “saved by grace,” declares the apostle, but he also says, “We are saved by hope.” In this symbolic service grace and hope combine. Grace is God’s attitude toward us, hope is our response to Him. God’s grace therefore becomes man’s ground for hope. Yet both grace and hope stem from our Saviour’s sufferings. So when our people gather at the table of the Lord, everything should be so inviting that they will be unconscious of all else save Him. Happy indeed are they of whom it can be said as they leave this beautiful service of worship that “they saw no man, save Jesus only.”

To have left such an impression one must be gracious. When we conduct these sacred services, then, our method is almost as important as our message. “What you do sounds so loud in my ears, I cannot hear what you say.” To be graceful is good; to be gracious is better. Gracefulness speaks of an outward attribute of beauty, whereas graciousness speaks of a quality that flows from a cultured and beautiful soul.

Let us, then, as ministers of the Lord, emulate Him of whom it was written that “grace was poured upon His lips, that He might convey to men in the most attractive way the treasures of truth.”—The Desire of Ages, p. 254.

When we invite guests to partake of a meal at our home, are we not careful to see that everything about the table makes the meal inviting; and when we serve the
food, do we not strive to do it with grace? Then dare we do less at the Lord’s table? In all these services we are representing our Lord. To do service for a king is an honor. But to do service in place of a king is exaltation. To be an ambassador of the King of heaven is an honor that demands the very best in culture, training, and consecration.

An Appeal to “Ministry” Readers

For some time we have been putting out occasional special issues of The Ministry. Articles that fall within certain areas have been grouped together. We have felt that this would be a convenience to our readers, but we would like to know your reaction to this. Does it commend itself to you? Or do you have any suggestions? Please feel free to write the editor. We are here to serve the field to the best of our ability. Your counsel or criticism will be valued. R. A. A.

News and Announcements

Attention, Overseas Divisions

Inquiries have come to us relative to the ordering of the books of the Ministerial Book Club. We are happy to announce that an arrangement has been worked out with the Review and Herald Publishing Association that if the orders come through the division treasurer in the regular way to the Review and Herald, and sets are specified, these orders will be cared for by the Review and Herald and the volumes of the year’s book club set will be sent without the necessity of reordering each quarter. This plan will carry, even though one or more of the books of the set may be published in some other house.

This, we know, will be a great convenience for English readers in overseas divisions. This courtesy by the Review and Herald is greatly appreciated.

1953 Yearbook

Announcement has just been made by the statistical secretary that the Yearbook for 1953 will be available through the Book and Bible houses February 1. It is to be published in the paper binding only, and the price is $2.25.

When we stop to think how many times we must have the address of some worker or institution, probably in some far corner of the earth, we begin to appreciate the value of this book to every minister in the denomination. Place your order now.

“CARE” Gifts for India

Food and other aid sent by Americans through CARE is helping India develop democratic answers to her problems, Ambassador Chester Bowles has told the nonprofit agency. In a letter that reached Executive Director Paul Comly French on the heels of new reports of famine, the ambassador especially praised CARE’s relief distributions of undesignated packages as a means of meeting tragic emergencies.

“The flexibility of use of undesignated gifts has made possible delivery . . . at crucial moments to people who needed them desperately,” Bowles wrote. “Recently, due to special circumstances, a whole group of villages in West Bengal was found to be without food. A quick dispatch of some of your packages helped more than any of us will ever really know.”

The letter, released at CARE headquarters, 20 Broad Street, New York City, also lauded the agency’s entire program of delivering food, clothing, textiles, agricultural implements, technical books, and other needed supplies to individuals and institutions. Indian newspapers are warm in their appreciation of this aid, he noted, and “literally hundreds” of recipients have voiced their “gratitude and friendliness” to the U.S. embassy staff.

“I wish there were some way in which all of your donors could see lines of little children receiving their share of dried milk in an Indian village,” Bowles stated, “or follow one of your plows out into the fields of northern India.” The ambassador stressed CARE’s significance. “Government to government programs are necessary here, but the reaching out of one individual to another through your efforts is tremendously important in building friendship and understanding,” he said.

The West Bengal villages Bowles cited are among many areas listed as famine-stricken in latest reports from CARE’s mission in India. Areas critically in need of the ten-dollar Indian food packages Americans can subscribe through any CARE office include the North Arcot district of Madras State, Upper Pradesh, South Bihar, and the Banswara district of Rajasthan. In Banswara, the New Delhi Statesman reported, families are eating the leaves of ponwaria—a plant no animal will touch.

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The test of a man’s Christianity is in the privacy of his own home.

R. A. A.

Harold E. Metcalf, Oregon Conference evangelist, with his team of workers, is carrying on a strong evangelistic program in the medium-sized towns and cities of that field. His tabernacle is shown in its location in Medford, Oregon, where he began another series of meetings on October 12, 1952.
I HAVE just returned from a wedding. Another worker performed the ceremony, which was an excellent example of beautiful and sacred dignity. All participants cooperated with practiced ease as the pastor gave his kindly counsel and then led the young couple to pledge their troth to one another. From beginning to end every detail of the service beautified one of the most sacred hours in the lives of these youth.

Amid the simple yet impressive evening my mind turned to another and similar ministerial responsibility—baptism—the spiritual union of man with his Lord. I wish that I could recall with the same degree of happy recollection all the baptismal scenes that pass in memory’s view. Happy occasions, yes, they always are, for they symbolize a precious union with Christ and an eager acceptance of truth. Yet more often than desirable this sacred hour must surely leave unfortunate impressions on new believers. In fact, can the candidate experience anything but disappointment when he is led into circumstances which do violence to the name of culture and modesty and good taste, let alone the spirit of such an occasion?

As in a wedding, would it not be a welcome procedure to thoroughly brief the candidates before baptism? Nothing is more calculated to calm excited nerves and allay imaginary fears than a quiet talk with the candidates, and why not actually demonstrate the steps in baptism?

The Outdoor Baptism

Few baptisms are more beautiful than a well-planned outdoor ceremony amid the beauties of nature. These occasions usually require more planning and painstaking care than indoor baptisms. Every step of the water path should be explored beforehand. Rocks and stones can easily be raked aside the day before and the path checked again immediately before the ceremony. If the water bed is slick or slimy, a canvas tent wall laid out on the water bed helps tremendously.

If the baptism is to be viewed by a group, and there are a number of candidates, it would be well to take new wood dowels or even broom handles cut to appropriate lengths, paint them white, and drive them into the water bed at ten-foot intervals. Then neatly drape clean white rope from post to post, marking the path and baptistry area by a trim outline of white. A few hours spent in such preparation will be rewarded by a well-organized baptism and enthusiastic confidence on the part of practical laymen.

Our Baptist brethren can give us some helpful pointers on beautifying this ceremony. One of these is brought to us in the article immediately following, by John D. Rhodes. Such an innovation as is suggested in this report might bring refreshment to some of our services.

As in the wedding ceremony, there is one climactic moment that makes this service forever meaningful. This is the prayer and the act of immersion. But how often—and I shudder to think of it—one is seen to grapple awkwardly with the collar and plunge the helpless candidate beneath the water so hurriedly as to catch the breath and destroy the equilibrium of the stoutest heart! And the expression on the worker’s face sometimes adds to the unfortunate impression made upon the witnesses.

With studied practice it is certainly possible to lower the upraised hand with calmness and deliberation, and secure the candidate without appearing awkward or choking him. Then with the other hand supporting the candidate’s body by clasping his enfolded hands, lower him gently, gently, into the water and out again. I am sure that much struggle and sputtering is due to a hurried immersion, for who but an accustomed swimmer can stand the shock gracefully? In fact, the worker may even refrain from covering the candidate’s face with a handkerchief, if by careful practice he will gently baptize his people. In his book The Shepherd-Evangelist, Roy Allan Anderson goes into this subject very carefully. He illustrates a very helpful
method of holding the candidate. It might be well to review the chapter on baptism.

Then, have you tried calling all newly baptized ones to the shore or to the front of the baptistry after dressing, for an impressive kneeling prayer service? Jesus knelt on the shore after His baptism. I like to think of this prayer as a baptism of the Spirit for continual victory and strength to walk in the light. It is never forgotten, and becomes a meaningful climax to the ceremony.

Is the baptism less important than the wedding? Then should not the surroundings and preparation for baptism and the finesse and skill of the pastor support to the fullest the message and meaning of the occasion?

A Beautiful Baptismal Service

JOHN D. RHODES
Minister, Southern California Conference

The pastor of a large Baptist church in Los Angeles recently conducted a unique baptismal service. I was there to glean ideas and will endeavor to describe this beautiful occasion.

The baptism was conducted near the first of the worship service, and associate ministers conducted the pre-preaching phase of the service. At a given moment the choir began to sing soft, appropriate music. All eyes were directed to the baptistry, located high and to the rear of the choir. The pastor stepped quietly into the font, then turned to meet the first candidate at the steps, which were at the left end only. He extended his right hand to the candidate, thus assisting him down the steps. As the candidate stepped fully into the water the minister placed his hand on the shoulder of the candidate and the two walked across the baptistry. The candidate was closer to the congregation, and the minister was nearer the rear wall of the baptistry. As the two were walking the six or more steps across the baptistry, the minister quoted appropriate Scriptures—words of Christ denoting the experience of the candidate. He used different Scriptures for each candidate. A sample would be: “Ye are the light of the world. A city set on an hill cannot be hid.”

As the two reached the opposite end of the baptistry the minister would ask the candidate for a public profession of faith, such as, “Do you publicly accept the Lord Jesus as your personal Saviour?” The candidate would answer, “I do.” Raising his arm, the minister repeated the baptismal formula. Then taking a grip of the candidate, he lowered him into the water in a graceful way. After raising the candidate from the water, the minister pivoted on his feet and gently directed his candidate around to his right so that now the minister was nearer the congregation and the one baptized was next to the rear wall of the baptistry. Again in a deliberate fashion the two walked to the steps of the baptistry, the minister all the while again repeating words of Christ. Much of his choice of verses came from the sermon on the mount and other great declarations of Christ. These could be used by anyone following this practice, making his own selections.

The whole atmosphere was deeply spiritual. It gave the observers the feeling that somehow Christ might have been conducting the service. The minister was lost sight of in the words of the Master. The type and location of the baptistry might preclude such a service at every church, still adaptations used occasionally would certainly bring variety and Christian appeal to the baptismal service.

Baptism—Winsome or Repellent?

FRED I. DREXLER, a prominent Baptist minister, expresses some real convictions in an article that appeared in The Watchman-Examiner some time ago entitled “Baptism—Winsome or Repellent?” Recalling the experience of Secretary of State William Jennings Bryan, he reminds us that for generations the Bryan family had been Baptists. But after witnessing a certain baptismal service by immersion, he swung away from the church of his boyhood and became a Presbyterian.

“That the Bible mode of administering this rite should have lost us so great a man is shocking indeed,” he says. And we might well wonder how many have been actually kept out of our ranks by having witnessed some things that shocked rather than won them.

Continuing, Dr. Drexler says:

“Surely the reason for this lies not in the ordinance itself, in its mode, or in its meaning, but in the way it is handled by the administrator. By and large, its beauty is seen or lost to the beholder by the way the baptizer has prepared for the ordinance and administers it. Rendering it unattractive defeats the very purpose for which it was designed and obscures the gospel truth which it should convey. Even as the communion is winsome, so may baptism be made winsome.

“Three factors make or break the purpose of the ordinance. These are, (1) the baptistry and its surroundings; (2) the actions of the candidate in the baptistry; and (3) the manner and method of the administrator.
The Baptistry

"Forty years ago, the trapdoor baptism was all but universal. It was located on the platform, just back of the pulpit. When a baptism was to be performed, the platform carpet, the pulpit, and the choir chairs had to be removed. Then the door was lifted and usually served as the background. It was about as unattractive a scene as can be imagined. Often there was no way of heating the water."

He then recalls his own early experience, and some in our own ranks can tell some things akin to this:

"Forty years ago, I left Crozer Seminary and, with my bride, headed for Minot, North Dakota, where a mission church had had the courage to call me as pastor. In the course of time, several converts were ready for baptism. The month was February and it was cold. The pulpit and carpet were taken up, the baptistry was uncovered, and somehow we got enough water into it. We tried heating the water, but the hot water carried from the stoves of the neighbors hardly made a dent. It was my first baptism, and as I had received no instructions on how to perform the rite, the service was unattractive; it was harrowing.

"A tremendous improvement came about with the open baptistry. This was usually placed on one side of the pulpit, where it was always in view. Since then, the changes have been only refinements of this design. In recent buildings, the baptistry is placed back of and above the pulpit and platform."

Like our Baptist brethren, we too have found that placing the baptistry at the back of and above the pulpit has many advantages. In our newer churches, especially the larger buildings, we are following this plan. A baptism must above all be worshipful, and placing the baptistry here enables all to witness the service and enter into the experience.

The Candidate

Continuing, the writer says:

"The second element in an attractive baptismal service is the proper preparation of the candidate. In my opinion, it is not sufficient for the candidate to be baptized because 'Jesus commanded it' or 'Jesus set the example.' The Scriptures give an intelligent explanation of why immersion in water was divinely chosen, and this explanation should be made clear to the candidate. No matter how much explaining and teaching I may have given the candidate in advance, I make it a rule to have several minutes with him before I enter the water. Then I explain to him not only that the baptistry is a grave in which he will bury the old, sinful life, but that he is now going to re-enact in forceful drama the burial and resurrection of his Lord. With this explanation, and with the assurance that I have baptized many and that he can trust himself to my handling, nervousness is usually reduced to a minimum.

The Administrator

"There remains now the administrator and his method of performing the rite. More often than not, it is the baptizer rather than the baptized who deprives the ordinance of beauty and meaning. For instance, there is the minister who plunges the candidate into the water, creating a stirring of the waters somewhat reminiscent of Niagara. Dignity and deliberateness should characterize every move in the drama. There should be no hurry, for at most the ordinance takes very little time, and its importance merits all the time needed. If the candidate is buried slowly, he will almost invariably adjust both his mind and his breathing to the immersion into the water.

"So with an attractive baptistry, a prepared candidate, and an administrator aware of the possibilities of the ordinance, congregations will be impressed, the unbaptized will ask for baptism, and, if God is good and much prayer has been made, someone will seek and find the Lord Jesus Christ as Saviour."

R. A. A.

Mastery

The way to mastery in any realm is through disciplined living. Our age has largely forgotten this and is continually seeking short cuts to the millennium and easy techniques for spiritual living.—LYNN J. RADCLIFFE, Making Prayer Real.
Follow Him

Children of the King of Grace,
As the journey you pursue,
Your Redeemer’s footsteps trace,
Follow Him in all you do.

You are buried with the Lord;
In the Lord you rise again;
Now you live upon His word,
Who, to ransom you, was slain.

Hear the voice that speaks from heaven,
“This is My appointed way”;
You, whose sins He has forgiven,
Follow Him without delay.

Mighty Saviour! we obey
Thy divine, commanding voice!
Thou hast taught our feet the way,
In Thy mandate we rejoice.

On Thy promise we rely,
Hear us from Thy lofty throne;
Shine upon us from on high,
Bless and seal us as Thy own.

—ANON.

Counsels on Baptism

CHRIST has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. . . .

“Baptism is a most solemn renunciation of the world. Those who are baptized in the three-fold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King. . . .

“The preparation for baptism is a matter that needs to be carefully considered. The new converts to the truth should be faithfully instructed in the plain ‘Thus saith the Lord.’ . . . All who enter upon the new life should understand, prior to their baptism, that the Lord requires the undivided affections. . . . The practicing of the truth is essential. . . . There is need of a thorough conversion to the truth.”

—Evangelism, pp. 307, 308.

“When the candidates have a sense of the meaning of the ordinance, they will have no desire for personal adornment. Yet there should be nothing shabby or unseemly, for this is an offense to God. Everything connected with this holy ordinance should reveal as perfect a preparation as possible.”—Ibid., pp. 314, 315.

“The one who administers the ordinance of baptism should seek to make it an occasion of solemn, sacred influence upon all spectators. Every ordinance of the church should be so conducted as to be uplifting in its influence. Nothing is to be made common or cheap, or placed on a level with common things. Our churches need to be educated to greater respect and reverence for the sacred service of God.”—Ibid., p. 314.

“In every church, baptismal robes should be provided for the candidates. This should not be regarded as a needless outlay of means. It is one of the things required in obedience to the injunction, ‘Let all things be done decently and in order.’ 1 Cor. 14:40.

“It is not well for one church to depend upon borrowing robes from another. Often when the robes are needed, they are not to be found; some borrower has neglected to return them. Every church should provide for its own necessities in this line. Let a fund be raised for this purpose. If the whole church unite in this, it will not be a heavy burden.”—Ibid., p. 314.

“Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us. ""Upon coming up out of the water, Jesus bowed in prayer on the river bank. A new and important era was opening before Him. He was now, upon a wider stage, entering on the conflict of His life. Though He was the Prince of Peace, His coming must be as the unsheathing of a sword. . . .

""Alone He must tread the path; alone He must bear the burden. Upon Him who had laid off His glory, and accepted the weakness of humanity, the redemption of the world must rest. . . .

""He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that God accepts humanity in the person of His Son.”—The Desire of Ages, pp. 111, 112.

THE MINISTRY
“The obligations in the spiritual agreement entered into at baptism are mutual. As human beings act their part with whole-hearted obedience, they have a right to pray, ‘Let it be known, Lord, that Thou art God in Israel.’ The fact that you have been baptized in the name of the Father, the Son, and the Holy Spirit, is an assurance that if you will claim their help, these powers will help you in every emergency. The Lord will hear and answer the prayers of His sincere followers who wear Christ’s yoke and learn in His school His meekness and lowliness.”—Evangelism, pp. 316, 317.

“In these thoroughly converted souls the world has a witness to the sanctifying power of truth upon the human character. Through them Christ makes known to the world His character and will.”—Ibid., p. 316.

Helpful Suggestions

BAPTISMAL ROBES A baptismal service is intended to impress not only the candidate but especially the witnesses. But that impression must be wholesome. If this is to be accomplished, few things in the service are more important than the baptismal robes. The Spirit of prophecy has given clear counsel on this matter, and that this “should not be regarded as a needless outlay of means.”—Evangelism, p. 314. We are told that every church should provide for its own necessities in this line.

The material for such garments should be heavy. If lighter material is used, it should be water repellent. It is good if robes can be provided for both men and women, but the design of the men’s should be different from that of the women’s robes. The skirt should be full and well weighted, so that it will sink immediately upon becoming wet. No candidate should be under the necessity of worrying about his or her appearance. This defeats the highest ideals of the service, because the candidate should not be thinking of himself but rather of his Lord. Therefore the attire of the one being baptized is of vital consequence, and it is incumbent upon us as churches and evangelistic companies to provide the right kind of robes to avoid self-consciousness. Nor should the pattern of these robes be such as to appear strange or old-fashioned. Robes can be made full and yet not be odd or unattractive. If the garment is full fitting, with a moderately high neckline, or a small stand-up collar, then with the addition of a loose belt at the waist, it will have a more attractive appearance.

It is natural for all, especially our women candidates, to want to appear neat in attire. Therefore baptismal robes should be made in different sizes so that no candidate need feel embarrassed. We have seen attractive robes made of black cloth, gray, and white. Whatever color is chosen, the design and workmanship should be such that they will be a recommendation to the whole service.

These details are important, because everything about the service must be worshipful. When the Lord ordained the ancient priesthood of Israel, He gave instructions concerning the dress of the priests. Should we think of Him as less particular in this dispensation? When those who have accepted their Lord express through the dramatic act of baptism their death to self and their resurrection to a life of victory, should we not as leaders do all in our power to make the service what the Lord would have it be? He is either honored or dishonored by the way this service is conducted. “Everything connected with this holy ordinance should reveal as perfect a preparation as possible.”—Evangelism, p. 315.

L. C. K.

At the close of Sabbath school we invite our friends who are to be baptized to come to their respective rooms and prepare. As the elders go to the platform and the choir marches out, I go down into the water. The doxology, invocation, and choir response follow, then the elders and choir turn and face the baptistry at an angle. After a short sermon from the baptistry the ordinance follows as the organ plays. The consecration prayer from the baptistry closes this part of the service.

The candidates dress, and by the time the opening part of the service is completed they have taken their places on the front row of seats. The elders follow me in presenting the baptismal certificates and extending the right hand of fellowship. Special music and the morning sermon follow, and the service closes at twelve o’clock. We have found that this order of service gives a divinely spiritual setting for the church services.

GLENN L. GOFFAR,
Pastor-Evangelist,
Southeastern California Conference.

SAVED FROM FIRE

“C. The city fire department of New York put on a great parade in which over thirty-five hundred people participated. The most interesting feature was three great busses loaded with people of all classes, ranging from a judge of the court of appeals to little children from the slums. The sign on these busses said, ‘All these saved by the fire department from burning buildings.’ They were to the glory of the fire department. They delighted to bear witness to the saving strength of that group of firemen. Sinners saved by grace are the glory of Christ.—R. Q. LEAVELL, The Romance of Evangelism, p. 68.

JANUARY, 1953
THE WEDDING

Wedding Music

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The music used for wedding services in our churches reveals wide differences of opinion as to what is appropriate for such occasions. There seems to be little agreement on this subject. Each pastor and each congregation is free to govern its own practice as to the conduct of weddings in the local church. It is with no thought of changing this type of control that the writer submits these principles, but it is with the hope that the general standard of our wedding music might be improved.

No doubt everyone will agree that only religious or sacred music should be used in our churches for any of the services conducted in church. The church is dedicated to the worship of God, and it is not in keeping with the sacredness of the church to perform distinctly secular music in a place of worship.

Many do not understand this distinction between the secular and the sacred when it comes to music. Because music is abstract and free from words, some are unable to distinguish between the secular and the sacred. Most musicians are aware of this difference. A well-trained musician will recognize that there are styles and kinds of music suited for church. Some music has definite religious associations, and by its character is suited for use in religious services. Other music is very decidedly secular because of its very nature and associations.

Now, it would seem only proper that the music for a church wedding should come under this classification of sacred music. It should be music that one associates with religion. It should be free from secular associations.

A wedding may be looked at from several viewpoints. The young people involved are inclined to be absorbed in the romantic love that draws them together. This may be beautiful in itself. Then there is the sacredness of the union of two lives. This is the viewpoint of the church which is to perform the ceremony that asks the blessing of God on this union. This is the religious side of the occasion. It is serious, solemn, and dignified, and should be in keeping with the religious nature of the church. There is also the social side to a wedding, when the friends of the couple wish them happiness and joy in their life together. These wishes are usually expressed in a reception following the ceremony.

Sometimes church weddings show a total lack of understanding of these various aspects of a wedding, and the service in the church is a confusion of the secular and the sacred. The romantic love-making of the couple should be done in private and not publicly before the wedding guests. A long embrace and kiss at the close of the ceremony become sentimental and are in very bad taste. True lovers need not make this part of the ceremony conspicuous by any undue emphasis.

Hymns and Songs

Love songs, many of them traditional, are mostly secular in nature, and give prominence to the romantic and secular side of love. They are better omitted from the church ceremony, but may find a place at the reception later. The better practice today is to keep the romantic love song out. Its place should be taken by religious songs, speaking of the guidance of God and asking for the blessing of God on the service. Hymns such as "O Perfect Love," "The Lord's My Shepherd," and "O Happy Home" (Church Hymnal, Nos. 416, 260, and 412), are in excellent taste, and should be more frequently used.

Instrumental Music

The instrumental music should all be of a religious nature. A short program before the ceremony should be made up entirely of religious music suitable for performance in church. Even the traditional marches are now considered questionable by many, but there are other processions available that are well adapted for the purpose. Processions are not the same as marches, and in a procession one does not need to keep step to the music. One does not march in a procession, but walks. Choir and academic processions are very effective when the participants walk slowly, with no attempt to keep a
military step. So the wedding processional may be beautifully effective when the individuals enter the sanctuary in an orderly procession to the playing of a hymn or other sacred music.

While the bride traditionally has her way in planning her wedding, she should be guided by her pastor and organist in the planning for the church ceremony. She should follow counsel, in order that her wedding may be in keeping with the sacredness of the church. There are other matters besides the music in which the advice and counsel of the pastor should be followed—such items as the decorations, the taking of pictures, et cetera.

Some may feel that these things do not concern the church, but a church wedding does reflect upon the ideals and standards of the church, and it is the responsibility of the ministry to hold a high ideal before our members. A beautiful religious wedding ceremony in one of our churches will bring honor to our name.

An excellent list of suitable organ music is given in *The Vogue Book of Etiquette*. Three books of wedding music published by the Concordia Publishing House in St. Louis, Missouri, have also been found very helpful in selecting wedding music.

**Counsels on Marriage**

He *WHO* gave Eve to Adam as a helpmeet, performed His first miracle at a marriage festival. In the festival hall where friends and kindred rejoiced together, Christ began His public ministry. Thus He sanctioned marriage, recognizing it as an institution that He Himself had established. He ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above.

“Christ honored the marriage relation by making it also a symbol of the union between Him and His redeemed ones. He Himself is the Bridegroom; the bride is the church, of which, as His chosen one, He says, ‘Thou art all fair, My love; there is no spot in thee.’ . . .

“The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities. . . .

“It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where . . .

**True Love**

True love begins at home, and reaching thence,
Twines sympathetic arms round all our race
And fills the interval of time and sense
With airs from heaven, its native dwelling place.

For home shall be a type to that above,
Like Israel’s desert temple long ago,
Built of the same grand masonry of love
As that bright dwelling place to which we go.

—T. R. Williamson.

Christ reigns can there be deep, true, unselfish affection.

“Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle. Those who are actuated by true love, are neither unreasonable nor blind. Taught by the Holy Spirit, they love God supremely, and their neighbor as themselves. . . .

“However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the after years.

“As life with its burden of perplexity and care meets the newly-wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other’s character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discern in each other unsuspected weaknesses and defects; but the hearts that love has united will discern excellencies also herefore unknown. Let all seek to discover the excellencies rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another. There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love can not long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy. . . .
The Voice O'ER Eden

The voice that breathed o'er Eden
That earliest wedding day,
The primal marriage blessing,
It hath not pass'd away;

Be present, holy Father,
To give away this bride,
As Eve Thou gav'st to Adam
Out of his own pierced side;

Be present, gracious Saviour,
To join their loving hands,
As Thou didst bind two natures
In Thine eternal bands;

Be present, Holy Spirit,
To bless them as they kneel,
As Thou for Christ, the Bridegroom,
The heav'nly Spouse dost seal.

—J. KEBLE.

“Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven. . . .

“Remember that happiness will not be found in shutting yourselves up to yourselves, satisfied to pour out all your affection upon each other. Seize upon every opportunity for contributing to the happiness of those around you. Remember that true joy can be found only in unselfish service.”—Ministry of Healing, pp. 356-362.

“Affection may be as clear as crystal and beauteous in its purity, yet it may be shallow because it has not been tested and tried. Make Christ first and last and best in everything. Constantly behold Him, and your love for Him will daily become deeper and stronger as it is submitted to the test of trial. And as your love for Him increases, your love for each other will grow deeper and stronger. . . .

“Do not try to compel each other to do as you wish. You cannot do this, and retain each other's love. Manifestations of self-will destroy the peace and happiness of the home.”—Testimonies, vol. 7, pp. 46, 47.

“Men and women can reach God’s ideal for them if they will take Christ as their helper. What human wisdom can not do, His grace will accomplish for those who give themselves to Him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring.”—Ministry of Healing, p. 362.

HELPFUL SUGGESTIONS

A SHORT CEREMONY

You will find young people who will say, “Make it as short as you possibly can!” “How short do you want me to make it?” “Oh, a couple of minutes.” “I can't do it in that time, but maybe we could get through in five.”

But I at once proceed to lead them away from that idea. People who want as quick a service as that may be quick also to get a divorce. If their marriage service isn’t worth more than five minutes, it isn’t worth much. Long services are distinctly out of place, but fifteen to twenty minutes for the whole service is not long.

When one is pressed to make it short, he can usually get out of it in this way by saying, “Well, now, we can make it just as short as it needs to be. But I am thinking of this—you are going to spend a long time together, and you want the knot securely tied, don’t you? Besides, you have spent a lot of money on that lovely wedding dress, and so have the bridesmaids, and it will be too bad to make it so short that people will not get a chance to see anybody!” By that time you have usually won your point and there is no further discussion.

OPENING CUSTOMS vary in different countries.

The usual pattern of American weddings is for the bridegroom and his associates to follow the minister onto the rostrum (or preferably the lower rostrum, if there are two). These await the arrival of the attendants of the bride, who also one by one join the group on the rostrum. When all is in readiness for the bride to enter, the bridal march is begun, and she and her father (or guardian) make their way down the aisle. When she is almost to the rostrum, the bridegroom steps down to meet her, and both return to take their places before the minister, who then begins his message. But an added feature, which has received very favorable comment wherever we have done it, is for the minister to follow the bridegroom off the rostrum, and when he receives the bride from her father, right there in the aisle the minister can begin the service in some such way as follows:

“Dear friends, we have come to the house of God today to lay the foundations of another Christian home. These young people, having already pledged their love each to the other, are to be joined in the bonds of wedlock. And now, before God and these
Any sacred service like the wedding surely calls for the most thoughtful and careful planning, for it means very much to the bride and the groom. With a little thought, some customary and apparently necessary procedures can easily be changed just a bit to make them more meaningful.

I have had the honor of offering the nuptial prayer for some of my students, standing alongside the officiating minister during the ceremony. This prayer was always carefully written and memorized for the occasion.

Where the father prefers to give away his daughter in the customary way, in place of the customary "I do" it is well to say "Mrs. ——— and I do." This invariably elicits favorable comment from the wedding guests. In this case the father might well be seated until it is time for his response, for there have been occasions when the officiating minister has, under the stress and pressure of the service, forgotten his plan to ask "Who giveth this woman . . . ?" and the poor father has stood throughout most of the ceremony and finally rather apologetically sunk into his pew.

Some preachers at weddings are known for their favorite themes. One of such was a man who never failed to bring in the ominous signs of the times and our approaching doom. Another invariably gave instruction for the avoidance of quarrels. The prize example of inappropriateness at such a service was one in which the minister seemed to feel a burden to emphasize the biological aspects of marriage; it was established "for the propagation of the human race." Moreover, he accused the assembled guests of negligence of the courtesies of courtship days after their own weddings.

Any one or all of these subjects might certainly be matters about which the young couple should be instructed, but the inappropriateness of a preacher's carrying a torch for any crusade at a marriage ceremony is obvious.

Our Wedding Guest

Since Jesus freely did appear
To grace a marriage feast,
O Lord, we seek Thy presence here
To make a Wedding Guest.

Upon this bridal pair look down,
Who now will plight their hands;
Their union with Thy favor crown
And bless the nuptial bands.

With gifts of grace their hearts endow,
Of all rich dowries best;
Their substance bless; and peace bestow
To sweeten all the rest.

Oh, may each soul assembled here
Be married, Lord, to Thee!
Clad in Thy robes, made white and fair,
To spend eternity!

——Author Unknown.
ALL things earthly speak of decay and dissolution. Ever since the heavyhearted sorrow of God made the awful pronouncement upon Adam and Eve on the occasion of their banishment from the sweet waters of Eden: “Dying thou shalt die” (margin), this sin-cursed abode of man has been a house of mourning, a place of tears, a blighted garden of grief and fading dreams.

But in the midst of sorrow there is a gleam of hope. Through the prism of tears we see God’s rainbow of promise. Surrounded by the darkness of the tomb, we behold Him who dwells in light unapproachable.

There are three fruitful lessons I see in the Scriptures I have read:

“The grass withereth.” Here is suggested the frailty of man and the brevity of human life.

“As a flower of the field, so he flourisheth.” Here is a beautiful analogy of the nobility of a good life lived before men.

“But the word of our God shall stand for ever.” Here is permanency and assurance in a world that sees only change and decay.

Surely it must have been by design that our merciful Father, who pities us as His own children, put these texts in close juxtaposition for such a time as this.

“It is better to go to the house of mourning, than to go to the house of feasting. . . . Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.”

God has a purpose, then, in human grief and earthly sorrow. I wonder whether we can learn some of its lessons today. We are so slow to learn the meaning of the secrets of God’s guiding hand. And it is—

“Not until the loom is silent, And the shuttles cease to fly, That God unrolls the pattern And explains the reason why The dark threads are as needful In the Weaver’s skillful hand As the threads of gold and silver For the pattern which He planned.”

How tragic is the fall of man as we look about us and see the marks of the burden of sin in the whitening hair and the seamed face and the feeble steps of age, and in the mute testimony of the memorial tombs of countless cities of the dead!

The seeds that mildew in the prolonged dews of spring, the blight that destroys the hope of the summer harvest, the late pests that attack the full corn in the ear and bring dismay at the time of ingathering—all these are reminders of the curse that sin brought to this world to increase its woe.

And yet, “the heart of the wise is in the house of mourning,” says the wise man, for it is in the house of mourning we feel our dependency upon Him who declared: “All flesh is grass.” “For the wind passeth over it, and it is gone; and the place thereof shall know it no more.”

There is a ministry of sorrow that leads us to feel our common heritage as members of God’s family. Have we not all sinned and come short of the glory of God? In the house of weeping we recognize the truth of our beloved Longfellow:

“Art is long, and Time is fleeting, And our hearts, though stout and brave, Still like muffled drums are beating Funeral marches to the grave.”

But thank God, He does not leave us there. “I will come again,” said Jesus, “and receive you unto myself; that where I am, there ye may be also.” John 14:3.

The backward look at the loss of our Eden home and the consequent misery that has fallen upon men down to the present hour is not sufficient. In the midst of crumbling kingdoms and frustrated human plans and social confusion how comforting are the promises of God! The beauty and bloom of Eden will be restored in an earth where sickness and human woe will be no more. Paralysis and wasting will not be known. “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Rev. 22:12.

Blessed promise! Speed on, O day eternal!
Sabbath Funerals

TAYLOR G. BUNCH
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It is but natural that we make every possible effort to live as long as we can, and put off our funerals as long as possible. But as sobering, unpleasant, and unwelcome as they are, funerals cannot always be postponed. We cannot escape or ignore them. Even the most godly saints, who have been divinely promised immunity from the second death, must meet their appointment with the first death that comes to all alike as the result of the racial sin of the first Adam.

The gospel, however, destroys the fear of death, for the blessed hope makes its dark valley a mere “shadow” in comparison with the eternal death to be visited upon the wicked. There is no real danger in a shadow, although it may cause fright because it gives evidence of a substance that is dangerous. The death of the righteous is only a temporary experience, and for this reason it is spoken of as a “sleep,” the very word containing the promise of an awakening. Soon God’s sleeping saints of all ages will come from their dusty beds with the triumphant shout, “O death, where is thy sting? O grave, where is thy victory?”

To the genuine Christian, therefore, death and funerals are not overly important; consequently costly display and extravagance are not in keeping with true Christian concepts. While a funeral should have a spiritual significance, it also has a secular element in its nature, so much so that the Jews never permitted a burial, or even an anointing or embalming for burial, on the Sabbath. This attitude is also reflected in most religious bodies who regard Sunday as their holy day. Funerals have usually been considered as too secular to be conducted on the day of rest. Sometimes we are not so careful in this respect as others who do not have the light given us.

This disregard for the Sabbath seems to be on the increase in some places. This is to be regretted. The remedy lies with our ministers. If we kindly but firmly decline to conduct or assist in Sabbath funerals under normal circumstances, we will have little difficulty along this line. We might be wise to make it known that we do not believe in Sabbath funerals and that wherever possible they should be avoided. Our people are usually willing to cooperate in this as in other things. Occasionally someone will appear eager to have the funeral of a loved one held on the Sabbath in order to have a large attendance of our people. To emphasize the point they will remind us that certain of our prominent leaders were buried on the Sabbath. Repetition, however, does not make a thing right. There is an important principle involved, and we need to be guided by principle.

Work Involved

Think of what is involved in a Sabbath funeral. The grave itself will probably be dug on that day; thus the workmen become our servants, their pay being included in the burial costs. The undertaker and all his helpers are also hired to work for us on the Sabbath, for which labor they too are paid. Most of the floral pieces are made up on the Sabbath, so that the florists also become our hired servants. Moreover, Sabbath funerals are likely to disrupt church services and keep many away from Sabbath school and the service of worship. Some Sabbath funerals have disrupted and disturbed several church services where the funeral was within easy traveling radius.

In the case of a death, sentiment sometimes replaces reason and judgment, so that unwise moves are made. It is to be regretted that funerals are often made very expensive and an occasion for a show and extravagance that the family are not able to bear financially. Sometimes hundreds of dollars are spent that might be used to benefit the living members of the family, and heavy debts are even incurred. The

He Is Not Dead!

He is not dead but sleepteth!
What comfort in the thought,
As weary hands and tired feet
Their hard-earned rest have wrought!

A father’s loving counsel
Is hushed in peaceful sleep,
While at his side God’s angels
Their loving vigil keep!

His sleep is not eternal,
For Christ has burst the tomb;
The pain and gloom of teardrops
Distill in heaven’s noon!

Just glimpse beyond life’s curtain
The dawn of better day,
And mark the Master’s coming—
Oh, meet Him on the way!

—LOUISE C. KLEUSER.
best time to demonstrate affection for our loved ones is while they are with us, and no great display at the funeral can ever atone for any previous neglect.

Of all professing Christians, Seventh-day Adventists should be the very last to follow the customs of the world in the conduct of funerals. And we who believe that Christ is soon coming to call forth the dead should not sorrow as "others who have no hope."

Let us then as leaders in God’s cause determine that we will do all we can to eliminate this serious transgression of God’s holy day by both example and precept, and thus protect the Sabbath from the many secular and semisecular duties that would mar its sanctity and destroy its significance. Let us not permit the burial of the dead to interfere with the worship of the living God. And let us guide our people away from needless extravagance and display. They will follow our example and leadership.

When Elder A. G. Daniells’ lifework was closing, he expressly requested that his funeral not be held on Sabbath. And only a few days ago another of our loved and stalwart leaders passed to his rest and was buried from this church, not on Sabbath but on Sunday. Typical of his simplicity in life and his eagerness to see every dollar possible turned into the treasury of the Lord was the request that no flowers be sent. Two or three wreaths from the immediate family decorated the casket. The absence of display testified of his faith. The service was simple, yet beautiful, a true symbol of the message he loved.

"Comfort One Another"

Whenever friend or loved one dies
And sorrow’s shadows fill your skies,
Don’t crouch in fear beneath the gloom
And make your home a second tomb.

If dear ones you’ve laid in the sod,
Commit them then in faith to God;
We hope to meet as Christians may
On that glad resurrection day.

We sorrow not as others must
When they assign their dead to dust;
We know we’ll meet on that glad day
When all earth’s shadows flee away.

—ADLAI A. ESTEB.
ruthless way, but in a tender, sympathetic way. Help them to sense that the difference between a Christian and a pagan burial is the great fact of our living Lord. And the fact that He has burst the bands of death and entered into everlasting life is the assurance that we too shall live. R. A. A.

"DUST TO DUST" The custom of throwing earth over the casket while the words are intoned, "Earth to earth, ashes to ashes, dust to dust," is a feature of the funeral service that may well be eliminated. If something must be thrown upon the casket, then let it be the petals of flowers. But why say "dust to dust"? After all, our minds should be on the glories of the coming resurrection, when the tombs of all God's people will be opened. A lovely poem such as the following might well be substituted for the age-old but somewhat gruesome custom. Committing the silent form to the earth is so much easier if some such words as these are used:

Good Night
(An Ancient Hymn)
Sleep on, beloved, sleep and take thy rest,
Thy head is laid upon thy Saviour's breast;
We loved thee well, but Jesus loves thee best,
Good night, dear one, good night.

Calm is thy slumber as an infant's sleep,
But thou shalt wake no more to toil and weep,
Thine is a perfect rest, secure and deep,
Good night, dear one, good night.

Until the shadow from the earth is cast,
Until He gathers in His sheaves at last,
Until the twilight gloom be overpast,
Good night, dear one, good night.

Until the eastern glory lights the skies,
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise,
Good night, dear one, good night.

Until made beautiful by love divine,
Thou in the likeness of thy Lord shalt shine,
And He shall bring that golden crown of thine,
Till then, dear one, good night.

The Friend of Children

The Friend of little children
Has laid His child to rest;
Through tears and sorrows trusting,
We say, "He knoweth best!"

Though brief his (her) earthly sojourn,
We dry our tears away;
The Friend of little children
Will wake from sleep someday!

Then let us check our sorrow,
And look beyond the grave;
The Friend of little children
Is pleased His lambs to save!

—LOUISE C. KLEUSER.

CONTINUAL The true minister of IMPROVEMENT Christ should make continual improvement. "The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills." My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction. Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the word of God diligently for subjects that will instruct the ignorant, and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure-house of His word, things new and old.—Review and Herald, April 6, 1886.

SECOND-MILE NURSING—

It is not Christian to do all that is expected of us. Unbelievers often do that. Christianity does more than that. A man in a hospital, just after a severe operation, asked his nurse to turn his pillow. She at once rearranged two pillows, and made him much more comfortable. As minute after minute and hour after hour dragged on, he noticed that whenever he asked this nurse for anything, she always did more than he asked: did it instantly and cheerily. Finally he asked her if she remembered what the Lord said about going "the second mile," and told her how gratefully he had noticed that she always went that second mile. And it meant, oh, so much, to a weak, suffering patient lying there in helplessness! This man had learned a new lesson from his nurse; all unconsciously she was showing him the meaning of that grace of God that does "exceeding abundantly above all that we ask or think."—Sunday School Times.
DO YOU have a clear mental picture of the setting of the first celebration of the ordinance of humility as it is given in John 13? Some seem to imagine it something like this:

Jesus and His disciples, with dusty feet, arrived in the evening at the upper chamber where they were to eat the Passover supper. A pitcher of water, a basin, and a towel were there, ready for use, but no special servant appeared to wash their feet. None of the jealous and resentful twelve, who had been quarreling among themselves as to who should be chiefest among them, offered to do the menial task. The Passover supper was spread on the table, but they waited in stubborn pride for their feet to be washed. The embarrassment of it all was keenly felt. The suspense was broken when the Master girded Himself with the towel, poured water into the basin, and washed their feet. When this was done, they sat down together to eat while He conversed with them.

Nevertheless, that is not the way the facts are presented in the Scripture. Christ and His disciples sat down with unwashed feet and ate the Passover meal, after which He rose from the table and washed their feet. Note this statement:

"Christ ate the Passover supper with His disciples, then arose from the table, and said unto them, 'With desire have I desired to eat this passover with you before I suffer.' He then performed the humiliating office of washing the feet of His disciples...."—Spirit of Prophecy, vol. 1, pp. 201-203.

When we turn to the account by John, the only New Testament writer reporting the foot washing, we find it borne out that this ceremony took place after one supper had ended. The narrative opens by speaking of "supper being ended," and of Judas having purposed in his heart already to betray the Saviour. (John 13:2.) Then "he [Jesus] riseth from supper, and laid aside his garments; and took a towel, and girded himself." Verse 4. The supper that they had been eating, and from which Christ rose to wash the disciples' feet, was the Passover supper, according to Mrs. White.

"After he [Jesus] had washed their feet, and had taken his garments, and sat down again, he said unto them, Know ye what I have done to you?" Verse 12. Thus Jesus returned and took His place at the table after He had washed His disciples' feet. This is borne out also in the Spirit of prophecy.

In verse 18 Christ is reported to have said in the words of the psalmist: "He that eateth bread with me hath lifted up his heel against me." This shows that they ate together after Christ had returned to the table. It was during this second eating that Christ gave the sop to Judas. (Verses 26-30.) This occurred while they were "at the table." Verse 28. The other Gospel writers likewise testify that it was while Jesus and His disciples were eating that Judas received his portion. (Matt. 26:21-23; Mark 14:18-20; Luke 22:21.)

Thus the washing of the disciples' feet by Jesus occurred between two sittings at the table—between the Passover supper and the Lord's Supper.

The Lord's Supper

In the first celebration of the Lord's Supper, as commonly depicted by artists, Christ and His disciples are seen sitting around a long, rectangular table in about the same fashion as a family sits at supper today. One seldom sees in art a true representation of that first communion service as it is described in this statement by the Spirit of prophecy:

"At the time of their deliverance from Egypt, the children of Israel ate the Passover supper standing, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they were about to be thrust out of the land of Egypt, and were to begin a painful and difficult journey through the wilderness.

"But in Christ's time the condition of things had changed. They were not now about to be thrust out of a strange country, but were dwellers in their own..."
land. In harmony with the rest that had been given to the people then partook of the Passover supper in a reclining position. Couches were placed about the table, and the guests lay upon them, resting upon the left arm, and having the right hand free for use in eating. In this position a guest could lay his head upon the breast of the one who sat next above him. And the feet, being at the outer edge of the couch, could be washed by one passing around the outside of the circle."—The Desire of Ages, p. 653.

The expression "man at the table" in John 13:28 is really a phrase formed of a plural participle of the Greek verb anakeimai, meaning "of the ones lying down" or "of the reclining ones." In Luke 22:21, 20 the Greek noun translated as "table" is trapeza, which simply means a dining table. The Greek verb rendered as "sat down" (Matt. 26:20), "sat" (Mark 14:18), and "sitteth" (Luke 22:27) is also from anakeimai (to lie down, to recline). The words "sat down" in Luke 22:14 are translated from anapipto (to fall back, as one does in leaning back in a reclining position).

Hence the Scriptures state that "there was leaning on Jesus' bosom one of his disciples." John 13:23, 25. That disciple was the beloved John. Wherefore we read:

"When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. . . . Judas, in choosing his position at the table, had tried to place himself first, and Christ as a servant served him first. John, toward whom Judas had felt so much bitterness, was left till the last. But John did not take this as a rebuke or slight."—Ibid., pp. 644, 645.

Some of these details are important, and a correct mental picture of this first service will help us better to understand its significance.

**Communion Bread a Complete Symbol**

ANY inquiries come to our desk asking for a recipe for communion bread, and we are happy to supply this as a tried recipe. Communion bread is symbolic bread—therefore the ingredients should be such as can be a fitting symbol of the Lord's body. This recipe calls for whole-wheat flour. Ordinary white flour has actually been so prepared that the original life-giving element has been largely destroyed. This might well be a symbol of a denatured or a de-vitalized gospel. We need the whole grain to help us better to understand its significance.

Adapted from TAYLOR G. BUNCH.
Counsels on the Lord's Supper

The ordinances of baptism and the Lord's Supper are two monumental pillars, one within and one without the church. Upon these ordinances Christ has inscribed the name of the true God. — *Evangelism*, p. 273.

"Christ designed that this supper should be often commemorated, in order to bring to our remembrance His sacrifice in giving His life for the remission of the sins of all who will believe on Him and receive Him." — *Ibid.*, p. 276.

"To those who receive the spirit of this service, it can never become a mere ceremonial. Its constant lesson will be, 'By love serve one another.' In washing the feet of His disciples, Christ gave evidence that He would do any service, however humble, that would make them heirs with Him of the eternal wealth of heaven's treasure. His disciples, in performing the same rite, pledge themselves in like manner to serve their brethren. Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other. They covenant that their life shall be given to unselfish ministry." — *The Desire of Ages*, p. 651.

"Christ's followers are to bear in mind the example of Christ in His humility. This ordinance is to encourage humility, but it should never be termed humiliating, in the sense of being degrading to humanity. It is to make tender our hearts toward one another." — *Review and Herald*, May 31, 1898.

"In the early days of the advent movement, when our numbers were few, the celebration of the ordinances was made a most profitable occasion. On the Friday before, every church member endeavored to clear away everything that would tend to separate him from his brethren and from God. Hearts were closely searched; prayers for a divine revelation of hidden sin were earnestly offered; confessions of overreaching in trade, of ill-advised words hastily spoken, of sins cherished, were made. The Lord came near, and we were greatly strengthened and encouraged. . . .

"As Christ celebrated this ordinance with His disciples, conviction came to the hearts of all save Judas. So we shall be convicted as Christ speaks to our hearts. The fountains of the soul will be broken up. The mind will be energized, and springing into activity and life, will break down every barrier that has caused disunion and alienation." — *Evangelism*, pp. 274, 275.

"The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others. . . .

"There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place; and often this results in evil surmisings and bitterness of spirit. The ordinance preceding the Lord's supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother. . . . Christ in the fulness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord. . . .

"Roots of bitterness that have crowded out the precious plant of love are made manifest. Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. . . .

"As the lesson of the preparatory service is thus learned, the desire is kindled for a higher spiritual life." — *The Desire of Ages*, p. 650.

"Our churches need to be educated to a higher order of reverence and respect for the sacred service of God." — *Evangelism*, p. 277.

"Everything connected with it [the service] should suggest as perfect a preparation as possible. Every ordinance of the church should be

---

Submission Sweet

Thou who on the cross didst make
Sacrifice complete for me;
Thou didst for my poor sake
Suffer on the cursed tree;
Thou didst teach submission sweet,
Washing Thy disciples' feet.

O my soul! and shalt thou scorn
Thus to do as He hath done?—
Thou a wretched, dying worm:
He the blessed, sinless One!—
Gladly would I wash His feet,
Bowing in submission sweet.

Such a joy may not be mine,
Thus to prove my love for Thee;
Such a privilege divine
Thou hast never given me;
But, in blest submission sweet,
Kneel I at Thy servant's feet.

**Mrs. L. D. Avery Stuttle.**
uplifting. They should not be made common or cheap, or placed on a level with common things."—Ibid.

"The communion service was not to be a season of sorrowing. This was not its purpose. As the Lord’s disciples gather about His table, they are not to remember and lament their shortcomings. They are not to recall the differences between them and their brethren. The preparatory service has embraced all this. The self-examination, the confession of sin, the reconciling of differences, has all been done. Now they come to meet with Christ. They are not to stand in the shadow of the cross, but in its saving light. They are to open the soul to the bright beams of the Sun of Righteousness. With hearts cleansed by Christ’s most precious blood, in full consciousness of His presence, although unseen, they are to hear His words, ‘Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you.’ . . . The communion service points to Christ’s second coming.”—The Desire of Ages, p. 669.

Jesus said, “As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till He come.” 1 Cor. 11:26.

“The love of Jesus, with its constraining power, is to be kept fresh in our memory. Christ has instituted this service that it may speak to our senses. His sacrifice is the center of our hope. Upon this we must fix our faith. . . . Our senses need to be quickened to lay hold of the mystery of godliness.”—Ibid., p. 660.

PRAYER AND COMMUNION EMBLEMS

We read that it was the night in which He was betrayed, that great climactic night to which His whole life and service had been focused, the night of His humiliation and shame, that Jesus took bread and broke it. But He did not break it until He had given thanks. Following His example, we too offer thanks. This should not be a prayer asking the Lord to forgive our sins. He has already done that. The congregation that comes before the Lord is a cleansed congregation. If the preparatory service and everything that has led up to it is all it ought to be, the minister does not have to talk about sins now, but may thank God for a congregation cleansed from sin.

Here we “come to meet with Christ. . . . [We] are not to stand in the shadow of the cross, but in its saving light. . . . With hearts cleansed by Christ’s most precious blood, in full consciousness of His presence, although unseen, . . . [we must] . . . hear

When Jesus Sang!

Perhaps the greatest significance of any song was when Jesus sang at the Last Supper. With persecution behind, and suffering in the offing, Jesus joined with His disciples in singing a hymn. Then He went out to Gethsemane to pray.

It would be thrilling to know just what song it was that Christ did sing. But the significance of the incident is that He was able, though practically on the way to His death, to sing at all. But He did sing, and that at one of the most difficult moments of His life.—The War Cry.

His words, ‘Peace I leave with you.’”—The Desire of Ages, p. 659.

There are two things this prayer should embrace: first, praise to God for His unspeakable gift, and second, the consecration of the emblem (bread or wine) to the service. That is the purpose of this prayer. It need not be long, but it should be a very deliberate prayer. Such a prayer calls for preparation.

R. A. A.

PHYSICAL

The Lord’s supper was instituted

EMBLEMS

on the night of the Passover, the feast when all the leaven was removed from the homes of Israel. Leaven, as we know, is yeast, and yeast is made by fermentation. But fermentation is the result of death. Without death there could be no fermentation, and without fermentation we would not have what we know as leaven. But death is the result of sin. Nothing that reminds us of sin and death could rightly be an emblem of the spotless Son of God, because in Him was no sin. Therefore the bread is unleavened and the wine is unfermented.

Moreover, this symbolic bread is better if made from whole-wheat flour rather than from devitalized flour, which is the case when white flour is used. Yet any flour is the result of a crushing and bruising process by which the grain is made palatable to us. However, this crushing and bruising does not destroy the life element. So the life-giving element of Jesus, who referred to Himself as a corn of wheat that fell into the ground, was not destroyed by the crushing and bruising of the judgment hall and Calvary. Instead, we are assured that by His stripes we are healed.

Likewise the wine. It is not the whole grape, it is the crushed grape. So the Lord went through the breaking, bruising, crushing, sorrowing experience of Gethsemane and Calvary that He might give to us His life today. Nor does the crushing of the grape destroy its life-giving element. As with the wheat, so the grape also must be crushed.

Perhaps the nearest thing to human blood in the natural world is the unfermented juice of the grape. In some twenty minutes after the close of the service, the wine is actually assimilated into the life-giving stream of the worshipers. It is perhaps the easiest of all foods to digest. It passes more rapidly into the life-giving stream of the blood than any other food. It has been proved scientifically by medical scientists that you can actually, under some con-
ditions, transfuse grape juice into the blood stream; there are some types of unfermented grape juice that are so close to the blood stream that they can actually mingle with it.

The Lord’s table is an occasion when all barriers should be broken down. Racial barriers, social barriers, denominational barriers—everything that would separate us—must be broken down, because we are one in Christ Jesus.

PREPARATION FOR

THE ORDINANCES

In the Adventist Church the ordinances are usually celebrated once each quarter. In spite of the fact that the service is always announced the week before, this announcement does not always register with everyone in the congregation.

Would it not be a good practice perhaps for one quarter each year to have a sermon on the meaning of the ordinances one week before they are celebrated? Invariably we tell our people—and rightly so—that the occasion of foot washing should be preceded by self-examination and a righting of any wrongs between members. But is this not rather short notice for those who have forgotten that this is the day for the ordinances? However, if all this is carefully brought out in a sermon a week earlier, and perhaps followed up with some personal work and visitation on the part of the pastor, it would seem that there is much more opportunity for intelligent spiritual preparation for the ordinances.

Pouring the Wine

Perhaps other deaconesses have trouble, as we did, in pouring the wine for the ordinances. It is difficult not to spill it, and deaconesses do wish to do this sacred work nicely for the sake of Him who gave us the service.

We found that a quart (or pint) ink bottle with the special cap for pouring is a great help. Rarely does one spill a drop when using it.

RUTH MOYER, Azusa, Calif.

INDEBTED!

We owe much to our critics. Real advances and improvements spring from their constructive suggestions and urgings. Safeguards and deterrents are thus provided against unwise or immature plans and actions. Our work is safest in the atmosphere of free discussion. And experience proves that in a multitude of counselors there is wisdom—the collective wisdom of sincere men. We should always respect the convictions of those who differ, and safeguard and cherish their candid expression. Sad would be the day when, in this cause, men would fear to express their sincere convictions lest there be ostracism or reprisal. The view of a few should never be arbitrarily imposed upon the many. But the conviction of a clear majority should prevail, and be accepted and supported by the minority, once their convictions are expressed and a decision is reached by due parliamentary procedure. Yes, the critic and the opposition have their respected place in the procedures of the Advent Movement. And we march on together.—L. E. Froom, General Conference Field Secretary.
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New Members and the Ordinances of the Lord's House

LOUISE C. KLEUSER
Associate Secretary, General Conference Ministerial Association

INTRODUCTION: MEMORIALS WITH DEEP SIGNIFICANCE.
"Christ was here instituting a religious service." DA 650.
"Christ was standing at the point of transition between two economies and their two great festivals. . . . The national festival of the Jews [Passover] was to pass away forever." DA 652.
"He was now in the shadow of the cross, and the pain was torturing His heart." DA 643.

I. THE PREPARATORY SERVICE.

A. Lessons to Be Gained.
1. Attitude of His disciples: James and John had asked for highest places; other disciples were jealous; wounded pride. "He entered into no controversy with them regarding their difficulty." DA 644.
2. Lesson of true greatness timely and imperative.
3. Serving His disciples: Judas deeply touched, served first. DA 645. Peter's heart broken at Christ's condescension. Refused the service—"If I wash thee not, thou hast no part with me." DA 646.
4. Washing the already washed disciples had been washed (baptism), John 13:10.
5. "Until brought into a state of humility and love, they were not prepared to partake of the paschal supper." DA 646.
6. "A change of heart—"A change of feeling was brought about. . . . They had become humble and teachable." DA 646. "He had washed the feet of Judas, but the heart had not been yielded to Him." DA 649.

B. Why Ordinance of Preparation Important.
1. "Being so infinitely superior, He imparted grace and significance to the service." DA 649.
2. "Jesus appointed the memorial of His humiliation to be first observed." DA 650.
3. "The ordinance preceding the Lord's supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother." DA 646.
4. "A chain of memories is called up, memories of God's great goodness and of the favor and tenderness of earthly friends. . . . The mind is energized to break down every barrier that has caused alienation." DA 651.
5. "To those who receive the spirit of this service, it can never become a mere ceremonial. Its constant lesson will be, 'By love serve one another.' . . . They covenant that the life shall be given to unselfish ministry." DA 651.

C. Points on Which to Help New Believers.
1. Jesus commanded this service because of need of personal humility.
4. Preparatory service for clearing away difficulties.
5. Holy Spirit energizes the mind to recall points of alienation.
6. This service is more than a ceremonial service; it is an experience.
7. We covenant a life of unselfish ministry.
8. It is important because it is a miniature baptism.

II. THE LORD'S SUPPER.

A. Practices and Types.
1. Transition from Passover. Study in light of Israel's experience.
2. The sinless Antitype.
   a. "The unleavened cakes used at the Passover season are before Him. . . . The Passover wine, untouched by fermentation, is on the table. . . . Nothing corrupted by fermentation, the symbol of sin and death, could represent the 'Lamb without blemish and without spot.'" DA 653.
3. As Affecting Character.
   2. Each personally witnesses to his faith. "None should exclude themselves from the communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour." DA 656.
   3. An act of the new covenant. "In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God, and joint heirs with Christ. . . . This covenant deed was to be ratified with the blood of Christ." DA 658, 659.
   4. Supper a season of rejoicing. "But the communion service was not to be a season of sorrowing. . . . They are not to stand in the shadow of the cross, but in its saving light." DA 659.

The Ministry
5. Communion service points to Christ’s return. “The communion service points to Christ’s second coming. It was designed to keep this hope vivid in the minds of the disciples . . . . In their tribulation they found comfort in the hope of their Lord’s return. . . . It is only because of His death that we can look with joy to His second coming.” DA 659, 660.

6. Symbols of God’s daily sustaining power. “To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. . . . The family board becomes as the table of the Lord, and every meal a sacrament.” DA 660.

7. Sacred emotions awakened. “The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. . . . For pride and self-worship cannot flourish in the soul that keeps fresh in the memory the scenes of Calvary.” DA 661.

8. The service brings spiritual strength. “As faith contemplates our Lord’s great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father.” DA 661.

C. Lessons for New Believers.
1. The proper emblems of Lord’s Supper.
2. Decorum and reverence for the service.
3. Angels as watchers—looking for us individually.
4. Need for service whenever conducted.
5. The joy of communion is our privilege.
6. An important act of the new covenant.
7. Points forward to second coming of Christ.
8. Our witnessing to our faith in these provisions.
9. Definite spiritual strength received from service.
10. Symbols of God’s sustaining power (Aaron’s rod that budded laid up with commandments).

For Reading:
Approach carefully in new communities. Early Writings, p. 117.

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Healthful Living

REATHEL JENKINS
Retired Bible Instructor, Southern California Conference

A. Health Instruction From the Bible.

1. Living healthfully.
   b. Keeping well. 5 John 2.
   c. Regaining health. Ps. 103:3.

2. Neglect of following the Bible.
   a. Results in ignorance. Hosea 4:6; 1 Cor. 3:16, 17.

   a. Some turn to drugs and stimulants to deaden pain. (See Matt. 27:34.)

4. To test healer, miracle worker, religion, and doctrine by the Scriptures. Ps. 119:105; Isa. 8:20; Matt. 7:20-23; Eph. 4:14.

5. Health and long life not always a blessing.
   a. Paul prayed three times for healing. 2 Cor. 12:8, 9.
   b. Extension of life did not prove a blessing to King Hezekiah. Isa. 8:1-8.
   c. Many seek relief from suffering but are unwilling to reform. John 5:14.
   e. Better to suffer with Christ and gain eternal life than be healed by means contrary to God’s command.

6. Healing for body and soul.
   a. Healing a spiritual gift in the church. 1 Cor. 12:28.
c. The sick to mend his ways; trust God for results. Heb. 12:1-6; Ex. 15:26; Jude 24.
d. God is merciful. Isa. 63:8, 9; Ps. 103:1-3.

B. HEALTH INSTRUCTION FROM SPIRIT OF PROPHECY.

1. "Education in health principles was never more needed than now. Notwithstanding the wonderful progress in so many lines relating to the comforts and conveniences of life, even to sanitary matters and to the treatment of disease, the decline in physical vigor and power of endurance is alarming. It demands the attention of all who have at heart the well-being of their fellow men."—Ministry of Healing, p. 122.

2. "In some instances of healing, Jesus did not at once grant the blessing sought."—Ibid., p. 70.

3. "Our artificial civilization is encouraging evils destructive of sound principles. Custom and fashion are at war with nature. The practices they enjoin, and the indulgences they foster, are steadily lessening both physical and mental strength, and bringing upon the race an intolerable burden. Intemperance and crime, disease and wretchedness, are everywhere."—Ibid., pp. 125, 126.

4. The free use of poisonous drugs is laying the foundation of a vast amount of disease. "When attacked by disease, many will not take the trouble to search out the cause of their illness. Their chief anxiety is to rid themselves of pain and inconvenience. So they resort to patent nostrums, of whose real properties they know little, or they apply to a physician for some remedy to counteract the result of their misdoing, but with no thought of making a change in their unhealthful habits."—Ibid., p. 126.

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5. Not all the poor in the city slums are degraded.

"God-fearing men and women have been brought to the depths of poverty by illness or misfortune. . . . Many hold fast their integrity, choosing to suffer, rather than to sin. This class especially demand help, sympathy, and encouragement."—Ibid., p. 190.

6. From The Desire of Ages are gleaned these statements:

"This world is a vast lazaret-house, but Christ came to heal the sick, to proclaim deliverance to the captives of Satan. He was in Himself health and strength. He imparted His life to the sick, the afflicted, those possessed of demons. He turned away none who came to receive His healing power. He knew that those who petitioned Him for help had brought disease upon themselves; yet He did not refuse to heal them. And when virtue from Christ entered into these poor souls, they were convicted of sin, and many were healed of their spiritual disease, as well as of their physical maladies. The gospel still possesses the same power, and why should we not to-day witness the same results? . . .

"Christ feels the woes of every sufferer. . . . And He is just as willing to heal the sick now as when He was personally on earth. Christ's servants are His representatives, the channels for His working. He desires through them to exercise His healing power.

"In the Saviour's manner of healing, there are lessons for His disciples. . . . The cure could be wrought only by the power of the great Healer, yet Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies."—Pages 823, 824.

7. From Testimonies to the Church I quote:

"The health reform, I was shown, is a part of the third angel's message and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. . . . Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—Volume 1, p. 486.

"Christ is the mighty healer of the sin-sick soul."—Volume 4, p. 579. "God would have His people, in words and in deportment, declare to the world that no earthly attractions or worldly possessions are of sufficient value to compensate for the loss of the heavenly inheritance."—Ibid., p. 580.

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families and opening before them the word of God."—Volume 9, p. 126.
RECENTLY a young woman not of our faith stood watching the people as they went to church on Sabbath morning. She remarked to her sister, "It looks like a fashion parade."

During the holiday season my husband and I were parked in front of a large cathedral, and scores of people were going to the church to participate in special Christmas Eve services. I was amazed to see many enter dressed in very casual clothes. One girl wore a pair of jeans and her hair was tied in a bandana.

Since the church is the house of God and the place of divine worship, the attire of the worshipper should not be overcasual or slovenly on the one hand, nor showy and vain on the other. It is always in good taste to dress conservatively, modestly, and with dignity. One can hardly reconcile a devout mind with an exterior that is not in keeping. It is possible to be becomingly tailored and smartly unobtrusive and still retain a femininity that is pleasing.

"Christ has warned against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, 'Even Solomon in all his glory was not arrayed like one of these.' . . . Christ illustrates the beauty that Heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him."—Ministry of Healing, pp. 288, 289.

We as the people upon whom God has lavished so much light on the subject of appropriate attire should give careful study to the principles He has set forth, in order that we may set the right example at all times ourselves and help the women of our churches and the young people in our schools to see that "female loveliness never appears to so good advantage as when set off with simplicity of dress."

When God created the holy pair in Eden, their attire was a covering of light rather than any artificial garment. No clothing was necessary until they sinned, and their glory departed, and then they immediately realized that they were naked, and made garments of leaves to cover their nakedness. All the clothing worn from that day to this has been a reminder that we are sinners and need to seek redemption. This very fact led Satan to devise a scheme exactly opposite. He has led people to make garments to make themselves beautiful, of which they can be proud, so that they will have no shame.

Pride is the sin that caused Lucifer to be cast out of heaven and is the root from which has sprung all other sin. Ellen G. White states, "It is easier for you to teach your children a lesson of pride, than a lesson of humility."—Testimonies, vol. 1, p. 134.

"Human reasoning has ever sought to evade or set aside the simple, direct instructions of the word of God. . . . The result has ever been the same,—departure from the teachings of the gospel leads to the adoption of the fashions, customs, and principles of the world. . . . One after another, different denominations have risen, and yielding their simplicity, have lost, in a great measure, their early power. . . . Pride and extravagance in dress is a sin to which woman is especially prone. Hence the injunction of the apostle relates directly to her: 'In like manner also, that women adorn themselves in modest apparel.'”—Review and Herald, Dec. 6, 1881.

Elegant Simplicity

We want, more than anything else, a restoration of the power of the early apostolic church in our midst today. How important, then, it is that we give attention to simplicity in dress! We need to "study fashions less, and the character of Jesus more. . . . The Majesty of Heaven came to earth, veiling His divinity with humanity. . . . The attractions of this world, its glory and its pride, had no fascination for Him. . . . My sisters, dress as Christians should dress,—simply, plainly; adorn yourselves as becometh women professing godliness, with good works."—Ibid.

Occasionally we hear someone remark about a sermon, "It was eloquent in its simplicity"—a sermon that brought forth deep spiritual
truths in simple language, so none misunder-
stood. In the same way we like to see a woman
whose attire is elegant in its simplicity—so im-
maculately clean, so unobtrusive, so simple, in
such good taste, that attention is drawn not to
her clothes but to her Christian graces, to her
Christlike character and personality. If a
woman's costume is a foreground instead of a
background, then it has been badly chosen and
she is overdressed.

"Fashionable clothes can be simple and inconspic-
uous, and so suited to the personality of the wearer
that they do not call attention to themselves. That,
in a word, is the secret of correct dress. . . . Well-
dressed women do not, like sheep, follow every turn
of fashion, but select clothes that are comfortable,
becoming, of good quality and in good taste. . . .
To people of cultivated taste, the very thought of
attracting attention is abhorrent. In dress, as in
manner, they are quiet and inconspicuous."—LI-
LIAN EICHLER, The New Book of Etiquette, p. 263.

The fashions pictured here show how it is
possible to be simply and appropriately dressed
and to use good taste in the clothes we wear to
church.

Fashion experts advise the following colors
for the basic wardrobe: black, brown, navy,
grey, beige, dark green, and wine.

"Whether you are able to have many outfits or
just one or two, whether young in years or past
fifty, include at least one simply styled black or
navy blue costume. It can give the impression of
many fashion-right ensembles, with the addition of
a contrasting belt, new collar, or crisp white
touches."—HORACE J. GARDNER and PATRICIA FAR-
REN, Courtesy Book, p. 32.

For church wear, avoid vivid shades alto-
gether.

"Good taste in clothes starts with simplicity, pro-
cceeds to becomingness, and culminates in appropri-
ateness for the occasion. No matter how beautiful
any article of clothing may be, unless it suits the
wearer, unless it is functional and right for the spe-
cific purpose and time it is worn, it is not in good
taste. Loud, flashy colors, poor fabrics and work-
ship, and inharmonious combinations all contribute
to bad taste. . . . Simplicity should border on plain-
ness, but with the distinction that is achieved by
perfect fit, beautiful line, fine tailoring, and com-
plete suitability to the figure type. Absence of orna-
mentation helps to bring out the beauty of fabric
and cut; badly designed clothes are often betrayed
by the surplus of trimming used in an attempt to
conceal the inferior workmanship."—VERONICA DEN-
CEL, Personality Unlimited, pp. 366-7.

It is possible to find inexpensive dresses of
good line and fabric that have been "decorated"
to catch those who dote on fancy extras. All you
need to do is remove the artificial flowers or the
whatnots, or if it has cheap, flashy buttons, change
them for something more dignified, and
you may have a dress that will look as expen-
sive as a higher-priced dress.

Every few years the sleeveless dress becomes
style, and then we need to choose costumes that
have an appropriate sleeve length. Sleeveless
dresses, or dresses with cap sleeves, are not con-
sidered in good taste, particularly for church.

Sheer, transparent materials are a poor choice
for any conservative wardrobe, and are certainly
out of place as wearing apparel for the women
who are engaged in the Lord's work.

Your hat, gloves, shoes, and purse should
harmonize with the rest
of your costume. It is
possible to be well
dressed on a very lim-
ited budget. This is ac-
complished by starting
with one set of acces-
sories, either black,
brown, or navy, and
planning your wardrobe
around the one color.
Then as you can afford
to buy a new dress, suit,
or coat, plan to buy
something that fits in
with what you already
have. Avoid the bar-
gains with which you
have nothing to wear.

Frequent brushing
and pressings help to
keep clothes looking
fresh and clean.

Suitable Attire for Church Wear, Autumn to Spring
Whether you make your clothes or buy them, it is possible, with a little thought and planning, to dress modestly and simply and in keeping with our high calling as followers of the meek and lowly Saviour, whose example ought to rule all of us.

A Minister's Child's Memories of Home

FRANCES W. MACINTIRE
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PROBABLY most people think of home in terms of atmosphere; but some folks can enclose that family spirit in a definite locality, a certain town, even a particular house. But a Methodist minister's family in New England at the turn of the century lived in many towns and in many sorts of houses, so that the children's concept of home was almost wholly determined by the spiritual quality of life as lived in the intimate family group.

To be sure, New England isn't very large. All of the New England states together are not as big as South Dakota, but to us they seemed to fill the whole world; and because we either lived in or visited in all of them except Vermont, we thought that we had traveled quite widely and so did our friends. At the same time, however, we felt that we belonged nowhere specially except where father and mother happened to be.

Mother was the queen of our heaven, gentle, dignified, never fussed, no matter what emergencies might arise or how many unexpected guests might arrive, and there were loads of both. Father was our king, very dignified on occasion, yet merry-hearted, with a laugh so contagious that when sounds of mirth came from his study, everyone within earshot began to chuckle, not having any idea what it was all about.

One day in high school, when we were studying "Wilhelm Tell," the teacher turned to me saying, "Which is the more important in a family, the parents or the children?" Immediately I answered, "In our family there is no question, the parents, of course." Then I went on to elaborate by saying, "If a child dies, there may be another; but if a parent dies, the bottom falls out, all's gone."

However, actions speak louder than words. Father treated mother as if she were most precious, and when he went away he made us responsible for her. "Take good care of mother. Don't let her get too tired. Help her all you can," he would say. And I'm sure mother ran the home for his convenience and comfort. Never was he disturbed in his study unless absolutely necessary; meals were served at his convenience, waiting an hour or more if need be, and the things he liked were always served. Never did he fail to express appreciation of a delicious dish and never did he mention it, if something was not quite up to standard. It isn't any wonder we children considered the parents the most important part of the household.

Now that I am grown up, I realize there must have been many things about which they didn't agree. They were two intelligent people with definite ideas of their own about politics, religion, finances, even about the methods of handling children, yet never in our presence did they disagree or say an unkind word to each other. I remember how shocked I was when I was visiting in a friend's home to hear her father blaze out at her mother because something on the table didn't suit him. It was the first intimation I had had that all homes were not like ours. Father and mother discussed their intimate problems when we weren't present. As for opinions on such general subjects as politics and religion, everyone was allowed to hold his own and no one tried to force his point of view upon the others. Many and heated were the discussions around our table among us youngsters, and often father would have to suggest genially that we look up our facts before we defended them too vehemently.

There were four of us children, a boy and three girls, each with a decided personality.

A Mother's Prayer

ELLEN McKAY TRIMMER

Two eyes—wide with expectation
Two ears—tuned for what we say,
Two lips—breathed in impish laughter,
Two hands—soiled in boyish play,
Two knees—rough with constant creeping,
Two feet—shoes all scuffed and gray;
This the charge that God has given
Just to lead you in the way.

Two eyes—may we show you Jesus,
Two ears—may you hear His way,
Two lips—may you speak His praises,
Two hands—may you serve Him aye,
Two knees—may you bow before Him,
Two feet—may you God obey;
This the prayer that we would utter
As we train you day by day.

—Moody Monthly.
When the term “problem child” became popular, mother remarked, “I have brought up four children, each of whom was a problem.” We had our storms and tempests, our heated discussions, our times of teasing and being teased. No matter how tempestuous we were, father and mother remained calm.

The source of their calm doubtless lay in their religion. Calm, religious parents, however, do not necessarily mean a stupid household. Some people have an idea that parsonage children are repressed by an atmosphere of piety and solemnity. We certainly weren’t. Laughter and song were our daily food. Every morning at prayers, the whole family knelt before God, craved His blessing, and went about the day’s living conscious of divine companionship. Grace was said before each meal. Father and mother didn’t talk goodness, they lived it simply and sincerely.

There was only one motto in our home, a dainty one that hung in the dining room. It read, “Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.” Since much of our family life centered in this room, it was here we had a good deal of our laughter and fun.

Whenever a bit of savory gossip started or a story that was unkind or not quite up to the mark began, mother or father would glance at the motto and the words died on our lips. But never did walls resound to keener wit or cleaner laughter than ours. We all loved to tell and to hear a good yarn. I think none of us or our friends ever suffered from suppression of gay spirits. There were times when my face actually ached from laughter, especially when relatives or ministers were our guests. Ministers are millionaires when wealth is measured by a stock of good stories.

And so moving from place to place, we carried our bit of heaven with us. As soon as the china, silver, and linen were unpacked, the pictures hung, and the books placed on their shelves, we felt at home. Whether the house was large or small, the furniture good or bad, it mattered little, so long as the folks were there.

BUSY FOLKS Grace Straehle is now building a $75,000 addition to her machine products company in Cleveland. As president and sales manager she personally brings in about $1,000 in business a day. She’s at her desk at seven-thirty every morning.

Douglas Southall Freeman, one of America’s grand old editors, used to rise at four-thirty in the morning and work until seven on his famous history, Lee’s Lieutenants. At eight-thirty he was at his editorial desk in downtown Richmond, putting out a metropolitan daily.

Bob Godley writes three daily radio programs and narrates and writes two weekly sports telecasts. While driving to the studio to direct his morning breakfast show, he dictates his afternoon script to his secretary.

How about you? Are you SURE you can’t find time to be a success?—William D. Ellis in Your Life.

SALVATION
Titus 2:11
1. Effected through grace (2 Tim. 1:9).
2. Merited through Christ (Rom. 4:25).
3. Revealed through mercy (Eph. 2:4, 5).
4. Accepted through faith (Heb. 11:6).
—The Christian Digest.
For the last six years I have been seriously pondering the questions: Do visual aids belong or do they not? Are they in or out? Are they cumbersome to the evangelist or are they effective? Do visual aids weaken the impact of this message or do they strengthen it? Is there a danger that they might put the evangelist in slavery to the visual aids, or does their use still leave him their master? And further, are some visual aids taboo and others a fetish?

What might be called manual aids—visual devices made up of charts, cutouts, structures, et cetera—are just the thing to those brave enough to venture into this particular field of visual aids. But filmstrips? Slides? Never! Not those you can’t see the audience (as though that made any difference to the audience). And besides, they are a crutch. So says the enthusiast for manual aids.

Then we hear from the film slide enthusiast: “Films are the only thing in the world. I use them in every lecture.” And so I’ve wondered, Should both, neither, or one or the other be utilized by a young minister eager for the best methods in soul winning? And in what balance with “just plain preaching” should they be used?

I have observed that almost all who do not use visual aids have much to say against them; or failing to be against their use, they at least minimize their value. Perhaps the reason might be that they themselves, having developed a successful evangelistic ministry, subconsciously wish to defend the methods of their success (as though success needed defending).

But my question is, Shall I use visual aids? I believe that in Christ’s method and approach, He being the perfect evangelist above us all, the real answer can be found as to whether or not I should utilize the entire field of visual aids in proper balance to my speaking ministry. What decision would Christ make regarding the use of visual aids if His first advent had fallen in this century? The answer, I believe, is found in the methods used in His advent in the first century.

Christ and Visual Aids

The answer?—Christ made use of every visual aid of His day! Christ lived in a time, in an environment, and under climatic conditions in which men lived, thought, taught, and prayed outdoors, in the streets and fields. He and John the Baptist met the people in the open and illustrated their sermons with something their hearers could see. “Without a parable spake he not unto them.” Matt. 13:34. That is visual aids, for Scripture and Spirit of prophecy agree that most of these parables were based on scenes taking place before the eyes of those who heard.

To follow Christ’s method, we must bring into use every visual aid made possible by the places of assembly which the time, the environment, and climatic conditions of our age and our area dictate.

In this age and with today’s environment we cannot take men into the fields and streets in many parts of the world to see the visual aids that Christ used. Therefore the best method for us is to bring the visual aids that Christ used into the halls and tents where we preach His message.

Christ could direct the attention of His hearers to scenes before them—the fowl of the air, the beasts of the field, the reaches of space, the glories of heavenly bodies, the mountains lifting the horizon into the blue. But these scenes of beauty and reality we must capture on magic paper and project upon a screen in order to bring them to the eyes and ears of our hearers in today’s places of assembly.

Christ went beyond the limits of imagery of speech to illustrate His messages. This we may also do today in the form of pictures, sculpture, cutouts, stage scenery, and pictures projected on the screen. In the field of illustration by visual aids it has been my observation that of all the devices, film slides offer the greatest advantage.
in arrangement, economy, variety, convenience, artistry, and color. I say this to encourage myself to use the more difficult method of projection, rather than for the purpose of minimizing other visual aids, for I have come to believe that all visual aids should be used in proper balance for the variety they afford, for their realism, and for other considerations. How can the use of any device that effectively visualizes truth be minimized?

It is marvelous to note how practically all of Christ's parables were visually illustrated. To teach dependence upon God, Christ plucked the lily in its beautiful garb. (Christ's Object Lessons, p. 19.) In Christ's living discourse on peace He used for illustration a real storm on the Sea of Galilee. The nearest we can approach to that, inside four walls, is to illustrate our address on peace with a picture of Christ calming the storm.

In His discourse on prayer Christ pointed out a Pharisee praying on the street; on humility, He washed His disciples' feet; on sacrifice, He turned the eyes of His hearers upon the widow as she cast in her two mites. In the spring Christ pointed out the sowers in the field; in the autumn He swept His hand toward the fields of grain ready to be harvested. All this His hearers could see. Only by picture or portrayal can men today see these things in places where we must preach. To portray these scenes on screen or stage is as near as we can approach to the methods of Christ in the use of visual aids.

The people of Christ's day lived outdoors; the people of this day live largely indoors. His visual aids were outside; if we are to have any at all, ours must be inside. In His day Christ used every visual aid afforded by the outside in a great out-of-doors approach. In this day those who stand in Christ's stead most nearly follow His methods by using every visual aid afforded for the inside. And we have the materials available for a truly great indoor approach.

Surely if we master the field of visual aids available today as Christ did in His day, if we become artful in their use as Christ did, and if we hold them in proper balance as did He, we shall arouse more of the interest that He aroused; we shall make more of the impression that He made; and we shall more nearly approach His attainment of clearly planting truth in the minds of those who hear and see.

Christ avoided any tendency to permit His visual aids to take the place of prayer and preparation, or to serve as a crutch in place of the power of preaching. Nor did He permit them to substitute for the presence of the Holy Spirit in His ministry. His individuality and personality were not restricted by His use of visual aids. Surely by His grace we may successfully follow His example.

Rural Evangelism Pays

BILL LOVELESS, JR.
Pastor-Evangelist, Upper Columbia Conference

CHRIST'S last words to His disciples were: "Lo, I am with you always, even unto the end of the world." "Go ye therefore, and teach all nations." These words clearly indicate that the out-of-the-way places must have the last warning message as well as the cities and great centers of population.

There are many problems that face the rural evangelist or district pastor as he plans for the work, especially in small towns where there are no Adventists at all. There are hundreds of such towns and farming communities in rural America today that are hungering for the bread of life, and the opportunity must be given them to obtain it.

Too much stress cannot be laid on the importance of preparing the field before any public work is done, especially if there are no Adventists in the community. The evangelist should visit the community often, so that the people will know who he is. Have no fear, he will be well known in a short time in a small town. If one is friendly and cordial, the word will soon get around that the "Advent preacher" is a pretty good fellow—and this alone will accomplish more than a thousand handbills when the opening night rolls around. His goal should be to meet the most people in the shortest possible time, and give them a favorable impression of himself and the nature of his work.

One of the best ways to do this is through the door-to-door literature campaign. A five-week series will pretty well tell the temperature of the people; and if the evangelist can insert a handbill announcing his meeting on the fifth of the people; and if the evangelist can insert a handbill announcing his meeting on the fifth week, many will come just because they feel that, after five weeks, they know him.

If there is a church member who is highly respected in town, an effective way to create pre-effort interest is to visit each home in town in company with this layman inviting the people to the meetings personally. In my last campaign I was fortunate enough to go to a little town of 250 population where the only Adventist within several miles was a highly respected Adventist doctor. In company with the doctor I visited each home in town and invited the
people to attend the meetings. Needless to say, most of the town was out, not only on opening night, but for thirteen weeks thereafter.

There is always much work connected with getting the hall or tent ready for meetings. There are also many small articles to buy. One should, as far as possible, buy what he needs for this work from local businessmen. This will not only make them happy from a business standpoint but will greatly help when Ingathering time arrives. The little local printer might not have the latest in printing, but he should be asked to do the work. If he is on the evangelist’s side, he can give a lot of help—and he might be the means of giving our message to someone who would not come to a meeting.

Before the meetings even begin, our minister should visit the local pastors in their churches and show himself friendly, not only once or twice, but at least occasionally. There is much to be gained from a friendly association with ministers of other churches. Perhaps our evangelist may be asked to offer prayer, or his song leader be invited to sing for a Sunday morning service. Not long ago Sunny Liu, my song leader, was asked to sing in the local community church, which he did to the enjoyment of all. A few weeks later the Sabbath presentation caused several to take their stand for truth. Our friend, the local pastor, was upset—and understandably so—but he could not say much about us from the pulpit because Sunny had appeared there only a few weeks before, and one of the workers tried to be present in his congregation at least twice a month.

A very important thing to keep in mind when one begins his meetings is to start on time, and likewise to be prompt in bringing the meeting to a conclusion. For farmers, the day usually begins at 5:00 A.M., and if the meeting lasts much past nine these rural people will not come regularly. I have found that in the fall and early spring, from 7:30 P.M. to 7:45 P.M. is a good time to begin, concluding the program at 8:30 P.M. or 8:45 P.M.—just one hour later.

“Children’s Night”

A very popular feature that can be worked in anywhere during the series is a children’s night. If it is properly advertised, one can be sure of having a houseful of juniors along with daddy and mamma. There is no sermon, but rather several good lively stories with an obvious lesson. A sure attention-getter is “The Three Young Men in the Fiery Furnace.” For a few cents one can get some lycopodium powder at the drugstore, which helps in illustrating the story. Pour a little powder in the palm of the hand and run a burning match through it. Then suddenly hold the match under your hand and let the powder drop out in a blaze of harmless fire. As long as the powder is in the palm of your hand (the care of Jesus), the match (the fire of the devil) will not burn; but when the powder is released into the air and contacts the flame it immediately ignites.

I have taken several color pictures of junior camps that are very popular with the juniors after the story. These pictures quiet the children and are good publicity for junior camp. A short story or two about camp life plus a few remarks about the camp will let the parents present know that Adventists believe in taking care of their juniors. The local MV secretary will be pleased to help in such a program. We have found that a favorable impression on children’s night will bring the parents again to our meetings.

In visiting these rural people, keep in mind that normally you are expected to stay longer than you would if the call were being made in the city. Often they expect you to come in time for a meal—I have found that this is usually not too hard to take. After a pleasant visit prayer should be offered, asking God to bless the home and any of its members who are not present.

I have found that having a social evening now and then is another wonderful way of reaching some who will not come to meetings. In spite of the fact that some of our small towns are quite a distance from a large city, they usually have their share of ladies’ clubs and activities. In one little town of not quite two hundred population there were four ladies’ clubs plus the P.T.A., Lions’ Club, Chamber of Commerce, Masonic Lodge, and the Grange. If the evangelist can provide a wholesome social evening for nonchurch members, and show them it is possible to have a good time without playing cards or dancing, their estimation of our message will rise immeasurably.

Yes, this takes planning and effort, but it is worth as much as our best sermon. May God lead us by His Spirit as we try to reach these solid citizens of rural America, for, by the way, they make solid Adventists.

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JANUARY, 1953

Page 37
Did Christ Make Peter Head of the Church?

E. MAX TRUMMER
Retired Minister, Pacific Union Conference

INTRODUCTION: Matthew 16:15-19 may well be called the parting of the ways between the Roman Catholic and the evangelical churches. Millions of honesthearted people believe that Christ gave the keys of heaven to the apostle Peter exclusively, and millions of others feel justified before God in not accepting this assertion. The following verse-by-verse study of this text, compared with related texts of Scripture, in the Douay Version, should be of special interest.

I. PETER’S CONFESSION OF CHRIST.
1. Christ directed to all the disciples the question as to who the Son of man is. Matt. 16:13.
2. Was this conviction, “Thou art Christ, the Son of the living God,” original with Peter? Matt. 16:15. Andrew told it to his brother. John 1:35-41.
3. On another occasion Peter had made himself the spokesman for all the disciples, saying, “We have believed . . . that thou art the Christ.” John 6:670.
4. After the stilling of the storm, “they that were in the boat came and adored him, saying: Indeed thou art the son of God.” Matt. 14:32, 33. Peter was of an alert mind and impulsive, always ready with an answer, but should not receive more credit than any other disciple for his good confession.

II. CHRIST’S ANSWER TO SIMON PETER.
1. Is the expression “Blessed art thou” indicative of special honor by heaven? Matt. 16:17. Compare Ps. 1:1; Matt. 5:3-11; Rev. 1:5. God said to Abraham, “I will bless thee . . . and in thee shall all families of the earth be blessed.” Gen. 12:13. A.V. Anyone is blessed—has reason for joy—who chooses the way of salvation.
2. Who only can reveal to us the joy of salvation? Matt. 16:17.

III. UPON WHICH ROCK DID CHRIST BUILD HIS CHURCH?
1. What new name did Christ give to Simon? Matt. 16:18. The first time our Lord saw Simon, He gave him the name “Cephas.” John 1:32. The Spanish translation by Felix Torres Amat reads, “Thou shalt be called Cephas: which is to say Peter, or stone.” Students of Greek know the masculine noun “petros” to be a stone, and the feminine noun “petra” to be a rock or cliff.
2. Did Simon Peter understand that he was to be the foundation of the church, or Christ? 1 Peter 2:3, 4, 6. In verse 5 Peter calls all the believers “living stones built up, a spiritual house.” In verses 7 and 8, referring to Christ, he repeats that “the same is made the head of the corner: and a stone of stumbling, and a rock of scandal, to them who stumble at the word.” Peter here quotes the prophecy of Isaiah 28:16, applying it to the “Son of the living God.”

IV. THE STRENGTH OF THE CHURCH.
1. How invincible was the church of Christ to be? Matt. 16:18. Only a little while after Peter had made his admirable confession to Christ, did he show his ignorance of the Messiah’s mission by counseling Him not to permit Himself to be put to death (verses 21-23), upon which Christ gave Peter the strong reproof, “Go behind me, Satan.”
2. How completely did the gates of hell prevail against Peter? John 18:15-27; Luke 22:54-60; Mark 14:66-72. How little did Peter know himself! “A keener anguish rent the heart of Jesus; the blow that inflicted the deepest pain no enemy’s hand could have dealt.”—The Desire of Ages, p. 710.

V. THE KEYS OF THE KINGDOM.
1. “I will give to thee the keys of the kingdom of heaven.” Matt. 16:19.
2. Peter had no pre-eminence among the disciples, since all twelve were entrusted with the same commission. John 20:21-23.
3. The Holy Scriptures are the keys to heaven “which can instruct thee to salvation.” 2 Tim. 3:15. “Whosoever will” believe in Christ Jesus, repent of his sins, love and obey God, will be allowed to enter heaven. Anyone who lives in this grace is an ambassador for Christ.
4. For a still clearer understanding on the “power of the keys” we quote the following from the International Standard Bible En-
VI. CONCLUSION: That Christ did not make Peter the head of His church is further proved by the fact that the disciples disputed as to who was the greatest among them, even after the Lord’s supper (Luke 22:24-26); and James and John, Peter’s intimate friends, asked the Master for positions at His right and left, respectively, in His kingdom (Matt. 20:20-22).

1. Simon Peter was by nature very forward even after he sincerely repented of denying his Lord so shamefully. (See John 21:15-17.) However, Peter had already learned how to repent of every weakness, and after the reception of the Holy Ghost on Pentecost the Lord was able to use Peter’s ever-readiness to begin the apostles’ work with a mighty impetus.

2. The apostle Paul wrote that James and John were pillars of the church with Peter. Gal. 2:9. Peter dedicated himself to the preaching of the gospel among the Jews, and Paul gave himself to the conversion of the Gentiles. Acts 7:60. The plans for the future work were made by the apostles and elders (Acts 16:4), and Peter and John were sent to Samaria (Acts 8:14) as Paul and Silas were sent to their respective mission.

3. In his epistles to the churches, Peter calls himself “an apostle” and “servant . . . of Jesus Christ.” 1 Peter 1:1; 2 Peter 1:1. To the ancients, or elders, he wrote as one “who am myself also an ancient” (1 Peter 5:1), to “feed the flock . . . taking care of it . . . , according to God: . . . neither as lording it over the clergy, but being made a pattern of the flock from the heart” (verses 2, 3). Peter with others was looking for the Prince of pastors. Verse 4. And as a pattern to the flock Peter was married (Mark 1:29-31), so as to be blameless. “If a man know not how to rule his own house, how shall he take care of the church of God?” 1 Tim. 3:1-5.

4. Stephen, one of the seven deacons in Jerusalem, speaks in his defense before the Sanhedrin of the “church in the wilderness.” Acts 7:58. The Rock that followed them was Christ (1 Cor. 10:4), and the apostle Paul mentions in Hebrews 11 some of the principal members, such as Seth, Enoch, Noah, Abraham and Sarah, Moses, David, and the prophets, “and all these being approved by the testimony of faith” (verse 39). May we not conclude that Christ, as the Lamb of God from the foundation of the world (Rev. 13:8), founded His church when Adam and Eve brought their first offerings at the gate of Paradise; and that therefore Simon Peter was born four thousand years too late to be the foundation of the church of God?

5. As will be seen in church history, the supremacy of Peter was not thought of until centuries after his death. When the city of Rome was called the capital of the Roman world, the bishops of Rome aspired to be the head of all other bishops, and Matthew 16:15-19 was chosen as their “Scriptural” proof. But, as we have seen, the Scriptures deny any such proof. Hence we are at liberty to say that Heaven does not recognize the papal throne, and with it fall its priesthood, the auricular confession, and the mass.

SPEAKING Some speaking is like wine, it has a lot of color and sparkle but does no permanent good.

There is a second kind of speaking—it is like coffee, a stimulant but no refreshment.

There is a third kind of speaking—it is like carbonated water, a lot of fuss about nothing.

There is a fourth kind of speaking—it is like spring water, good but hard to get.—GEORGE BERNARD SHAW.

PROFESSED CHRISTIANS TO HATE LAW

Q. In these last days wicked men and professed Christians will harmonize in their hatred of the law of God. Then the crisis will come; then we shall see the class specified in Malachi 3:13-15: “Your words have been stout against Me, saith the Lord.” . . .

When the defiance of God’s law is almost universal, when His people are pressed in affliction by their fellow men, God will interpose. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the Word of God, and for the testimony of Jesus Christ, which they held,—then the prayer will ascend from every true child of God: “It is time for Thee, Lord, to work: for they have made void Thy law.” The fervent prayers of His people will be answered; for God loves to have His people seek Him with all the heart, and depend upon Him as their deliverer. He will be sought unto to do these things for His people, and He will arise as their protector and avenger. “Shall not God avenge His own elect, which cry day and night unto Him?”—Review and Herald, Dec. 21, 1897.
DEAR EDITOR:

As I make a mental survey of many of our churches that are either very old or just old, I am disappointed to note how unsatisfactory is the space called the choir loft. But my disappointment is greatly increased when I note that even the newer churches and those now being completed are more often than not equally unsatisfactory in this respect.

Here are some of the situations I have observed in our Adventist churches:

1. Extremely shallow loft compared to the width—that is, two rows deep when there are ten or more seats to the row. And in these cases the choir leader, for lack of space, must stand out in front of the elders on the rostrum.

2. Small choir lofts—that is, seating under thirty, and sometimes split into groups by as many as three aisles; even one aisle is bad practice for a small group. Here again, suitable standing space for the director is not provided.

3. One church I think of is a perfect illustration of another grotesque arrangement. Here a beautiful auditorium is finished off at the front with a picturesque baptistry, stained-glass windows, and all manner of beautiful appointments, but the choir is seated in a little wing off the front, which the choir members enter from a doorway unseen to the audience. And they do not appear before the audience at any time in the service, even though they are all properly vested for the purpose. However, the leader does appear. The arrangement requires him to stand sideways to the audience, so that they see his profile and every gesture he makes in directing. Just imagine—listening to an unseen choir and looking at the side view of a director in action! And this in one of our most recently constructed churches!

4. Almost as unfortunate an arrangement exists in another church, where the seating is for a small choir and is divided into two sections, which face each other directly. Here the choir leader's back is to the audience, as it should be, but the entire choir is standing sideways to the audience, each half singing at close range into the other’s faces. I understand that more recently some effort has been made to rearrange this seating. This may be an ideal arrangement for good choral blending and for churches that hold to an altar-centered worship, but ours is a pulpit-centered worship, and the singers should be able at least partially to face the audience.

5. Then there are others of our churches where the loft is as it should be—center front, the rows not divided, seating for forty people, neither too shallow nor too wide, four rows of ten to a row. But here, alas, to prevent the ideal, the front row comes right up against the railing of mahogany, leaving the director no choice but to stand out in front of the minister—a feature which is made doubly bad because he is then on a lower level than the choir.

If someone in a position of influence were appraised of the situation sufficiently to become greatly burdened over this matter, the proper committees in the General Conference could supervise the preparation of suggestive sketches depicting suitable choir lofts for small, medium, and large churches. These sketches could thus be submitted to the officers and from there distributed to the building committees of our churches contemplating remodeling their old buildings or building new ones. As a prelude to the preparing of such sketches, successful choir leaders should be consulted, so that as many suggestions of real merit as possible could be incorporated. I have personally inquired of members of the building committees here and there as to whether counsel had been sought.

This forum is dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of The Ministry, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length. Expositions of points of view which may differ from those of contributors to the Forum section are always welcome.—EDITORS.

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regarding facilities for the choir, and without exception the answer has been negative.

I am writing not in a spirit of caustic criticism but with a deep desire to see something that will help us to have all our church activities done "decently and in order," and reverently as "unto the Lord," including the ministry of music in our worship services.

RAY SANTINI,
Glendale, California.

PRAYER PLUS

The Watchman-Examiner recalls that upon one of D. L. Moody's journeys across the Atlantic there was a fire in the hold of the ship. The crew and some volunteers stood in line to pass buckets of water.

A friend said to Moody, "Mr. Moody, let us go to the other end of the ship and engage in prayer."

The common-sense evangelist replied, "Not so, sir; we will stand right here and pass buckets and pray hard all the time we are doing so."

How like Moody this was! He believed that prayer and work were like the two hands of one person, in that they should never be separated.


Fortunate is the minister who has these volumes among his reference works, and the theological student who has access to them. They should be in every college and academy library, for they are of the utmost value, with a separate and complete index, covering all subjects treated or to which reference is made. The publishers have put us all in their debt in bringing out this new edition of the first serious and exhaustive attempt to cast into systematic form the great body of truth that the Reformed churches adhered to as taught in the Bible and as contrasted with the mass of tradition of the apostate church.

It was Calvin's Institutes which brought stability to wavering minds and confidence to sinking hearts in the early Reformation years. It is calm, clear, positive in its exposition of the grand certainties of the Bible and has remained a standard through the centuries since it was first produced. The great classic of Christian theology, it is also a veritable model of Christian devotion. There is in it a moving sense of the majesty of God, a deep veneration for the Word of God, and an impressive and jealous care for faithful exposition and systematization, which were always such characteristic features of the great Reformer.

It is of the Institutes that one of the greatest of the nineteenth-century theologians, B. B. Warfield, of Princeton Theological Seminary, said:

"What Thucydides is among Greek, or Gibbon among 18th century English historians, what Plato is among philosophers, or the Iliad among epics, or Shakespeare among dramatists, that Calvin's Institutes is among theological treatises."

CARLYLE B. HAYNES.

The Ten Commandments Will Not Budge, by B. A. Maurer, Concordia Publishing House, St. Louis 18, Mo., 1951, 104 pages, $1.75.

Benjamin A. Maurer is a Lutheran pastor of twenty-five years' experience. He says, "Since the God who fashioned the human mind also wrote the Bible, it will always be one of earth's biggest pleasures to set the one to work on the other."

This is a spiritual volume and has very many helpful observations on the Ten Commandments. The author takes up one by one all the Ten Commandments and shows their relevancy to twentieth-century living. He says, "You will again rediscover the three valuable purposes of God's Holy Law: a curb to check the coarse outbursts of sin; a spiritual mirror to reveal our guilt and doom; a rule to lead us to know what are truly good works."

He follows the Lutheran and Catholic division of the law of God, making the Sabbath commandment the third, and it is here that we stand amazed at the author's boldness. The Ten Commandments do budge, it seems, because he throws out the fourth one completely (third according to his count). He
purely Jewish laws concerning permitted and forbidden food and drink.” So he thinks the Ten Commandments did brudge after all!

On the next page, in the vacancy caused by his destruction of one-tenth of God’s law, he says, “We have selected Sunday for that high purpose.” It is just a pious church institution with no divine injunction on which to rest.

The author objects to the “Continental Sunday,” because on the Continent the people turn “God’s day into a purely secular holiday.” One wonders how it could be anything else when “we” selected it. But he objects as strenuously to puritanical Sunday observance by those who, “seemingly unaware that the Old Testament Sabbath has been abolished, . . . would mistakenly transfer all of its strict obligation to the Christian Sunday.” Between these two extremes he advocates a vague, indefinite worship on a man-made day.

His discussion of the other commandments is good. Particularly does he discuss the seventh command (the sixth in his reckoning), denouncing divorce, with the resultant juvenile delinquency, and the immorality of modern literature.

The last two chapters are particularly good—“Sin” and “The Purpose of the Law.” He says that as we read the law of God “we have increasingly experienced an uneasy, troubled feeling, an awareness of guilt, a consciousness of deep and black sinfulness. This experience is inevitable and inseparable if a man will dare to look frankly and honestly into God’s Law.”

The book is worth reading. It is a very good plea for the observance of the Ten Commandments and will help any minister in his meditations on the law of God.

Henry F. Brown.


This is a masterful work that shatters once and for all the false claim upon which the whole structure of the Papacy rests. It is an invaluable brochure for the evangelist and the Bible instructor. Here is a most thorough and logical treatment of a question every Catholic inquirer faces when truth is brought to his attention. The author has his book well documented. It is a dependable work that every gospel worker should have in his library.

L. C. K.


This book is based on selections from personal letters and the diaries of Miss Nightingale. It shatters the common opinion that her life was devoted to the development of the nursing profession for humanitarian purposes. It reveals, rather, that at an early age, by a vision or distinct impression, she was given a “call” from God. From that moment her life was one of vivid emotional conflict.

Like a caged bird, she was torn between her fascination for society and this unknown duty to which she was called. Her loyalty and sincerity finally won, and after years of continuous groping and searching, her attention and interest were drawn to the inadequacies of the care of the sick. This she decided was God’s work for her, and wholeheartedly she turned her energies to it.

Both in her correspondence and in her personal diary Miss Nightingale wrote freely of her conflicts. She wrote so vividly that the reader relives her every emotion with her.

Her letters reveal pictures of a cultured, intellectual father and a charming, socially successful mother. Through them she became acquainted with the most influential people of England and Europe. These contacts later helped her to obtain resources and exert influences that revolutionized nursing care of the sick and made nursing one of the leading professions of women. Anyone else without this influence would not have been able alone, in a lifetime, to accomplish what she did.

The reader will be interested in the picture of Florence that her correspondence depicts. She was endowed with the better qualities of both parents; she was beautiful, gracious, interesting, and possessed a keen mind. Her natural interests were drawn both to the intellectual interests of her father and to the luxurious and lavish social entertainments of her mother. And it was with a distinct sense of self-denial that she turned to the humble task of improving the deplorable conditions of the sick of her day.

The book shows vividly the conditions of the Crimean War and the part Miss Nightingale played behind the scenes. It shows too that her activities went beyond the field of nursing, that they included a contribution in political and military affairs. She developed a plan for the complete reorganization of the War Office, and for five years did the work of Secretary of State.

The letters, correspondence, and diaries that show how she overcame the prejudices of her parents and friends, how she molded the minds of the great men of her day, how she inspired the
confidence of those she was endeavoring to help, how she struggled to find and develop women with a vision, not only make fascinating and informative reading but make Florence Nightingale seem like a living personality. Bess Ninaj.


The subtitle of this brochure discloses more of its nature, The Tabernacle in the Wilderness. Its thesis is that “God’s redemptive pattern in Christ is evident throughout the Old Testament. One of the most interesting redemptive blueprints is found in the Tabernacle in the Wilderness.” It then proceeds to examine the symbolic and typical meanings of the tribe of Judah, the linen fence and gate, the altar and laver in the outer court, the holy place with its candlestick, the table of shewbread and altar of incense, the holy of holies with the tables of the law, the golden pot of manna, Aaron’s budding rod, the veil, the high priest’s robe, the ephod, girdle, onyx stones, breastplate, Urim and Thummim, miter and plate of God, and the linen coat and breeches. Carlyle B. Haynes.


The Protestant Reformation has been analyzed and discussed from every conceivable angle. Why, then, another book on the subject? The answer is simple, and fully justifies the existence of the volume. Too often historians take sides with the parties about whom they are writing, lose sight of the over-all perspective of objective historical study, and lose themselves in the details and incidentals of history. There have been few truly objective surveys of history produced in many decades. Professor Bainton’s thorough and keen understanding of the vital issues that lay buried beneath the heaped-up details and incidentals makes this book a survey of Reformation history in every sense of the word.

The author is convinced that the Reformation is the result of the totality of the forces developing from the beginning of the Christian Era. He traces the factors which appeared in the apostolic and postapostolic periods down to the sixteenth century, and to the explosion which was the Protestant revolt and Reformation. He relates the religious, political, economic, social, national, and international factors one to another and shows how their influence affected the course of history. He notes the important personalities in the religious struggles of the century, and relates their theology to the struggle and the factors contributing thereto.

The book is not footnoted, and is entirely free from technicalities for which a history scholar would seek, but the bibliography gives the full details of information. The language and style of writing suits a layman, for whom it has been written. The brevity of the arguments presented, the summaries given, the conclusions stated, and the analyses made make this volume a valuable addition to the library of any preacher or teacher. Reuben M. Kingsfield.


The title page reveals that this book was a prize winner in Zondervan’s Christian Textbook Contest. It deals with various phases of personality development in the early life of the individual. Thoroughly fundamental in orientation, the book reads for paragraph after paragraph almost like the writings of Ellen G. White. In fact, with the “Points for Discussion” and the bibliography at the close of each chapter, the book is readily adaptable for parents’ study groups or Home and School Association meetings, correlating the chapter under consideration with Mrs. White’s writings on the same division of the subject.

Mrs. White states principles; Dr. Eavey states the same principles and goes on to elucidate them along the lines of practical Christian psychology, showing both the negative and the positive sides of the various aspects of child training. After initial chapters such as “The Family and Personality,” “The Task of Parents,” and “The Needs of Parents,” the author takes up in individual chapters such topics in relation to child development as “Security,” “Independence,” “Authority,” “Frustration,” “Anger,” “Love,” and “Inferiority,” closing with “The Normal Personality.” Each chapter seems more outstanding than the one before, and in each the true Christian viewpoint is basic.

Lest parents should feel, after realizing their tremendous responsibility in training their children, that their own personality defects make the task impossible of proper fulfillment, the author closes by again lifting their eyes above human frailty to the Omnificent God. “The best is possible only as we seek for what is above the human. In ourselves, we can solve any problem of personality we have by turning ourselves completely over to God to let
Him work His will in us. For our child, we can trust God and do our part. We need not despair, for there is always the possibility of better adjustment, happiness and normality for every person."

LEONA GLIDDEN RUNNING.

**Building Church Membership Through Evangelism,** by Dawson C. Bryan, Abingdon-Cokesbury Press, 1952, 188 pages, $2.00.

The subtitle of this book is *How to Find and Win the Unchurched—and Guide Them in Christian Growth.*

"Here is an effective, tested program of visitation evangelism for the local church."

The author says, "Fires of great conviction must blaze again in our hearts if we are to light the way of salvation for our time."

This book is intensely practical, discussing "Planning That Gets Results," "People to Reach the People," "Tools to Work With," "How to Train Visitors."

Of all the books that come to our desk dealing with visitation, this is the most practical. The author presents nothing that he himself has not tried out repeatedly. No minister can study this book without becoming a more effective soul winner in his neighborhood. We would bespeak for it a wide circulation.

HENRY F. BROWN.


With scientific advancements lengthening the average span of life, and with the resultant population shift toward older age levels, more and more attention is being paid to making the latter part of life happy and fruitful. Here is a little book, one of the Westminster pastoral aid series, that pastors will find helpful to place in the hands of older members of their congregations. By reading it themselves also, ministers will find they are better equipped for counseling older persons who must make what are sometimes tremendous adjustments.

The author, a minister and educator of wide experience, deals frankly and sympathetically with the many phases of the life of the sixty-five-plus: the transition to retirement, preparation for independency or adjustment to unavoidable dependency, adjusting to bereavement, loneliness, chronic illness, new and strange environment, et cetera. His emphasis is always positive and inspiring. Good psychology is shown in his frequent use of thought-stimulating questions. The reader is gently led to think through his possible personality quirks or complexes that may be preventing his making the best of his later life.

Although we would disagree with some of Mr. Maves’ philosophizing about death, in the closing chapter, this is very minor in comparison with the wealth of fine material throughout the book. The meditations, Scripture selections, and prayers concluding each chapter are fine.

LEONA GLIDDEN RUNNING.

**MASTERY** We live much at the mercy of events. Some untoward incident in the morning puts a dent in our composure for the entire day. A sharp word of criticism leaves a wound which festers for hours. Our faith in the triumph of righteousness fluctuates with the reports of the news column. It is unreal to say that we can become absolutely independent of environmental changes. The more refined the person, the more sensitive he is to his surroundings. The more we love, the more points there are at which we can be wounded. Jesus was affected by His environment.... But it is one thing to be moved by events; it is another to be mastered by them. And in the very shadow of His cross, our Lord said: "Be of good cheer; I have overcome the world.”—RALPH W. SOCKMAN in *The Higher Happiness.*


Living as we are six thousand years removed from the Garden of Eden with its bountiful variety of nuts, grains, and fruits, it is somewhat difficult for us to appreciate God's original plan of diet for the human family. In spite of all the scientific knowledge in the field of nutrition and dietetics, we still find that millions of people do not know how to eat properly in order to maintain good health.

Eating is more than a pastime; it is an absolute necessity. We live to eat, and we eat to live. Unfortunately too many persons cater to appetite rather than educate the appetite to select the best foods possible for human consumption.

Of all people in the world, Seventh-day Adventists should be the best informed as to the best foods, how to prepare them, and how to maintain health through proper nutrition. But, unfortunately, this is not always true. In spite of excellent health literature in the form of cookbooks and health journals, there is still a great deal of ignorance on the part of Seventh-day Adventists in the field of healthful cookery.

Not too long ago a medical doctor was heard to say that he hardly thought health lectures were essential in this enlightened age. But anyone who comes in close contact with homes of the people will soon realize that this particular doctor is not too well acquainted with their everyday lives.

It is true that one can shop at the chain grocery store in almost any city in America and find many foods ready-prepared to take home for the daily meals. The shelves are loaded with breads, many of them boasting that they have been enriched with this or that vitamin. The word "vitamin" seems to be used to cover a multitude of other deficiencies today. Commercialized as it is, we need to be careful that we are not carried away with the powerful propaganda of the manufacturers.

We have been told that there is "more good religion in a loaf of bread than many think."
a vigor of intellect, that are not afforded by a more complex and stimulating diet.

"Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. . . . God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities."—Ministry of Healing, pp. 295-297.

Elder Amundsen stated that the following quotation was what he called "God's teachings on the subject of dietetics":

"In the use of foods, we should exercise good, sound common sense. When we find that a certain food does not agree with us, we need not write letters of inquiry to learn the cause of the disturbance. Change the diet; use less of some foods; try other preparations. Soon we shall know the effect that certain combinations have on us. As intelligent human beings, let us individually study the principles, and use our experience and judgment in deciding what foods are best for us."—Counsels on Health, pp. 476, 477.

"It is a wonderful process that transforms the food into blood, and uses this blood to build up the various parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue."—Ministry of Healing, p. 295.

The Classwork

In the presentation of themes for consideration by Mrs. Amundsen, four major fields of healthful cookery were explained: "What Is Food?" "The Quality and Preparation of Food," "Proper Balance of Foods," and "Pleasure in Eating."

Emphasis was placed upon such points as the right kinds of food for the human body, the best way to prepare this food, seven basic groupings of foods, right and wrong combinations, cooking foods in a palatable manner, eye-appeal in food preparation, arrangement of food dishes on the table, how to obtain the most possible good from the food we eat, making vegetarian cookery appealing to the senses as well as nutritious, enjoying good food, building sound bodies through proper diet, choosing the right foods for persons in various walks of life as well as for the growing child and the adult.

At the close of each session samples of delightful vegetarian roasts and other health food dishes were distributed to the class members. A special carrot corn bread was included that was simply delicious. Recipes were also provided, so that these dishes might be prepared in the homes of the people.

Mrs. Amundsen is no novice in the field of healthful and palatable cookery. She is the author of a tropical vegetarian cookbook that she compiled while connected with the Inter-American Division, the title of which is, Cook Better and Live Longer. This book has had a phenomenal distribution throughout the English and Spanish fields of Mexico and Central America, the northern countries of South America, and the West Indies.

Healthful cookery can be made appealing and of great value to Seventh-day Adventists. We need more good Seventh-day Adventist cooks, those who understand how to prepare the foods God has given to us in such a way as to help His people to maintain sound bodies, clear minds, and steady nerves.

Lectures on health and healthful cookery are essential, and with these lectures we need the practical application of the principles they expound.
The Israeli government revived the ancient Hebrew ritual of Hakkhel in Jerusalem, according to an announcement by the Ministry of Religion. Hakkhel is the ceremony at which, by Biblical injunction (Deuteronomy 31:10, 11), the reigning Hebrew king at the end of each sabbatical year publicly read the Torah to an assembly of pilgrims in the Holy Temple at Jerusalem. The Hebrew year recently ended was the first sabbatical year since the creation of the State of Israel. Since the Wailing Wall, last remnant of Solomon’s Temple, is inside the Jordan-occupied Old City of Jerusalem, the revived ceremony was staged on Mount Zion, outside the Old City and about a mile from the Wailing Wall. Some 10,000 pilgrims visited the candle-lit Tomb of David atop Mount Zion to pray for world peace, after the revival of the Hakkhel ritual.

Youth for Christ International has launched a nationwide teen-age crusade to enroll 10,000 youth pledged to win 100 converts each to “a faith in Christ.” Dr. Robert A. Cook, of Chicago, YFC president, said the crusade will be carried on through 1,000 Youth for Christ rallies and 1,500 high school Bible clubs sponsored by the organization. He stated that eight-day youth crusades will “spill busloads of Christian youth into various cities of the nation for an all-out effort to reach specific areas with the gospel through house-to-house visits, radio and TV programs, mobile units and mass meetings.”

A move to clarify the Italian Government’s stand on non-Catholic “cults” was begun in Parliament by Social Democratic Deputy Luigi Preti. Mr. Preti presented an interrogation to the Interior Minister asking whether it was not “indispensable and urgent” that the government reach agreement with non-Catholic denominations as “foreseen” by the postwar Italian constitution. The Church of Christ recently was forced to close its 22 churches because it lacked an official permit to operate. The Italian government revived the ancient Hebrew ritual of Hakkhel in Jerusalem, according to an announcement by the Ministry of Religion. Hakkhel is the ceremony at which, by Biblical injunction (Deuteronomy 31:10, 11), the reigning Hebrew king at the end of each sabbatical year publicly read the Torah to an assembly of pilgrims in the Holy Temple at Jerusalem. The Hebrew year recently ended was the first sabbatical year since the creation of the State of Israel. Since the Wailing Wall, last remnant of Solomon’s Temple, is inside the Jordan-occupied Old City of Jerusalem, the revived ceremony was staged on Mount Zion, outside the Old City and about a mile from the Wailing Wall. Some 10,000 pilgrims visited the candle-lit Tomb of David atop Mount Zion to pray for world peace, after the revival of the Hakkhel ritual.

Youth for Christ International has launched a nationwide teen-age crusade to enroll 10,000 youth pledged to win 100 converts each to “a faith in Christ.” Dr. Robert A. Cook, of Chicago, YFC president, said the crusade will be carried on through 1,000 Youth for Christ rallies and 1,500 high school Bible clubs sponsored by the organization. He stated that eight-day youth crusades will “spill busloads of Christian youth into various cities of the nation for an all-out effort to reach specific areas with the gospel through house-to-house visits, radio and TV programs, mobile units and mass meetings.”

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Publication on October 22 of the first book in a projected 35-volume edition in English of the Torah Shelemah (complete Biblical anthology) was announced in New York by the American Biblical Encyclopedia Society. The society describes the anthropology as designed to consolidate in a single collection translations of every known commentary on the Hebrew Bible made over a period of more than 2,000 years. The monumental project has been the lifework of Dr. Menachem Kasher, 57, a Polish rabbinical scholar now living in New York, who has been engaged upon it for more than 40 years. Some 15 volumes of the anthology are completed, and Dr. Kasher has prepared outlines and materials for the balance of the work.

The first volume of a new Roman Catholic translation of the Old Testament was published in Washington, D.C., by the Confraternity of Christian Doctrine. Sponsored by the Catholic hierarchy of the United States, the new volume contains the Book of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth. Additional volumes will be issued at intervals of about six months until the complete Bible has been published. The project was begun in 1945 under the direction of scholars of the Catholic Biblical Association in conjunction with the confraternity. It is the first English translation by Catholics from the original languages in which the books were written.

In a unique marathon, Protestant clergy and laymen read the entire Bible aloud to passers-by in the heart of the business district of Albany, New York. The “read-a-thon” marked the 500th anniversary of the Gutenberg Bible, the first book printed with movable type. The new Revised Standard Version of the Bible was read from a display window of a local furniture store, the readers’ voices being carried into the street by a public address system. Reading continued from 10 A.M. to 9 P.M. every day except Sundays until the project was completed. Clergy and lay members, both men and women, of a dozen Protestant denominations worked under the direction of Morris S. Williams, pastor of the Evangelistic Center and Assemblies of God church in Albany. Two speakers were scheduled for each hour of the day, each reading for 15 minutes at a time. Another display window in the store contained an exhibit of historic Bibles, including a hand-printed one. A booth was set up to sell both Protestant and Catholic versions of the Bible.

A new Roman Catholic Bible, “The Papal Edition of the Catholic Bible,” rolled off the presses recently in Chicago. The work, edited by John P. O’Connell, of Chicago, under the sponsorship of Samuel Cardinal Stritch, is considered to be the most elaborate issued in the United States. It contains more than 100 reproductions of the world’s finest paintings on Biblical themes. Another unique feature of the edition is that it incorporates, for the first time in any complete Catholic Bible, the latest Confraternity of Christian Doctrine translation of the Psalms from the original language. The Psalms have been published by the confraternity, but only as a separate book. Other features of the...
new Bible include a 350,000 word glossary of Biblical terms; two Papal encyclicals on the Bible—Leo XIII's Providentissimus Deus (Study of Holy Scripture) and Pope Pius XII's Divino Afflante Spiritu (Biblical Studies); and 26 other Papal documents on the Scriptures. In addition, a special section is taken up with multicolor photos of Pope Pius XII, his summer and winter residences, the Vatican, and churches in Rome.

Negro education owes much of its origin, inspiration, and material progress to the Christian church, it was stressed at a convocation of the presidents of 32 Negro colleges in Philadelphia. All but three of the 32 accredited four-year colleges are church related and aided. Four of them have seminaries, and three have schools of religion.

Young men and women from 33 countries put in from six to eight hours of labor daily during the past summer at 28 interdenominational Christian work camps around the world, the Youth Department of the World Council of Churches reported in Geneva, Switzerland. More than 1,000 volunteers aged 18 to 30 took part in the program, sharing fellowship with local Christian workers. They built a 250-seat church for a refugee congregation at Kindberg, Austria, and a regional youth center at Peggau, the announcement said. In Belgium they completed 60 rooms for an old people's home at Elouges and created an 800-meter drainage canal to save the building from being undermined by water. The work camps helped a congregation in Heilder, near Maastricht, the Netherlands, rebuild a partially destroyed church building, and in Italy they completed an outdoor chapel and playground for the Waldensian youth center at Agape, and built a Methodist youth center at Monteluco di Spoleto. Similar projects were carried out at camps in France, Germany, England, and Greece. In the East the young folks aided in construction work for Chinese refugees in Malaya, for a leper colony in Thailand, for Christian colleges in Assam, India, and the Philippines, and various projects in Japanese cities and rural areas. Camps also were held in Puerto Rico, South Africa, and the United States.

Youngsters from 6 to 8 attended their own morning worship service for the first time at Peachtree Road Presbyterian church in Atlanta, Georgia. Officials of the congregation believe that this "children's church program," fashioned after the regular adult worship service, will be a great aid in preparing better church members for the future. Children from the first through the third grades gathered in the church chapel during the regular worship hour and had their own sermons and musical programs, especially planned for their age level. Dr. Eugene T. Wilson, pastor, said the need for giving children a worship experience, teaching them what the church is and what the worship service means, is most important.

A goal of 200,000 new church members was set by Methodist leaders of nine States who met in Atlanta, Georgia, to draft plans for a south-side evangelistic campaign next spring. "Our aim," said Dr. Harry Denman, executive secretary of the Methodist General Board of Evangelism, "will be to combine preaching, prayer, and visitation to carry the gospel outside the church." The drive was set for April 17 to May 24, 1953. The planning committee, comprising 8 bishops and 24 laymen and laywomen, announced that the campaign will be climaxd by approximately 200 mass meetings on the closing date.

The remains of an early Byzantine fourth-century church were unearthed at Notre Dame church in Nazareth by an engineer working to strengthen its foundations. Under the ancient church, the ruins of a synagogue probably dating from the first century B.C. were found. The discoveries are believed in Jerusalem to be among the most important in recent times. The newly discovered synagogue, it is thought, may be the one in which Christ preached.

A plea that American religious leaders think of chaplains in the armed forces as missionaries rather than military men was made in Washington, D.C., to a conference of churchmen at the Pentagon. Chaplain Merel N. Young, of the U.S. Naval Academy, Annapolis, Maryland, voiced this appeal to more than 80 Protestant, Roman Catholic, and Jewish leaders attending sessions on the moral welfare of men in the armed forces. Chaplain Young complained that many church leaders "are always scratching off the chaplain as the one who has somehow forsaken church or synagogue for a military career." "The chaplain has no more forsaken his high calling than has the missionary who goes out from his home church to some far land," he said, "and there dresses in native garb in order more effectively to reach those about him. The chaplain remains first, last, and always the visible extension of the church or synagogue among those in uniform, and is the minister of the Lord among them." Chaplain Young said that the chaplain, while commissioned as an officer of the Army, Navy, or Air Force, has "a prior commission as a servant of God among men."

An impassioned plea for Protestantism to do "everything possible to cooperate with the best in Roman Catholicism" was made at the annual Reformation service in Buffalo, New York, by Dr. Harry Emerson Fosdick, noted preacher and author. Dr. Fosdick told an overflow crowd of 4,000 persons...
in Kleinhans Music Hall that cooperation is necessary “for the sake of our nation and the world.”” Dr. Fosdick, who is pastor emeritus of Riverside church, New York City, said he was “fed up with negative Protestantism.” He urged cooperation with Roman Catholicism as one step in making Protestantism “a dynamic, forward-looking movement.”

An increase in Bible study is one of three significant movements in present-day student life, a Bradford Junior College instructor said in Haverhill, Massachusetts, Frederick B. Noss, religion and philosophy teacher, said another of the movements is a “new and encouraging interest in theology.” Students are “a little bit afraid of the Word, but they feel they want an understanding of it,” he added. A third movement, Mr. Noss said, “is a new approach to theological concepts.” He suggested that all three developments are “evidence of the place of faith in education.”

Christian churches, which have been “inbreeding” for centuries, now need a “vigoroust cross-fertilization,” the 150th annual meeting of the Massachusetts Baptist Convention was told in Malden, Massachusetts. Edwin T. Dahlberg, of St. Louis, former president of the American Baptist Convention, said the various denominations had kept their doctrine pure by inbreeding. But today, he said, they need cross-fertilization, so they may receive “the strength that each has to give to the other.”

Behind statistics of a rising national crime rate lies a tragic story of parental neglect, Director J. Edgar Hoover, of the Federal Bureau of Investigation, said in Washington, D.C., in a message prepared for National Catholic Youth Week, October 19-26. Pointing out that more than one million crimes were committed in the first six months of this year alone, an increase of 6.4 per cent over the same period a year ago, Mr. Hoover stressed that “youth led the criminal army.” “Almost 30 per cent of all persons arrested were less than 25 years of age,” he said, “and they were responsible for 55 per cent of all robberies, 60 per cent of all burglaries, 69 per cent of all auto thefts, and 49 per cent of all larcenies. Behind these figures lie tragic stories of parental neglect, broken homes, immorality, adult delinquency, and public apathy—painful proof that our nation is suffering from spiritual starvation.”

Clergymen should step down from the “pedestal of theological theory” and devote more sermons to religious concepts.” He suggested that clerks should step down from the “pedestal of theological theory” and devote more sermons to religious concepts. "The church could also do a lot by getting back to those old fashioned sermons on drinking. About 50 per cent of our crimes are due to drink.”

A Joint Conference on Protestant Church Unity in the United States held at Buck Hill Falls, Pennsylvania, said it was imperative that “aggressive action now be taken toward a greater unity of the Christian Church.” The Conference issued a statement at the close of a three-day meeting attributing the urgency for immediate action to “the critical times in which America and the world find themselves.” “Therefore,” the statement said, “the Conference calls all Churches and Christians to a time of meditation and prayer that dynamic progress may be made in developing a United Church which will deal more effectively with the problems of these chaotic days.” The conference was attended by 35 representatives of 15 major denominations. It was called to debate and discuss two specific proposals for Protestant unity, the Federal Union Plan conceived by Dr. E. Stanley Jones, noted missionary-evangelist, and the so-called Greenwich Plan of Union for a United Church, which calls for a united Protestant church on four levels—the local church, the diocese, the regional synod and the national federation of synods. This plan would combine some of the features of Baptist, Presbyterianism, and Congregationalism. The denominations would be bound together in complete merger, thus losing their separate identities, whereas under the Federal Union Plan the denominations would retain their differences while being part of a United church. That plan is being promoted by the Association for a United Church.

Some 208 representatives of 40 Protestant churches in the Greater Little Rock area attended a three-day training school for church ushers, the first of its kind in Arkansas. Everett M. Hosman, dean of the college of adult education at the University of Omaha (Nebraska), who conducted the school, told the ushers that they are “the church’s outstanding public relations group.” “The church must compete for the time of individuals with many other organizations,” he said, “and one of the jobs of ushers is to help increase church membership by good public relations. Ushers have a technical job of ushers is to help increase church membership by good public relations. Ushers have a technical
technical job to perform, just like the preacher and the choir, and they should do it quietly, artistically and unobtrusively. God can’t be satisfied with shoddy work.” Mr. Hosman, son of a minister, developed the church usher training course in Omaha University’s public relations school of which he also is director. This course has been taken by ushers from all over the country.

In Brief—A 100 per cent increase in the number of units of the Church of Jesus Christ of Latter-day Saints in the past 25 years was reported in Salt Lake City by First President David O. McKay. He said the increase reflects a changed attitude toward the denomination in foreign lands. . . . A petition calling upon Italian Government officials to strictly observe constitutional guarantees of religious freedom was approved by the Social-Democratic Party Congress in Genoa. . . . More than 1,200 church members of various denominations in Atlanta, Georgia, unanimously passed a resolution protesting the sale of beer in grocery stores in Fulton County. The churchmen pledged that they would patronize only those food stores that do not sell beer or other alcoholic beverages. . . . The Board of National Missions of the Presbyterian Church in the U.S. has purchased radio station KALA in Sitka, Alaska, to operate as an educational project.

Some 2,500 children marched in a mile-long, 16-foot parade climaxing the seventh annual convention in Portland, Oregon, of the National Sunday School Association, an affiliate of the National Association of Evangelicals. . . . The United Lutheran Church in America now has more than 2,000,000 members, and they contributed $8,599,023 in the year ending June 30, it was reported to the denomination’s 18th biennial convention in Seattle. A Washington . . . Mayor Vincent R. Impellitteri has appointed Charles R. Jackle, pastor of a Newark, New Jersey, Lutheran church, as full-time Protestant chaplain of New York City’s new Riverside Hospital for teen-age drug addicts, the first institution of its kind in the United States. . . . A nationwide survey by a commercial opinion research firm in Chicago, sponsored by the Catholic Digest, shows that 99 per cent of adult Americans believe in God. . . . A move toward the canonization of John Henry Cardinal Newman, 19th century English educator and Roman Catholic convert, may soon be made, according to the Catholic Herald, national Catholic weekly newspaper published in London. . . . One-third of all Protestant churches in the United States are Baptist. . . . Churches received more allocations of scarce building materials during the third quarter of 1952 than any other category of civilian construction, a government report disclosed. . . . Some 10,897,500 pounds of emergency food, medicine, and clothing will be sent to areas of distress in Asia and the Near East in 1958 by Church World Service, a department of the National Council of Churches. . . . Because African natives go “wild about horns and trumpets,” the Pilgrim Bible Class of Northminster Presbyterian church in Baltimore, Maryland, is collecting two hundred trumpets for missionary work in Africa. . . . Membership in Lutheran churches of the United States and Canada totaled 6,476,601 persons in 1951, an increase of 174,653, or 2.8 per cent, over the previous year, according to the annual statistical summary compiled by the National Lutheran Council in New York. Of the total members, 6,295,296 are located in the U.S. and 181,306 in Canada.

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I said to the man who stood at the gate of the year:
"Give me a light, that I may tread safely into the unknown!"
And he replied: "Go out into the darkness, and put your hand into the Hand of God.
That shall be to you better than light, and safer than a known way."

So, I went forth,
And finding the Hand of God, trod gladly into the night.
And He led me toward the hills and the breaking of the day in the lone East.

So, heart, be still!
What need our little life, our human life, to know, if God hath comprehension?
In all the busy strife of things both high and low
God knoweth His intention.

M. LOUISE HASKINS