Plain Truth for Plain People

H. M. S. RICHARDS

In November, 1746, John Wesley for the first time published a volume of sermons. The preface states that the sermons contain the substance of what Wesley had been preaching for the last eight years, and then he adds:

“For I now write, as I generally speak—ad populum: to the bulk of mankind. . . . I design plain truth for plain people; therefore, of set purpose, I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and, as far as possible, from even the showing of learning, unless in something citing the original Scripture. . . . I have thought, I am a creature of a day. . . . I am a spirit come from God, and returning to God. . . . I want to know one thing, the way to heaven. . . . God himself has condescended to teach me the way. . . . He hath written it down in a book! Oh give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me.”

Should not this paragraph stir our hearts? Is it not good advice to us today? What a rebuke this is to fundamental error—the age-long error that mere culture, logic, science, philosophy, psychology, or any other human accomplishment can win souls to God or do the work of God. As we read in Ministry of Healing, pages 214, 215:

“The experience of the apostle Paul in meeting the philosophers of Athens has a lesson for us. In presenting the gospel before the court of the Areopagus, Paul met logic with logic, science with science, philosophy with philosophy. The wisest of his hearers were astonished and silenced. His words could not be controverted. But the effort bore little fruit. Few were led to accept the gospel. Henceforth Paul adopted a different manner of labor. He avoided elaborate arguments and discussion of theories, and in simplicity pointed men and women to Christ as the Saviour of sinners. Writing to the Corinthians of his work among them, he said:

“'I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. . . . My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.'”

According to this statement, even the preaching of the true gospel in a philosophical setting, with elaborate arguments, had little power. Let us ever pray for “the simplicity that is in Christ.” 2 Cor. 11:3.
Cover—Berea Church, Baltimore, Md.

The members of the Third Seventh-day Adventist church of Baltimore, numbering less than a dozen, were organized in 1914. Their first pastor was Fred Seeley, and their first place of worship was over a stable. Later they worshiped over a laundry on Laurens Street. When there, G. P. Rodgers became their pastor, and their membership continued to grow. They purchased a building on Druid Hill Avenue, where their number mounted to more than two hundred. M. C. Strachan, the third pastor of this church, in order to relieve the overcrowded condition, moved the congregation to a larger building about 1921. Elders Strachan, M. S. Banfield, F. C. Phipps, J. H. Wagner, and L. H. Bland all served as pastors and the membership continued to grow. During the pastorate of Elder Wagner the congregation changed the name of the church from the Third S.D.A. church to the Berea Temple S.D.A. church.

I was called to this church in February, 1945. During my stay here, according to the records of the church clerk, more than four hundred have been added to the church by baptism. Again we were overcrowded, and found it necessary to move to a larger building. Our present church building, into which the congregation moved in November, 1951, will seat 1,220 in its main auditorium. There is a smaller auditorium that will seat 500 or more, and there are several large and medium-sized vestry rooms, which are being used for the pastor's study and for the departments of our Sabbath school. There is also a three-manual electric-action pipe organ valued at thirty thousand dollars, which is reported to be one of the best in the city. The General Conference, in appraising the value of this church, which was originally a Jewish synagogue, expressed the opinion that the building could not be erected for three quarters of a million dollars, and that today it is worth a quarter of a million dollars. Although other denominations were anxious to buy this magnificent church, the Lord enabled us to make the purchase for only $79,500. The present membership is nearly eight hundred, and we solicit your prayers for continual success in our efforts, that many more souls will be added.

W. L. CHEATHAM,
Pastor.

HARVEST IS GREAT Our world missionary obligation is impressed on us when we recall that of the world's population of over 2,000,000,000 people, only 742,000,000 are professing Christians (including Roman Catholic and Greek Orthodox); 348,000,000 are Confucianists and Taoists; 316,000,000 are Mohammedans; 256,000,000 are Hindus; 150,000,000 are Buddhists; 135,000,000 are Animists; 25,000,000, Shintoists; 12,000,000, Jews; all others (or none), 350,000,000. How true the Word of God: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers."—The Watchman-Examiner.
What Influences Lead to Decision?

M. V. CAMPBELL

President, Central Union Conference

For years our denomination has been using many agencies in an endeavor to win souls, and has ever been eager to find some new method that may be still more effective. As far as we are aware, no one before 1950 has ever tried in a systematic way, over a large territory, and by questioning hundreds of people, to learn just what force was most telling in leading people to the decision to be baptized and join the Seventh-day Adventist Church.

The Central Union Conference decided to make this type of survey, and then gave study to the problem of what group of people would be best qualified to give the correct information. Some suggested that a questionnaire be sent to all members in the union asking for the deciding influence that led to their baptism. It was pointed out by others that quite a few years had elapsed since the baptism of many of our members, and that the accuracy of their memory of all influences brought to bear on them so long ago might now be open to question. It was therefore decided to seek information only from those who had very recently been baptized, for in their minds there would still be a vivid memory of all factors contributing to their personal decisions. It was also decided to send a questionnaire to each individual personally by mail rather than have the minister officiating at the baptismal service ask the questions, and in this way avoid the possibility that the answers might be suggested by the ministers.

1950 Questionnaire

Those chosen to receive the questionnaire were the people to be baptized during the year 1950 in each of the six conferences of the Central Union. Shortly after his baptism each new member received a letter from me welcoming him into the church and enclosing the questionnaire.

The questions were prepared by the union committee, and were designed to secure information regarding the background of each new member as well as the influences that led to his baptism. The questions regarding background, in addition to inquiry regarding age, were as follows:

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Was your father a Seventh-day Adventist?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Was your mother a Seventh-day Adventist?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Was your husband a Seventh-day Adventist?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Was your wife a Seventh-day Adventist?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Did you attend an Adventist church school?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Did you attend an Adventist academy?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Did you attend an Adventist college?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Did you take a Bible correspondence course?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If you took a Bible correspondence course, to what city did you send your lessons?

Next the questionnaire dealt with the influences that culminated in church membership, and read as follows:

To learn the comparative value of various methods of soul-winning work, and recognizing that most people accept the truth as a result of more than one influence, we would appreciate it if you would read the list below, and if only one influence was responsible for your becoming a Seventh-day Adventist, check it. However, if several of these agencies were responsible for your decision, designate the order of importance in your case by placing the figure 1 in front of the most important factor, and 2, 3, 4, et cetera in front of the others in their proper order.

- Influence of a conference minister or Bible instructor
  - Name of the worker
  - Check means the worker used:
    - Personal influence
    - Evangelistic campaign
    - Bible studies
    - Sermons in church on Sabbath

- Influence of lay church member
  - Name of member
  - Check means which member used:
    - Personal influence
    - Lay evangelistic meetings
    - Bible studies
    - Use of film projector

- Influence of your mother
- Influence of your father
- Influence of your husband
- Influence of your wife
- Influence of some other relative
- Influence of church school
- Influence of academy
- Influence of college
- Influence of a sanitarium

Name of sanitarium
Influence of Missionary Volunteer Society
Influence of youth's camp
Influence of Sabbath school
Through reading a book
Through reading a magazine
Through reading a tract
Through taking a Bible correspondence course
To what city did you send your lessons?

The replies to these questions gave accurate, up-to-date information on the background of the people who were baptized, and for perhaps the first time the denomination has been furnished with information, given by the people themselves, regarding just which influences led them to conversion and baptism.

The replies were compiled for each conference separately, and then united into a grand total for the union. It is interesting to note that the percentages for the union total were almost identical with those of the individual conferences. It was made evident that the effective means for soul winning in Missouri, in the southeast part of the union, were also of the same value in Wyoming, in the northwest.

The results were also compiled according to the three age groups: juniors (up to 15 years), youth (16-30 years), and adults (over 30 years). A fourth column was of course added, combining the replies of all ages.

Since this article is not intended to deal primarily with the background of the people baptized, the information gleaned from that section of the questionnaire will be passed over except for a few observations.

Age at Baptism

<table>
<thead>
<tr>
<th>Age</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adults</td>
<td>51.1%</td>
</tr>
<tr>
<td>Juniors</td>
<td>28.5%</td>
</tr>
<tr>
<td>Youth</td>
<td>20.4%</td>
</tr>
</tbody>
</table>

A graph showing the age at baptism was prepared. It revealed the high point by a wide margin to be age 12. The lowest point of all was 20 years of age. The line rises during the ages of 25 to 35 and dips again at 40, remaining low for the following 25 years. The line rises again at 65 and remains relatively high during old age. The three periods of life when people seem most susceptible to the truth would appear to be (1) ages 12 and 13, (2) during the age of marriage and the rearing of a family, (3) in old age—65 years and older. The two periods when people seem least likely to experience conversion are the ages from 17 to 24 and also during the whole period of middle age.

Percentage From Adventist Homes

<table>
<thead>
<tr>
<th>Category</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Those having Adventist fathers</td>
<td>25.0%</td>
</tr>
<tr>
<td>Those having Adventist mothers</td>
<td>41.5%</td>
</tr>
<tr>
<td>Those having Adventist husbands</td>
<td>5.7%</td>
</tr>
<tr>
<td>Those having Adventist wives</td>
<td>6.7%</td>
</tr>
</tbody>
</table>

Christian Education

<table>
<thead>
<tr>
<th>Category</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Those who attended a Seventh-day Adventist church school</td>
<td>19.1%</td>
</tr>
<tr>
<td>Those who attended a Seventh-day Adventist academy</td>
<td>5.5%</td>
</tr>
<tr>
<td>Those who attended a Seventh-day Adventist college</td>
<td>2.2%</td>
</tr>
</tbody>
</table>

Bible Correspondence Schools

Perhaps the greatest surprise of all comes in observing the importantplace the Bible correspondence schools hold. Nearly half of all the people baptized had taken either the Voice of Prophecy course or the course supplied by our local conferences.

Percentage Taking Correspondence Course

<table>
<thead>
<tr>
<th>Category</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Voice of Prophecy</td>
<td>26.9%</td>
</tr>
<tr>
<td>From local conference</td>
<td>16.1%</td>
</tr>
<tr>
<td>Total taking Bible courses</td>
<td>43.0%</td>
</tr>
</tbody>
</table>

Influences Leading to Baptism

When the information gleaned from the answered questionnaires was compiled and the percentages worked out, most interesting facts were apparent. As would be expected, it was found that the strength of the various agencies depended in considerable measure upon the age of the individual. In junior age the mother and father, the church school, and the Voice of Prophecy Junior Bible Correspondence Course were the major influences. In this comparatively brief article, however, I will not attempt to point out further variations caused by age, but will confine the study to the percentages resulting from the replies from all ages.

The majority of people checked four or five influences as having a bearing on their decision. A few checked only one, and a few others as many as ten. All indicated the predominant influence by placing the figure 1 in front of it on the questionnaire. We will examine the replies first by giving equal value to all influences checked by

MARCH, 1953
each individual without reference to where the figures 1, 2, 3, 4, et cetera were placed. We might term these as supplementary influences, for they are taken into account if the person checked them as having any value whatever in his case. Afterward we will deal only with the influences checked by the figure 1 indicating them to be decisive.

Supplementary Influences

It should be borne in mind that the percentages in this group show the proportion of people checking each influence. These percentages will always total more than 100 because many people checked several influences.

Percentage of People Who Checked the Following Influences

<table>
<thead>
<tr>
<th>Influence</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relatives</td>
<td>69.8%</td>
</tr>
<tr>
<td>Mother</td>
<td>33.6%</td>
</tr>
<tr>
<td>Father</td>
<td>14.1%</td>
</tr>
<tr>
<td>Wife</td>
<td>4.7%</td>
</tr>
<tr>
<td>Husband</td>
<td>3.5%</td>
</tr>
<tr>
<td>Some other relative</td>
<td>13.9%</td>
</tr>
<tr>
<td>Conference Workers</td>
<td>68.6%</td>
</tr>
<tr>
<td>Books</td>
<td>25.6%</td>
</tr>
<tr>
<td>Magazines</td>
<td>12.4%</td>
</tr>
<tr>
<td>Tracts</td>
<td>2.0%</td>
</tr>
<tr>
<td>Bible Correspondence Schools</td>
<td>25.5%</td>
</tr>
<tr>
<td>Voice of Prophecy</td>
<td>16.3%</td>
</tr>
<tr>
<td>Conference schools</td>
<td>9.2%</td>
</tr>
<tr>
<td>Laymen</td>
<td>25.5%</td>
</tr>
<tr>
<td>Sabbath School</td>
<td>18.9%</td>
</tr>
<tr>
<td>Christian Education</td>
<td>18.5%</td>
</tr>
<tr>
<td>Church schools</td>
<td>15.9%</td>
</tr>
<tr>
<td>Academy</td>
<td>2.4%</td>
</tr>
<tr>
<td>College</td>
<td>2%</td>
</tr>
<tr>
<td>Missionary Volunteer</td>
<td>7.6%</td>
</tr>
<tr>
<td>MV camp</td>
<td>4.5%</td>
</tr>
<tr>
<td>MV meetings</td>
<td>3.1%</td>
</tr>
<tr>
<td>Sanitariums</td>
<td>0.2%</td>
</tr>
</tbody>
</table>

It is apparent from this information that the two most potent influences are those of relatives and of conference workers. It is very interesting, however, to notice the influence of laymen. There were 25.5 per cent who credited laymen who were not relatives, and 69.8 per cent credited relatives who were quite likely also laymen. If the two are combined, nearly every person (95.3 %, of all) credited a layman with some part in his conversion! It is also interesting to notice that more than one quarter of the people baptized gave credit to reading, or to Bible correspondence schools. The other departments also made a valuable contribution.

The Predominant Influence

Under this heading let us observe only the influences checked as decisive or predominant. These are the ones in front of which the figure 1 was placed by those answering the questionnaire. In this list three influences were checked as decisive by more than 90 per cent of all the people as follows:

<table>
<thead>
<tr>
<th>Influence</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conference workers</td>
<td>40.3%</td>
</tr>
<tr>
<td>Relatives</td>
<td>36.9%</td>
</tr>
<tr>
<td>Laymen</td>
<td>13.1%</td>
</tr>
<tr>
<td>Total</td>
<td>90.3%</td>
</tr>
</tbody>
</table>

All the other numerous influences drop to a place in the remaining 9.7 per cent, or else were not checked at all. These three influences that stand out so prominently can be still further reduced to two by considering relatives as laymen. This would seem proper, for a member is as much a lay worker if he wins a son or daughter or sister or parent, as though he won his non-relative neighbor. If the results of our laymen who worked for their relatives and those who worked for nonrelatives are united, exactly half the people baptized indicated that the one who exerted the decisive influence was a layman as follows:

| Those crediting relatives (probably laymen) | 36.9%      |
| Those crediting laymen                     | 13.1%      |
| Total                                      | 50.0%      |

Thus we have all factors stated as follows:

<table>
<thead>
<tr>
<th>Influence</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laymen credited</td>
<td>50.0%</td>
</tr>
<tr>
<td>Conference workers credited</td>
<td>40.3%</td>
</tr>
<tr>
<td>All other influences</td>
<td>9.7%</td>
</tr>
<tr>
<td>Total</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

It is interesting to notice that the two groups that bring to bear more than 90 per cent of the force resulting in decision are living people—ministers, Bible instructors, relatives, and church members. Only 9.7 per cent of those baptized gave primary credit to institutions, organizations, publications, et cetera. Apparently it requires a living, Spirit-filled person to bring another person into the truth. Institutions, departments, and reading matter rank high as supplementary influences; but apparently it requires some living Adventist to make the decisive appeal after the person has become interested through a Bible correspondence course, through reading, or through some other avenue. God still works most effectively through living people.

It is also interesting to notice that although many people checked the Voice of
Prophecy Bible Correspondence Course as important in their decision (it most frequently appeared in second place), yet they named some person, a minister or layman, giving him first credit for making the decisive appeal. In many cases they gave the credit personally to H. M. S. Richards, indicating that his radio sermons had been of vital importance and had kept them faithful in the study of the correspondence course. In the States of Colorado and Missouri, H. M. S. Richards was named by more people as the one who brought them into the truth than was any evangelist in either conference. In Kansas only one evangelist was named by more people than named Elder Richards.

Results of the Survey

After the information disclosed by the survey had been carefully studied by the Central Union committee, it was decided to try more fully to follow up every interest with personal attention by a minister or layman. Even agencies that did not appear to great advantage in the survey will continue to be employed and perhaps enlarged, but as far as possible the personal labor of our ministers and laymen will be united with them to make them more productive in the future.

It was, however, decided to place much greater stress than in the past on the work of the two most successful instrumentalities, that of our ministers and laymen. If, as seems to be the case, 90 per cent of all converts owe their decision chiefly to these godly men and women, surely their influence should be multiplied manifold. This means a program of greater evangelism with more and larger evangelistic campaigns.

The feature that we have added to our program is in recognition of the part laymen play in winning souls. Recognizing now that fully half our converts accept the truth through the Bible studies and cottage meetings of our laymen, and by the loving influence of fathers, mothers, husbands, and wives, surely we should do something to organize this great group for more effective service.

To accomplish this, the union committee recommended that each local conference employ a minister whose only duty would be to foster lay evangelistic work. He is known as “lay evangelist secretary.” This man becomes an associate secretary of the home missionary department, and devotes his entire time to recruiting, training, and supervising lay evangelists in their soul-winning work. These lay evangelist secretaries who are now on active duty enter one district at a time, recruiting members who will devote at least one evening each week in giving Bible studies. In cooperation with the pastor he helps them begin this work and keeps in touch with them through correspondence. They report to him each week, and a weekly statement of the work of each of these laymen is sent out to the lay workers themselves and to the conference workers.

This plan has not been in operation long enough to report results except that every week scores of new laymen are entering the ranks as active lay evangelists. We are working toward the goal of at least 10 per cent of all laymen becoming active soul winners. We believe that by uniting their strength with that of our ministers and evangelists, they can take the message to our territory more quickly and more effectively.

THE HUMBLER PREACHER
IRIS E. FORD

He couldn’t read the Scriptures well, his tongue was thick and slow.
At times he’d mispronounce a word, or miss where pauses go,—
But oh, the beauty of his voice revealed the Saviour so!

He couldn’t preach without his notes, and these took up much time,
Nor could he write a paradox—compose a single rhyme,—
But oh, those letters to his flock brought courage, pure, sublime!

He couldn’t sing with lusty voice as many preachers could,
Nor could he entertain the flock as some men thought he should,—
But oh, the lessons that he taught we fully understood!

He wasn’t skilled at cheering folks of those laid in the grave.
He’d weep as much as anyone, as comfort true he gave,—
But oh, his friends came back to learn, then washed beneath the wave!

He never seemed to have the knack to dress in parson style.
His home was rather humble too; he sensed it.
With a smile He’d say, “Heaven has real mansions, friends. Just wait a little while.”
The Theme for the Assembly of the
World Council of Churches

D. E. REBOK
General Conference Secretary

For a convocation of so great a body as the World Council of Churches, it would seem the part of wisdom to select a theme that would challenge Protestant Christians, and select it well in advance so that every message and every service might set forth that theme.

Already the Protestant world has been set astir by the theme proposed for the assembly scheduled for Evanston, Illinois, in August, 1954. Many approve, and some strongly disapprove, for there is a sort of sting in the words that strike across the evolutionary concepts of the most liberal wing of Christian thought.

"Jesus Christ our Lord, the only hope of the church and the world," carries with it an inference that the world of today has tried many panaceas for its ills and misfortunes, only to find that they have not worked, and as a last resort they must return to the Lord Jesus as the one and only hope of a world in dire need and great distress.

This theme for the second assembly of the World Council of Churches in 1954 is closely related to that of the first assembly, held in Amsterdam, Netherlands, in September, 1948, when the theme was "Man's Disorder and God's Design." That theme was considered under four aspects:

1. The Universal Church in God's Design.
2. The Church's Witness to God's Design.
3. The Church and the Disorder of Society.
4. The Church and the International Disorder.

All of these dealt with the question that was found in every Christian leader's mind, "What has the church to contribute to society in its present extremity?"

Dr. Henry P. Van Dusen, president of Union Theological Seminary and chairman of the Study Department Commission of the council, said in his introduction to the Amsterdam report:

"The World Council of Churches has come into being at a moment of peril for all mankind which is without precedent in the whole of human history. Frustration and fear grip the minds of men and women." (Italics supplied.)

This sounds a great deal like the words of Luke 21:26-28:

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Thus the World Council of Churches is fulfilling prophecy, for the fear and concern of the first assembly held in 1948 are leading to the next and only natural step—a turning to Jesus Christ as the only hope of the church and the world in the face of the present extremity of society.

The Christian Century of December 31, 1952, printed the full text of the first chapter of the "Second Report," and later published important sections of the four other chapters. Early in the first chapter we find these interesting statements:

"It [the first report] caused people in effect to say, 'We do not altogether like the commission's attempt to define the Christian hope: but what that hope is and how it can be expressed in word and act, these are vitally important questions.' The first section of the report was received with mixed feelings. While it was admitted that no treatment of the Christian hope could omit the hope that Christ will in the words of the creed 'come again with glory to judge both the quick and the dead,' there were doubts, and even a certain alarm, expressed at the idea of launching in the Assembly such a discussion of the Last Things. These doubts arise from the actual situation in the churches. For many the hope of Christ's coming is vague, remote and somewhat problematical, with little bearing on daily Christian life and prayer. They point with concern to certain groups both within and outside the churches, actively at work in nearly every country and especially among the younger churches, for whom the final hope of Christ's coming in glory is of such overwhelming concern that speculation about its date and manner is a major preoccupation, to the neglect and even denial of Christian responsibilities in society. We have been asked whether the language vised in our report would not, if it were accepted, increase the number of those for whom the Christian hope is an apocalyptic hope.

"The fact must be faced that one reason for the rise of extreme apocalyptic and millenarian beliefs is the virtual disappearance among many Chris-
tians and in the preaching of many churches of the distinctly Christian hope in Christ's coming again. Those who preach apocalyptic views are right in pointing out that the New Testament is full of references to a salvation yet to be revealed, a Kingdom yet to come. The response which they evoke among many who are poor, wretched and despised or disillusioned and frustrated is a reminder to us that many hearts long for some mighty change in things as they are, some great deliverance from their lot."

True it is that the church in less-favored lands is perhaps more sensitive to the needs of the masses than is the church in smug, complacent, comfortable, and too-well-satisfied North America. Those living in foreign lands have every reason to look for and wait for the coming of a Deliverer, while we are here living in a sort of fool's paradise.

While churchmen everywhere are discussing the pros and cons of the proposed theme for the 1954 assembly, it might be wise to turn once again and read Van Dusen's general introduction to the report of the 1948 World Council meeting. It will be found that the two themes are closely related in a sequential way.

**Other Voices Augment Swelling Advent Chorus**

LeROY EDWIN FROOM

*General Conference Field Secretary*

**PART II**

THAT the return of Christ and the approaching end of the age are now being proclaimed by men of power and influence is most heartening. This was constantly impressed upon us during the recent Congress on Bible Prophecy that we reported last month. The reality of sin and of the conflict with a real, personal devil, together with the hopelessness of the world situation, the bleakness of its prospects, and the futility of man's wisdom and his plans for peace and righteousness, was constantly stressed. Men of all ranks are coming to recognize that the sole solution for earth's enigma is our Lord's return. They are baffled over the future, and are seeking for light. No, brethren! We no longer stand alone.

And what is more, these men are doing an undeniably important work in guarding and defending the outer ramparts of the evangelical faith in a way that we perhaps cannot do. Listening as we did day after day to those forceful speakers and highly trained scholars stressing over and over again that the major foes of the Christian faith today are the modernists, not simply the sects or cults from whom they differ, we became aware of a changed attitude. Whereas in earlier years our doctrines have been held up to ridicule at such conferences, today orthodox Christianity finds itself facing, not mere differences of interpretation on minor points, but the possible destruction of the very fundamentals of the faith, and they are coming to recognize that Adventists are among the truly fundamental teachers. This change is one of the most encouraging signs that we are nearing that time when under the power of the latter rain many who have hesitated to accept God's full revelation, and others who have vigorously opposed the truth for this time, will take their places with us in proclaiming the message and will ultimately stand with God's remnant church in the great final conflict.

*Augmenting Voices in the Closing Crisis*

Christ's own testimony during His sojourn on earth is an earnest of the latter days, when He said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16. These coming recruits are not likely to step out from modernist ranks. Men who have emasculated the Bible and denied the deity and divine authority of Christ and the verities of His birth, life, death, resurrection, ascension, priestly ministry, and speedy return are not likely to be attracted by our message. No, those who respond will obviously be men who are ardent defenders of the Christian faith, uncompromising upholders of the Bible, and effective teachers and preachers of a saving gospel.

As has already been said, they will doubtless include many who have strenuously op-
posed us, because they have not known us and what we really stand for, and have mis-
understood our teachings and our funda-
mental soundness in the evangelical faith.
These are the men for whom we should pray, whose acquaintance we should carefully
cultivate, whose respect and confidence we
should win, and whose backing we should
somehow secure.

There will be some tremendous surprises
one of these days. There are going to be
some amazing accessions to the Advent
faith. We must prepare for such eleventh-
hour recruits. Brethren, we must enlarge
our hearts, our vision, and our plans. God
is going to do great things for us in the
windup of this message. Ours should be the
attitude of definite, daring expectancy, and
ours the spirit of sincere receptivity. There
may be some prominent Pauls, who will cast
in their lot with the remnant faith, whose
influence will be profoundly felt in high
circles, as well as in touching the masses of
earth. (Read Acts 9:1-22.) Are our hearts
and minds big enough to take them in?
Some of us may have to slip more into the
background as these one-hour laborers come
into the forefront. Will we be willing, as
was John the Baptist for Christ’s sake? Is a
serious question.

**Widening Gulf Brings New Alignments**

The insistence with which these men up-
lift Christ in sermon and song, making Him
foremost in everything, is especially sober-
ing to those of us who are familiar with the
blueprint, wherein we are told, “Of all pro-
fessing Christians, Seventh-day Adventists
should be foremost in uplifting Christ be-
fore the world.”—Gospel Workers, p. 156.
The truth is ever to be presented “as it is in
Jesus.” He is to be the constant “center of
attraction.” This is to be “the burden of
every sermon, the theme of every song”
(Ibid., p. 160), or, as variantly stated, our
“science” and our “song” (The Desire of
Ages, p. 20). Christ is to be presented in
His fullness. We are to “uplift the cross of
Christ higher and still higher” in our min-

This, be it noted, will not diminish or
obscure our specific message one whit, but
will illuminate, magnify, and surcharge it
with magnetic power and irresistible ap-
Pand. Thus, “we are not to make less prom-
inent the special truths” we have for the
world, but the uplifting of Christ will give
“force and power” to their presentation.

(Gospel Workers, p. 288.) Righteousness by
faith will be the dominant overtone. “One
interest will prevail, one subject will swal-
low up every other,—CHRIST OUR
RIGHTeousness.”—Review and Herald
Extra, Dec. 23, 1890. And this is to increase
“as long as time shall last.” (Gospel Work-
ers, p. 251.) It is all there, brethren, re-
peated and reiterated—“Christ crucified—
talk it; pray it, sing it, and it will break
and win hearts.”—Review and Herald, June
2, 1903. And Christ’s return is henceforth
to be “the keynote of every message.” (Tes-
tonies, vol. 6, p. 406.) Have we not neg-
lected it? It is well for us to be jarred out
of our complacency, for “Jesus is the living
center of everything. Put Christ into every
sermon.”—Evangelism, p. 186.

**Not to Close in a Corner**

This movement will not close in a corner,
in obscurity, but in the open blaze of pub-
licity. It is destined to become a world issue.
Mankind must soon make choice concern-
ing us and the truths we hold. The vast
majority will be against us. But a goodly-
number, surpassing anything we have as yet
envisioned, will take their stand with us
before the close of probation.

Again it should be stressed that the last
scene in the great controversy will see many
who have fought us come over and take
their stand by our side. (Evangelism, p.
306.) We are therefore to “treat every man
as honest.” (Ibid.) In the last crisis, as the
gulf widens between loyal conservatives and
apostatizing modernists, the chasm between
the two groups will become so deep and
wide that they and we will be drawn more
and more to recognize that on the great
Christian fundamentals we stand with them
on essentially common ground. And glori-
ous things will happen.

The sobering question that confronts us
is: What would we do with some of these
men if they were to join us now? Are we
prepared to receive them and to utilize
their talents? Would we have a place for
such forceful personalities? This poses a
challenge for us, and calls for most serious
thinking. Perhaps it will come in the time
when men will have to labor more or less
on their own, because of world complica-
tions and organizational breakdown. In the
meantime let us guard against any attitude
that would give these men cause to question
our sincerity or the spirit of our service. O
God, give us hearts like Thine!
The Greatest Translation of the Bible

MUCH is being stated these days about Bible translations. And this is right, for nothing is more vital to the Christian than to know just what the word of the Lord really is. There should be an increasing interest in the Bible.

Whether the Revised Standard Version of 1952 or the new English or Scottish translations soon to be completed, will ever really replace the Authorized Version of 1611, is, of course, impossible to say. Present indications, however, do not seem to point that way. At present there is altogether too much opposition to what many are already calling the "National Council of Churches' Bible" to lead any observer to feel that this particular translation will actually become the Bible of American Christendom. But it is not this version, nor even the King James Version, of which we speak when we talk about "the greatest translation of the Bible" — the translation that really counts. It is rather that translation of Bible truth that we make in our own personal life, the translation that men read in their business dealings with us, the translation of Christlike love and sympathy that our fellow workers have a right to expect of us, the translation that our church members and our neighbors look for — that is the translation that really counts and that has more to do with the finishing of God's work than anything else.

At the bottom of the last paragraph in a little volume in a secondhand bookstore were found these words in pencil by some previous reader: "Here ends the reading of this book. Now for the living of it." And is not that the test of any devotional book? Is not that the thing that really counts? The epistle written, not with ink, but with the Spirit of God, not on stone or parchment, but on the fleshy tables of the heart — that and that alone makes Christianity worth while.

Those first-century Christians were not so much concerned about the particular version of the Scriptures, for that was not an issue in their day. They were tremendously concerned, however, about sharing the truth they had discovered with everyone they met. Their Bibles were not lying undusted on their bookshelves, for not many those days had any books in their personal possessions, much less copies of the Scriptures. But they did have Christ and His love in their hearts. In fact, His word was a consuming fire in their lives, and that made those early believers the greatest spiritual force the world has ever known. They did not merely have heads full of theology; they had hearts full of love. And it was that love that constrained them; that is, it drove them on in wholehearted service for others. It spurred them to action. It gave them courage. It nerved them to do exploits for God. It did not soothe them into a state of sentimental security, which made them feel that, having been saved, they could now be "at ease in Zion." No true translation ever gets that reaction, for the Christian message is not a sedative but a stimulant. When God's Word is truly translated into life, church members are not lulled to sleep in complacent, self-righteous satisfaction. Instead, they are challenged to do great things for God.

When that word came to Moses it led him to undertake a task too big for him; at least, he thought so. But he accomplished it by God's grace. And when that word became flesh in the experience of Abraham, it drove him out of his home country into a land he did not know. It led him to sacrifice his son. That same word sustained Joseph in the hour of subtle temptation; it upheld him during those trying years of unjust servitude in the dungeon.

The eleventh chapter of Hebrews calls the roll of men and women, heroes, who knew the power of God's word in their lives. That word, hidden in their hearts, gave them power to resist sin. Through it they wrought righteousness, stopped the mouths of lions, quenched the raging fire, escaped the edge of the sword, waxed valiant in fight, suffered mockings and scourgings. They were bound and imprisoned, were stoned, were sawn asunder; they wan-
dered in deserts and mountains; they were in the dens and caves of the earth, destitute, afflicted, tormented. But they all obtained a good report through faith, not because they sprinkled holy water on the status quo and kept the cause moving along on even lines, but because they translated the word of God into holy, vigorous action. Like the saints of the first century, whose somewhat dubious distinction, in the eyes of their contemporaries, was that they “turned the world upside down,” so these heroes of an older time revealed that God was with them. They were not reclining on the couch of celestial psychology, singing “I Shall Not Be Moved.” They were marching in the vanguard of God’s advancing hosts.

Halford Luccock facetiously remarks that some people “are almost on the verge of rewriting Scripture to read, ‘If any man will come after me, let him relax.’ Or, ‘Go ye into all the world and keep down your blood pressure.’ ” A “modernist” translation indeed!

We must never permit ourselves to think of God’s last message as something merely to quiet nerves. It was never intended to be a sedative; it is a stimulant. It calls us to action, to conquest, to death. The Holy Spirit never leads men into the area of mere apologetics. Have Seventh-day Adventists not been on the defensive long enough? Is it not our duty to move now into the very camp of the enemy and take the offensive?

When the apostles went out to preach, they were not popular. Neither did they spend their time trying to be popular, trying to build themselves up by favorable publicity techniques. They had a message, and that message cut clean across the customs of that day. Social position, class distinction, segregation—they knew nothing of these. They proclaimed a message that made all men of all ranks and races one in Christ. Slaves and masters became brothers in the church. Maids and mistresses were united in a common cause.

Some critics declare that Paul never preached against slavery and the social evils of his day. He did more; he refused to recognize them. His message was too big to be incarcerated in some social or political concept. It was a world message that called for a world vision. His writings reveal his attitude to life. It was his broad thinking that made him the evangelist he was. Think of it: with no Bibles as we know them today, no radio, no TV, no automobiles, no printing presses, no steamships, no airplanes, no railroads, no newspaper publicity, no sanitariums, no colleges! And their organization, compared with what Adventists have built up, was nothing. But they did have one thing, and that eclipsed everything else. They had the baptism of the Spirit. And the Spirit of God translated the truth of God’s word as then proclaimed into life experience. Without the material resources that seem to us so essential, those evangelists and leaders accomplished in a single generation what we, possessing all these material advantages, have been struggling to do during three or four generations. Here is real food for thought.

How desperately we need the Spirit! We need Him to take the selfishness and partiality out of our hearts and to fill us with the love of Jesus. We need Him to enable us to translate into life the precious word of God, that we as workers together with Him may indeed be “living epistles,” “known and read of all men.” We need the Spirit of God to sweep through our ranks with a cleansing flame, bringing to us as ministers and workers the power of a new Pentecost. We need that Spirit of grace to help us to be more courteous and more considerate of others. As Dr. Peter Marshall once expressed it, “How many times opportunities to be kind have come to us and knocked at the doors of our hearts and then have gone weeping away!”

Bishop McConnell paid a great tribute to his mother when he spoke of her as “the most persistent Bible reader” he had ever known. But her reading of the word led her to serve. She was the chief friend in her community. It seemed no baby could ever come into that part of the world unless Aunt Nan was on hand to make its coming easier. No sick child or father, but she was there to comfort and to help. She served her church for sixty years and out of a widow’s slender resources gave one of the largest amounts for the erection of the church in which she worshiped. The Lord saw fit to spare her “to see her family give over 200 years of service in the Christian ministry.”

Whittier might well have been writing of her in these beautiful lines:

“The dear Lord’s best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls.”
And that is the translation that really counts with God and with men. "Inasmuch as ye did it" is the final test in the judgment. Not one word here about theology, not "inasmuch as ye believed it"; but "inasmuch as ye did it," and not to the president or to the manager, to the educated or the well-to-do, but "unto one of the least."

Such is the Lord’s standard of true discipleship. Are we as ministers measuring up to it? R. A. A.

Home Health Education Series

In addition to the first-aid, home nursing, and other emergency training programs, Seventh-day Adventists may very well avail themselves of the health education opportunities presented in two sets of lessons.

One is a health and hygiene course consisting of fourteen lessons, and the second is a food and nutrition course consisting of twelve lessons developing basic concepts of nutrition and diet. Each set is available in an envelope, and the cost is forty cents a set.

Your Book and Bible House will be able to supply these sets to you. T. R. FRAZ, M.D.

Church Attendance

- 35 million Americans never go to church
- 38 million Americans sometimes go to church
- Only 35 million Americans go to church every week

Only 25 per cent of the adult Americans professing to be Protestants attend church services weekly. 32 per cent never go to church at all, while those who attend occasionally or irregularly add up to 45 per cent.

Weekly Sabbath services are attended by only 12 per cent of those who claim membership in the Jewish faith while 56 per cent of this group never go to church at all. Of the remainder, 11 per cent go once a month or less; 17 per cent about twice a month, and 4 per cent three times monthly.

These statistics on the church-going habits of the U.S. are taken from the first nationwide survey of religious beliefs and practices ever made in this country. The Catholic Digest, sponsor of the poll which was made by an independent commercial opinion research firm, reports in its December issue that only one out of three adult Americans attends church regularly. Americans in general, the survey showed, take a casual maybe-Yes, maybe-No attitude towards their church attendance.

Although 99 per cent of the population believe in God, according to the first survey report, only about one third supplement this belief by regular attendance at services. The survey showed that 18 per cent of those calling themselves Catholics never attend while 62 per cent attend every Sunday. The remainder attend with varying degrees of regularity.

Church attendance seems, according to the poll, little influenced by residence in large cities. There is, however, a marked difference between the eastern and western sections of the country. The highest weekly attendance, 45 per cent, is found in the New England area. This figure is 23 per cent higher than that for the Pacific Coast region. It is notable also that in the Pacific section, 50 per cent of the adults never attend any church services.

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Of considerable interest is the fact that 34 per cent of those between the ages of 18 and 24 attend weekly. This figure brings the young people two points above the over-all national average.

In relation to the sexes, 33 per cent of women but only 29 per cent of the men go to church each Sunday. About five out of ten men go twice a month or better while six out of ten women are in this group.

The survey cut across racial and religious lines to examine the beliefs and practices of Catholics,
Article on Biblical Study and Research

In our last issue, in an announcement entitled "Committee on Biblical Study and Research," mention was made that in this issue of THE MINISTRY an article on the principles of Biblical study and research would appear.

Because of the fact that several brethren are away on overseas visits, there has been some delay in the preparation of this article. It will appear, however, in a later issue of THE MINISTRY.

COMMITTEE ON BIBLICAL STUDY AND RESEARCH.

W. E. Read, Chairman.
A. W. Cormack, Secretary.

Protestants, Jews, other sects, and those professing no religious beliefs. The questionnaire and polling techniques, four months in preparation, were reviewed and approved by Dr. George Gallup of the Gallup Poll.—George Peabody, Jr., for The Catholic Digest.

Painting the Church

The spring is the time of the year to paint the church or the parsonage. Two parsonages out of every five needed painting, according to a study of 1,171 parsonages in 47 different States made by the Rural Department, Drew Seminary, Madison, New Jersey. One-third of all rural churches are painted by voluntary labor gifts. Often the church hires a professional painter to supervise the job. The saving to 341 churches was $166.67 per church by using voluntary labor, according to the Rural Department at Drew. This report entitled "Men Working" (30c) lists 40 different types of labor that men give to their church. "If one works for his church, he will be interested in it," is the comment of one of these 341 pastors. "Labor gifts get people to work together. I find even that church attendance is increased as a result!"

If a man helps to paint the outside of his church, he will be more apt to be found on the inside.

—RURAL CHURCH DEPARTMENT, DREW SEMINARY, MADISON, NEW JERSEY.

1953 Ministerial Reading Course in South America

Portuguese

First Quarter: Ciencia do Bom Viver, E. G. White 488 pages. Price: Cr.$ 60.
Published by Casa Publicadora Brasileira
Published by União Cultural
Jesus Cristo E Deus? 117 pages. Price: Cr.$ 15.

Spanish

Published by Editorial Nova
Second Quarter: Como Conocerse a Si Mismo, Stekel y Appel

A PASTOR'S MEDITATION

F. H. HARRIS

I would like to live so that if my parents were living my manner of life would give them no reason for undue concern.

I would like to live so that my companion would be willing to make the same choice she made nearly a half century ago, to travel with me the rugged path of life.

I would like to live so that my children could truthfully say, "My father never drank; I never heard him curse; and I was born in a home of prayer."

I would like to live so that my church could say, "He lives the doctrine he preaches."

I would like to live so that I could discuss with my brother the difference of our creeds, in such a spirit that, though we continued to disagree, I would not be offensive to him.

I would like to live so that my grocer, my doctor, and my banker could say, "His word is as good as his bond."

I would like to live so that I would be remembered first in the sadness and sorrows of my neighbor's life as well as the joys of his life.

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I would like to live so that I would be remembered first in the sadness and sorrows of my neighbor's life as well as the joys of his life.

I would like to live so active in life that, when I die, my garden will be green and growing, and others will enjoy the fruit of my labors when I am gone.—Free Methodist.
PRAYER for the sick is a subject we do not often hear discussed, yet it is one in which every worker should be deeply interested. It is important to study carefully the instruction the Lord has given us on this subject. Let us first notice the great commission given by Jesus to His disciples:

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Matt. 10:1.

"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Verses 7, 8. (See also Mark 3:14, 15, and Luke 9:1, 2, 6.)

In the ministry of Jesus, preaching and healing went together. In fact, we are told that He spent more time healing the sick than preaching the gospel. This brings us face to face with the question whether this great commission, including preaching the gospel and healing the sick, applied only to those twelve disciples, or whether that has been His plan for His ministers to the end of time.

"The very essence of the gospel is restoration, and the Saviour would have His servants bid the sick, the hopeless, and the afflicted take hold upon His strength. God's servants are the channels of His grace, and through them He desires to exercise His healing power. It is their work to present the sick and suffering to the Saviour in the arms of faith. . . ."

"The divine Healer is present in the sick-room; He hears every word of the prayers offered to Him in the simplicity of true faith. His disciples to-day are to pray for the sick, as verily as did the disciples of old. And there will be recoveries; for 'the prayer of faith shall save the sick.'"—Gospel Workers, pp. 213-215.

"Christ has empowered His church to do the same work that He did during His ministry. Today He is the same compassionate physician that He was while on this earth. We should let the afflicted understand that in Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as His disciples of old prayed. And recoveries will follow, for 'the prayer of faith shall save the sick.' James 5:15. We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises."—Counsels on Health, p. 210.

In view of these clear and positive statements, we would do well to consider seriously an experience the disciples had while laboring with the Master. In Matthew 10:1 we read that Jesus called the twelve disciples together and "gave them power against unclean spirits, to cast them out." When we come to the seventeenth chapter we read of a man who brought his boy to Jesus, and kneeling down to Him, said, "Lord, have mercy on my son: for he is a lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." Verses 15, 16. Jesus rebuked the devil, and the child was cured from that hour.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Verses 19, 20.

Fortunately for that poor, tortured father, the Great Physician was there in person to hear his prayer, but how tragic it would have been had there been only the disciples! And how heart breaking it would be if some poor, suffering father or mother should come to me with such a case, and I "could not cast him out"!

I think of an experience C. A. Russell and I had many years ago when a dear brother brought his loved one to us for prayer. It was one of the most shocking and pitiful cases I had ever seen, and the devil seemed determined not to give her up. We prayed from early evening until after midnight in what seemed like impenetrable darkness; but when the light from heaven fell upon us, and with a thrilling cry she fell to her knees with exclamations of praise and glory to Jesus who had set her free, we knew that Jesus had come and given us the victory.

"Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony. 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.'—The Desire of Ages, pp. 823, 824.

If we are His representatives, should we not manifest just the same interest in the afflicted, suffering, crippled, and distressed as He did? I have just read some articles in a religious periodical discussing the psychological and psychiatric problems that pastors meet today as they minister to their members who are physically and mentally ill. In a conversation recently regarding the matter of healing through prayer, a physician was insistent that we give "scientific proof" when we suggested that a miracle had been performed in answer to our prayers. I do not wish to discuss the matter from that viewpoint, but rather to speak of the wonderful blessing, inspiration, and joy it brings to the worker who sees again and again the Saviour's love manifested in miracles of healing.

Preparation of the Patient

It may be well to make a few suggestions regarding the preparation of the patient.

"In the word of God we have instruction relative to special prayer for the recovery of the sick. But the offering of such prayer is a most solemn act, and should not be entered upon without careful consideration."—Gospel Workers, p. 215.

We know that many have sent for the elders and have been prayed for and anointed, but have not been healed. Some are perplexed and cannot understand why God does not keep His promises, when the trouble is that they do not understand all the promises in God's Word are made on conditions, and if we do not meet the conditions, we need not expect to receive the answer. Let us take as an example I John 3:22: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." The majority of those who ask for prayer for healing will say that they are sincerely endeavoring to keep the commandments. But what about doing "those things that are pleasing in his sight"?

"Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing or working. Often some form of vice is the cause of feebleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practices and to indulge perverted appetite without restraint. If God were to work a miracle in restoring these persons to health, He would be encouraging sin."—Ibid.

Where possible, it is very helpful for the patient to read the beautiful chapter in Ministry of Healing on "Prayer for the Sick," or the tract by Ellen G. White on that subject. Also the chapter in Gospel Workers with the same title is full of important instruction.

Immediate Healing

A young man and his wife were very happy over their beautiful baby only about a month old. It was taken ill, and in a few days the doctor told them he saw no hope of recovery. Day and night they spent with the little one, until they were exhausted. At their request my wife and I went to their home to spend the night, and the parents retired to get a little rest. The baby was in a coma and appeared to have little life. We prayed earnestly, claiming the promises in God's Word. In a few moments he opened his eyes and began to indicate that he was hungry. We called the mother, the baby was fed, and from that hour he was well. This was one of my first experiences of definite and immediate healing in answer to prayer.

Years later, while I was attending a camp meeting at Oakland, California, a young woman sent word requesting that A. G. Daniells and I pray for her healing. I visited her, and she told me of her eight major operations in various well-known hospitals. While at dinner that day with Dr. Thomason, one of our prominent surgeons, I asked him if he knew this young woman. He replied, "Yes, I do. I have operated on her." I asked what he thought of her case. He said, "She will die unless she has another operation, and she will die if she has another operation; that is all I can say."

We prayed for her, and the next year she was at the college, where I saw her occasionally. That was thirty-eight years ago, and many times through these years I have heard of her earnest, successful work in winning souls.

On another occasion Elder Daniells and I were praying for an elderly brother who was very deaf. Suddenly as Elder Daniells prayed I noticed the man lift his head. At the close of the prayer he rose, and with a smiling face said, "That is the first time for fifteen years that I have actually seen the miracle-working power of God in answer to prayer. Since we are told that "He is just as willing to heal the sick now," and we know that is true, why do we not give Him a
chance, by earnest prayer and faith, to do more of this blessed work?

Insanity Cured

While I was holding meetings in a large city church, the pastor, C. J. Coon, and I were asked one day to visit a sister who had been five years in the hospital for the insane. We tried to talk a little with her, and then asked her to kneel with us, saying we would pray for her. Later I learned that after we left she went out into the corridor, and a nurse met her and exclaimed, "Well, what has happened?" She answered, "My pastors have been here and prayed for me." A year later I was in that city. As I met her at church she said, "I am the woman you prayed for a year ago in the hospital. I have been home well ever since."

No Incurable Cases With God

Some years ago while I was attending a camp meeting in the South a brother and his wife asked me to get W. G. Turner and have prayer for the wife's healing. She had a malignant tumor, and the doctor had told her before she left home that nothing more could be done for her. She told him that she was going to camp meeting and would ask the ministers to pray for her, and if it was God's will, she would be healed. The doctor said, "O woman, don't you know that the age of miracles is past?" She told him she did not think so, and the doctor said, "All right, we will see." Elder Turner and I prayed for her, and after returning home she wrote telling me she had gone to the doctor's office to give him a chance to "see," and he had told her he was very glad she had come home well.

Not many months ago I was working with H. A. Crawford in a city in California. We were visiting the members, and one day he took me to the hospital where a sister was seriously ill with what the doctor described as multiple sclerosis. She suffered much, and could not move head or shoulders without great pain. Her case was considered incurable. We prayed for her, and the simple, childlike faith of that sister brought a look of joy to her face that I shall never forget. She sat up, put on her robe and shoes, and began walking about the room. Her nurse was amazed when she entered the room, and throwing up her hands cried, "What on earth has happened?" Elder Crawford explained, and the nurses and doctor seemed deeply impressed. Our sister went home the next day well.

I have noted here just a few instances of the scores I might mention, in which earnest, humble prayer and the claiming of the promises of God have brought not only deliverance, healing, and joy to the suffering ones but also great courage and inspiration to the members of the church, and they have been a witness before unbelievers.

Sometimes we meet people who insist that if we really have faith and claim God's promises, every person we pray for will be healed. I do not understand this to be in harmony with the teaching of the Bible or the Spirit of prophecy. Sometimes God permits affliction as a matter of discipline for His children, by which they may learn lessons for their own good. The apostle Paul prayed three times, but the Lord did not see fit to heal him. It is very important that we place the sick one in the hands of a loving Saviour and submit our wills wholly to Him, asking only that He do what He knows will be best for all concerned. Much instruction has been given to us on this subject through the Spirit of prophecy, and we would do well to study it carefully.

We know that spiritual healing, victory, and salvation come to us only through the study of God's Word and earnest, persevering prayer, and when we do our part our success is assured. We also believe that the same course will bring physical healing, except where our loving Saviour sees that a greater blessing will come to the afflicted one as he patiently endures the suffering and comes forth from it as gold tried in the fire.

What a precious privilege we have as workers to minister in behalf of our loving Saviour to the sick and suffering! Surely we should study to understand His will and cooperate fully with Him in this work. The time cannot be far distant when the words in Early Writings, page 278, will be fulfilled: "Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13.
PART I

MUSIC forms a vital part of worship. It is an unusual language, for while in its simplest rhythmical form it speaks to the untutored and primitive peoples, in its profoundest form it stirs the deepest intellectual and emotional power of the most highly educated and cultured. There is music for all—from the naked rhythm of the tom-tom to the rich symphony orchestra. To the simple rhythm of primitive music we may add a pleasing succession of sounds, and we have melody. We may add a second melody running simultaneously with the first, and we have contrapuntal music in its simplest form. If we have several melodies running along together, in which all the notes sounded at the same time are in pleasing combination, we have harmony. If we play these harmonious chords on instruments of different tone qualities, we have symphonic orchestration—the highest form of music, which requires for its appreciation intellectual and moral understanding and imagination. Its full enjoyment may indeed require long musical training.

Considering the fact that America has attained to a large extent the music leadership of the world in the past twenty-five years, it is well for us to evaluate and understand what this means to us. In spite of all the jungle music that assails our ears, the fact remains that the level of music is rising among the better class of citizenry. We, as Seventh-day Adventists, should be in the forefront of those who foster truth in music as well as truth in worship and doctrine.

"Music," said Tschikowsky, "is the most beautiful of all heaven's gifts to humanity. Wandering in darkness, it calms, enlightens and stills our souls." Music is both a science and an art, and as such, its contribution to our enjoyment and refinement may be immeasurably increased by our study and development in its intricacies. The highest musical expression, of course, is that of creativeness. The composer may be endowed with the gift of spontaneous invention—that is the inspiration of art. He may study music as a science and produce thousands of compositions as mathematically correct as a quadratic equation, only to be forgotten as soon as most of us forget quadratics. Not many of us are composers, but nearly all have a perception of musical talent, that is, an aptitude of perception and appreciation, if not the ability of performance.

Music, therefore, is universal. Even among the so-called primitive African tribes a non-musical person is unknown. The most primitive and unlearned sing in eight parts as compared to our usual four parts. They have never seen music written down; they know nothing of it as a science of sound. It simply springs as unpremeditated art. One of the most deeply moving experiences of my life was sitting out under the stars of a night in Central Africa, listening to three thousand African Christians sing a song of their own experience in the form of what we would call an oratorio—so complicated that even the student of harmony and counterpoint would have difficulty in disentangling the intricate harmonies and reducing them to written form.

The grandeur and expressiveness of music is demonstrated by the fact that the most sublime experiences in human history have been accompanied by music. This marks it as the supreme expression of the height and depth of human emotion. Job tells us that at creation the morning stars sang together. After the deliverance at the Red Sea, Moses sang in such majestic language that its inspired theme is worthy to be sung on the sea of glass. At the dedication of Solomon's temple, the dwelling place of God among men, thousands of Levite singers arrayed in white linen with cymbals and psalteries and harps, one hundred twenty priests with trumpets, and a great trained chorus accompanied the orchestra. The record says that the harmony was perfect, for "the
trumpeters and the singers were as one, to make one sound.” Then it was that the house was filled with a cloud, so much so that the priests could not stand to minister because of the glory of the Lord that filled the house. On the night when Jesus was born in Bethlehem, the hills of Judea were flooded with the music of a multitude of the heavenly host praising God.

The earthly pilgrimage of man has been marked by a constant effort to approach the music of heaven, but “the history of music shows a slow, almost painful development toward the attainment of the heavenly in music. In the wilderness, Israel chanted the commandments to the sound of instrumental music,” so we are told by the Spirit of prophecy. Simple in form though the chant may be, “their thoughts were uplifted from the trials and difficulties of the way; the restless, turbulent spirit was soothed and calmed; the principles of truth were implanted in the memory and faith was strengthened. Concert of action taught order and unity, and the people were brought into closer touch with one another.”

We would think of chanting as a very simple form of music, for its rhythm was determined by the text of what was sung, and therefore was not regular at all as we think of rhythm. But the only way to keep religious music pure was to preserve it in such a form. In the three centuries before Christ, known as the Hellenistic Age, when the influence of the pagan Greek civilization became universal, it was difficult indeed to preserve the purity of truth in music, for the immoral Greek feasts were accompanied by vocal and instrumental music far more appealing beauty so far as the senses were concerned.

When we arrive at the Christian Era, we find, too, that the early church music was disassociated severely from the music of the pagan world. In fact, during the three or four centuries after the apostolic age and until the development of the papacy, the history of church music is closely paralleled by the system of church government in its development from the democratic apostolic system to the hierarchal organization of the medieval church.

During these first few centuries, a few great hymns such as “Gloria in Excelsis,” “Te Deum” and the “Magnificat” found their way into Christian worship, but as we approach the setting up of hierarchal forms of church government, more emphasis on ritualistic music became characteristic. The laity ceased to share in the music of worship, The Council of Laodicea (fourth century) forbade congregational singing in the churches. The use of instru-

MENTS in worship likewise ceased entirely. It was St. Jerome who declared, “A Christian maiden ought not to know what a lyre or flute is or what it is used for.”

The purpose of all this was to avoid entirely the very appearance of pagan music in worship and especially Greek music, for they realized how easily music might become debased by rhythm, as we see so well illustrated today by some of our modern music. Therefore, we have the Gregorian chant in perfected form from the time of Pope Gregory, a form of chant that lived long in the history of church music. But plain unison singing could not satisfy the heart of man forever, just as today many sing a bass or tenor part even before they can read music. So it came about that by the end of the tenth century a second voice was added to the monotonous chant to give a little color to religious music.

Under the influence of the Renaissance and the freeing of the very spirit of man, even church music became so flowery and contrapuntal in form that the words could not even be understood, with the result that the Council of Trent threatened to anathematize all such music and demanded a return to the simple chant of unison singing. To save something of what had been attained in the enrichment of church music, the famous Palestrina came to the rescue and presented to the council, so it is believed, his restrained but beautiful music. Although it was contrapuntal, it was nevertheless so simple and beautiful that it received the approbation of the Roman Church.

This important Council of Trent in the sixteenth century fixed the pattern of much of Catholic practice and belief for all time to come, and it is interesting to note that in the field of music, all liturgical forms of worship, including the Catholic, preserve a relatively simple form of religious music. Here we come to an important point of departure, for with the Protestant Reformation we see an altogether new emphasis on the hymn sung by the people, in the language of the people, as a symbol of emancipation.

In England, the Lollards, the followers of Wycliffe, the morning star of the Reformation, two centuries before Luther’s time introduced a new type of religious music which sprang warm from the hearts of the people. Huss in Bohemia published two collections of hymns before Luther’s day. These hymns were based mostly on folk music, but usually were modified in some respects as religious music. It is interesting to note, however, that we have hymns in our own church hymnal that were purely...
secular tunes at one time. If we knew the original words, we should probably not enjoy them at all as hymns, just as many feel about Schubert's "Ave Maria," not recognized even by Catholics as music of worship. It remained for Luther, however, to make such hymnology a thing militant, to free the hearts of men by the power of music.

The very spirit of the Reformation was carried on the wings of hymns based on the folk music of the people. Many of Luther's hymns served their purpose and died as do many hymns today, but one at least will live forever as the battle hymn of Protestantism—"A Mighty Fortress Is Our God."

With the Wesleyan revival in the eighteenth century, a new music of experience was born, deeply emotional in character. Today we still sing the beautiful hymns of the Wesleys, Isaac Watts, and others. During the 250 years since then, hundreds of hymn writers have brought to us a great wealth of hymnody. Under the impetus of the various revivalist bodies of the past century, a new type of religious music, the gospel song, came into great prominence—a type of music that is as varied in merit as it is in style. The Pentecostal bodies of the past thirty or forty years have popularized an extremely emotional type of gospel song. They are entirely sincere in employing music that is largely secular even though the words may be sacred. Sincerity about music does not necessarily make it right, for the most sincere are frequently the most misguided in other things as well as in music.

(To be continued)

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Devotion is the thermometer to our giving, and giving is the evidence of our devotion.

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**Classic Gospel Song Writer**

CLASSIC gospel songs," is how B. D. Ackley has described the lovely compositions of Harold A. Miller. It was through his association with this great prince of gospel music that he received much encouragement and inspiration.

Mr. Miller's career of music began at a tender age under the tutorship of his own father. In the town of Tonawanda, New York, along the banks of the beautiful Niagara River, the lad studied and practiced. Steadily, the foundation was being laid, through the best in music, for high ideals which were to govern his future in that profession. Creative ability began to develop and young Harold wrote his first composition—a little cradle song.

The boy searched his mother's face as he struck the final chord. How proud she was! "I'll never write another," he told her. "Everything I know is used up in this one."

Years later, however, while at South Lancaster Academy in Massachusetts, the young man realized again the urge to composition. It was here that life took on a new meaning for him—he found Christ as his Saviour. From then on, hymn after hymn burst from the heart and mind of the grateful youth—his talent turned to the praise of his Redeemer.

Once, the music committee of his church asked Mr. Miller to write a few hymns to be used in the compiling of a new hymnal. The request resulted in a torrential flood of two hundred or more flowing from his pen at the rate of four or five hymns a day.

Today Harold A. Miller is chairman of the Fine Arts Division of Southern Missionary College at Collegedale, Tennessee. His many years of study in the field of music have well qualified him for the position. His B.M. degree was received from Otterbein College, Westerville, Ohio; his M.Mus. from the Eastman School of Music in Rochester, New York.

Through thirty-five years of teaching, he has consistently encouraged young people to use their music in its highest service—"singing the gospel of Christ!"—*Hymn Lover's Magazine*, November-December, 1951.

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**Accordions**

FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian Workers and Missionaries at SPECIAL DISCOUNTS
Write Today for FREE Literature
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In 1895 and 1896 W. H. Kosters and C. C. Torrey began their onslaughts on postexilic history, followed by S. A. Cook and others. Torrey started by denying the authenticity of the Ezra Memoirs and went on to reject that of the Book of Ezekiel and finally that of the Book of Jeremiah. Continuing with remorseless logic (given his totally unacceptable premises), he denied that there had been a thoroughgoing devastation of Judah and Jerusalem by the Chaldeans in the time of Nebuchadnezzar, that there had been any real Exile or Restoration, and that there was an Ezra. The figure of Nehemiah he regarded as obscure and unimportant.

In 1923, G. Holscher, followed twenty years later by W. A. Irwin, with a train of scholars holding mediating positions, reduced Ezekiel, previously considered as the most solid foundation of the Wellhausen structure, to a tiny nucleus of allegedly authentic verses, all the rest of the book being treated as much later than the sixth century B.C. Torrey, of course, rejected Ezekiel entirely. The theological implications of these views are very extreme. Having eliminated this major series of crises in Old Testament history, the predictions of the Prophets are automatically nullified, with respect both to the coming doom and to the consequent Restoration of Israel. The Old Testament loses most of its majesty, and its meaning for our day is reduced immeasurably.

The views of these scholars have been categorically disproved by the archeological discoveries of the past twenty years. Excavation and surface exploration in Judah have proved that the towns of Judah were not only completely destroyed by the Chaldeans in their two invasions, but were not reoccupied for generations—often never again in history. This is solidly demonstrated by the evidence of pottery (which serves the archeologist as fossils serve the geologist in dating periods), confirmed by a steadily increasing number of inscriptions from the last years of the Kingdom of Judah. Vivid light is shed on these events by the Lachish Ostraca and other recently discovered documents.

For instance, several stamped jar handles bearing the name of “Eliakim, steward of YWKN,” have been found in the ruins of the last occupation of two towns of Judah before the final catastrophe. YWKN was at once identified with King Joachin, in spite of certain apparent difficulties in the form of the name. A few years later (1939) E. F. Weidner published several ration lists of Nebuchadnezzar excavated by the Germans at Babylon, in which one of the recipients appears repeatedly (in the year 592, six years after Joachin had been exiled to Babylon) as “Yaukin, king of Judah.” It would be difficult to find more clear-cut evidence of the time of the destruction and the authenticity of Joachin’s exile in Babylon. Incidentally, Torrey asserted that no Jewish gardeners can possibly have been taken as captives to Babylon—but we have in these same ration lists, among other captive Jews, a Jewish gardener!

The attempt by Torrey and Irwin to show that there was no Jewish dispersion in Babylonia to which Ezekiel can have preached assuming that he existed at all—has collapsed entirely. That neither language nor content of the Book of Ezekiel fits any period or place outside of the early sixth century B.C. and Babylonia, has been proved in detail by C. G. Howie (1950).

If we turn to the Book of Ezra, recent discoveries have vindicated the authenticity of its official documents in the most striking way. Here again Torrey and others have insisted that the language of the book is late, dating from the third century B.C., after Alexander the Great. The publication of the fifth-century Elephant-
The Gospel of John

Passing from the end of the Old Testament period to the New Testament, we immediately encounter the problem of the Gospel of John. Since the School of Tübingen in the first half of the nineteenth century and the Dutch School in the second half of the century, radical critics have placed John's Gospel about the middle of the second century A.D., or even a little later. There was a reaction over a generation ago against this extreme view, which is now excluded by striking finds of Greek papyrus fragments of the Gospel itself and of a secondary compilation based partly on it (both published in 1935), both of which must date before about A.D. 150. At present, however, it is safe to say that most "liberal" New Testament scholars date the Gospel between A.D. 90 and 130. Many insist with R. Bultmann on its alleged Gnostic background. All these scholars, even including many moderately conservative students, separate the Gospel from the authentic tradition which is believed to underlie the Synoptic Gospels, and treat it as an essentially apocryphal document of interest only to historians of later Christianity and systematic theologians.

There can, of course, be no doubt that the Gospel of John is largely independent of the Synoptic tradition and that early Christian tradition dated it later than it dated them. Nor can there be any doubt that the Gospel of John was a favorite book of many Gnostics, including particularly the Valentinians. Yet this is no more a reason for regarding the Gospel itself as coming from a Gnostic milieu than for treating Plato as a Gnostic because Valentine's metaphysics was strongly influenced by him.

But the recent discoveries of Gnostic books in Egypt have completely changed the picture with respect to Gnosticism. We now know that the Church Fathers did not appreciably exaggerate their accounts of Gnosticism, and that the gap between Christianity and any form of second-century Gnosticism was tremendous. The efforts of recent historians of religion to picture a Gnosticism which resembled the Gospel of John more closely than anything known from Patristic tradition have been nullified by the discoveries at Chenoaboscium, briefly described above. And Bultmann's attempt to derive the thought of John's Gospel from the Mesopotamian Gnostics known as Mandeans has been disproved by the demonstration of a late date for Mandeanism (fifth century A.D. and later) by E. Peterson, F. C. Burkitt, and H. Lietzmann. The coup de grâce to the Mandeans came after the publication of three Manichean codices in 1933-1940, as described above. Yet there remains a faint suggestion of Gnostic ways of thinking in our Gospel, which will be discussed below.

A very important step forward in the historical interpretation of the Gospel of John was taken when several Semitic scholars recognized that the Greek of this Gospel reflects an Aramaic background. It is not the vernacular (Koine) Greek of the contemporary papyri discovered in Egypt, but a vernacular Greek with very strong Semitic coloring, both in vocabulary and in syntax. Few would go as far as C. C. Torrey, who insists that it is a translation from a written Aramaic original. But every scholar with comparable knowledge of both Greek and Aramaic has recognized the Aramaicizing quality of the language. Hence Torrey makes the Gospel earlier than the Synoptics, and he was followed in this respect by the late A. T. Olmstead, who maintained in his Jesus in the Light of History (1942) that the narratives of the Gospel were written before A.D. 40, while the "sermons" were later (though not as late as believed by other New Testament scholars).

In the writer's Pelican Archeology of Palestine (1949) he demonstrated with numerous examples that the references to places, persons, and things in John went back to before the first Jewish Revolt in A.D. 66-70, which ended with the destruction of Jerusalem and the exile of the Christians from Western Palestine. It becomes hypercritical to insist on a second-century date for material which goes back so clearly to...
Aramaic informants in Palestine before A.D. 70.

In 1945, Erwin Goodenough, Yale historian of religion and authority on Philo, the great Jewish contemporary of Paul, pointed out with great emphasis that there is nothing specifically Gnostic in John’s Gospel. On the contrary, Goodenough held, it is “a primitive Gospel,” going back to the very beginnings of Christianity. He pointed out that the currently accepted critical order, Paul’s Epistles, the Synoptic Gospels, and John, does not do elementary justice to the fact that there is much more in common, in some respects, between Paul and John than between either of them and the Synoptics. Goodenough did not touch on the linguistic or archeological aspects of the question, but limited himself to ideas and their development.

There remained, however, a serious weakness in the position of Goodenough—there was no extant literature illustrating the climate of ideas assumed by him as antecedent to John’s Gospel. Nor could the present writer’s earlier position (From the Stone Age to Christianity, 1940) be directly confirmed, that there were proto-Gnostic influences behind John’s Gospel, which, without being in any way specifically Gnostic, provided the soil in which Gnosticism could grow in the second half of the first century A.D.

**Contribution of the Dead Sea Scrolls**

With the publication of the Dead Sea Scrolls since 1948, this is entirely changed, and we now have remarkably close parallels to the conceptual imagery of John in the new Essene documents from the last century and a half before Jesus’ ministry. To be sure, parallels had been noted in the earlier sectarian Jewish literature from intertestamental times, such as the Book of Jubilees, the Testaments of the Twelve Patriarchs, and Enoch, probably all dating in the main from the early decades of the second century B.C. But in our new scrolls we have much closer contacts with both John and Paul, especially with the former. Most striking is the simple cosmic dualism common to both: God against Satan; light against darkness; “truth, right,” against “falsehood, deception, error”; “good, holy,” against “evil, wicked”; “flesh” against “spirit,” etc. On the other hand, the Gospel of John does not reflect the use of “mystery” and “knowledge” (gnosis) which is common to the Dead Sea Scrolls and to Paul. As A. D. Nock has lately shown, the use of these concepts in the New Testament has little in common with the conceptual world of the mystery religions or Gnosticism; it goes back to intertestamental literature. The new scrolls confirm and illustrate Nock's demonstration.

In other words, the thought content of John’s Gospel reflects the Jewish background of John the Baptist and Jesus, not that of later times. Sayings and deeds of Jesus, narratives and sermons are all of one piece and cannot be separated from the person of our Lord. To be sure, the order in which the memories of the Beloved Disciple were transmitted to posterity by a pupil or secretary is no longer historically exact, and the boundaries between happenings in the flesh and events in the spirit have sometimes been dissolved, but the Gospel of John carries us straight back to the heart of Jesus. No valid distinction between a suprahistorical Christ and a historical Jesus can be made on the basis of misleading historical assumptions, and there is no room for existentialist Entmythologisierung in the mode of Bultmann. There is no reason to date the Gospel after A.D. 90; it may be earlier.

In conclusion we emphasize the fact that archeological discovery has been largely responsible for the recent revival of interest in Biblical theology, because of the wealth of new material illustrating text and background of the Bible. As the reader will have seen from this article, new archeological material continues to pour in, compelling revision of all past approaches to both Old and New Testament religion. It becomes clearer each day that this rediscovery of the Bible often leads to a new evaluation of Biblical faith, which strikingly resembles the orthodoxy of an earlier day. Neither an academical scholasticism nor an irresponsible neoorthodoxy must be allowed to divert our eyes from the living faith of the Bible.
A recurring problem of genuine concern to our brethren who want constantly to improve their methods of securing decisions is the permanency of decisions made publicly. Many card forms have been devised through the years in an effort to secure a covenant actually signed by the individual making that decision. I have never been quite satisfied with the many forms I have seen or have produced myself, and my mind is still open for suggestions.

Those who respond to a public appeal to accept Christ, the Sabbath, or eventually the full message usually sign a covenant card and return it to the evangelist. This leaves the signer without material evidence of his decision. The worker has the covenant; the convert has nothing. I have, therefore, on occasion put two identical covenant cards together with a paper clip, and explained to those who responded that one of the cards would serve as their personal record of that memorable decision. I urged them to keep the card and occasionally review the covenant as a reminder of their solemn obligation to God. I then told them that the other card represented my prayer list record and that I would appreciate their filling out both cards on the same basis and returning one of them to me.

The idea was taking shape, but its method of handling was clumsy, since the clips would become entangled and the candidates at times confused. In one evangelistic campaign we devised the plan of using a 3" x 10" card, perforated through the center, making two 3" x 5" filing-size cards. The wording on both cards is identical, with the exception of an identification in the upper lefthand corner, one reading “Prayer List Record” and the other “Personal Copy.” It was but a simple matter to pass out this one card, perforated through the center, the use of which was obvious at first glance. People will be happy to give you a prayer list record and be deeply grateful that they can retain a personal copy.

Another feature in the use of decision cards, which caused some of us no small concern, was the danger of trite and superficial wording in the covenant. It seemed that on a matter of such vital importance we could devise a way of deepening the impression of solidarity and permanency in the decision made if the wording could be strengthened. For instance, for many years we have listed three steps on covenant cards designed to meet the needs of the average audience in their relationship to conversion and consecration. Why not revise the wording somewhat as follows the next time you use this plan, and watch the results?

**MY COVENANT WITH GOD**

1. I desire to be a Christian and surrender myself fully to the Lord Jesus Christ.
2. I have wandered away from Jesus and hereby retrace my steps and give myself fully to Him again.
3. I have been a follower of the Lord Jesus, but have been convicted of a special personal problem which is hindering my progress. I now surrender it to Him.

(Italics for emphasis here only. Do not italicize on cards.)

Copy for a covenant card concerning a decision to keep the seventh-day Sabbath could read as follows:

**MY COVENANT WITH GOD**

Recognizing that complete obedience is the responsibility as well as the privilege of every Christian, I now determine by God’s grace to walk in newly revealed light by keeping the seventh-day Sabbath as a sign of my allegiance to my Saviour.

(Italics for emphasis here only. Do not italicize on cards.)

This should also be printed as a double, perforated card, so that the individual as well as the evangelist can have a copy.

Though we are aware that there are limitations surrounding the public mass appeal, yet we should recognize its place in our evangelistic ministry. We hope these few suggestions may strengthen the effectiveness of such appeals.

The Ministry
Applying Our Work of Education to Evangelism

MAURICE TIECHE
Secretary, Education and Radio Departments
Franco-Belgian Union Conference

[EDITORIAL NOTE.—The editors of THE MINISTRY asked Elder Tieche to report to our readers concerning work he has undertaken in recent years in our French-speaking countries. He has made a new and practical application of our work of Christian education to public evangelism in relation to the radio broadcasts of the Voice of Hope. His approach breaks down prejudice and is truly an entering wedge. These articles were translated by Leona Glidden Running, our copy editor.—R. A. A.]

PART I

ABOUT fifteen years ago, at the time I was directing the pedagogical division of our seminary at Collonges-sous-Salève in France, the Franco-Belgian Union and the French-speaking Swiss Conference called me to take charge of the department of education in their respective territories. One of my duties consisted of encouraging our churches to create parents' societies for the purpose of studying together the great principles of Christian education. Whether it was because my first attempts were awkward or because our churches did not well understand the importance, for the homes and for our church schools, of meetings of this kind, I had to recognize that the success was not commensurate with my efforts.

This half-failure made me very sad. Knowing the wealth of teachings in the Bible and the Spirit of prophecy concerning education and family life, I could measure the enormous loss sustained by those who neglected such instruction. I also suffered at the thought that these most precious teachings were remaining idle when they could have done the greatest good, not only to the members of our churches, but also to the public in general.

It was just about that time that the Southern European Division authorized me to extend my knowledge by taking a little time for work at the Medical-Pedagogical Consultation of the Institute of the Sciences of Education in Geneva. This experience was a revelation to me. We examined many children: scholastically retarded, nervous, lazy, naughty, vicious, et cetera. However, seven or eight times out of ten we came to the same conclusion: we were not able to do much for this child under the present circumstances, but we would succeed in bringing him back to the right path if we could work upon the parents.

Then I thought of all the good that we would be able to do by spreading among the general public the precious truths of which we are the depositaries in the field of education. Without doubt, while we may have less scientific and technical knowledge than the great theorists of pedagogy, we possess the principles that escape them and that compel their admiration when we have opportunity to present them to their view. It was with these thoughts that I began, with the authorization of the division committee, a first attempt in a small city near our seminary.

Family Education

Together with Dr. Süssman, who assisted me greatly in the work, I undertook a series of public lectures on subjects that avoided all religious matters, but all of them bearing on the family and the education of children. These meetings were regularly attended by two to four hundred persons. Then Dr. Süssman and I took advantage of the interest by forming an association we called the Family Education Center. This association was governed by statutes, of which the following are the main articles:

1. **Aims.** The association proposes to its adherents the study in common of questions relative to education in the heart of the family. It aids parents and future parents to prepare themselves for the educational tasks which are incumbent upon them and to acquit themselves with more competence and success.

   The Family Education Center organizes lectures, talks, and informal gatherings, in the course of which are discussed all the problems relating to the aim which it has assigned to itself. Its promotion of the happy, prosperous, and united family can be carried on otherwise by all the customary means: books, journals, tracts, brochures, radio talks, et cetera.

2. **Members.** All persons who are interested in the education of children, especially in the family, and who desire to qualify themselves seriously in this difficult art, may be members of the Family Education Center. Conscious of the advantages of a preparation begun very early for motherhood or fatherhood, the Center opens its doors not only to parents and to married persons having no children, but also to young men and young women at least twenty years of age, particularly engaged couples.

3. **Resources.** No assessment is demanded of members. The costs occasioned by the activity and the promotion work of the Center will be covered by voluntary gifts received by the treasurer, and by anonymous gifts.

Having distributed enrollment blanks among our listeners, we were very happy to receive numerous enrollees, to gather these persons into a more intimate circle, and to lay the foundations for a work which then spread rapidly.

This first experience made me understand to what point the educated French public was dis-
posed to receive instruction of this type. All thinking people are uneasy when they see how difficult and badly reared are most children of today, and they are happy to receive competent counsel on the way to overcome their difficulties and solve their problems.

The requests of several parents for us to examine their children led us to create a consultation service—a very simple psycho-pedagogical dispensary—which gave us the opportunity to enter into personal contact with the families. We very quickly noted that the conversations that opened up in this way permitted us to broach religious subjects with great ease.

**Radio Enters the Picture**

In the statutes of these Family Education Centers the reader will have noticed that one of the aims followed by the association consists of radio broadcasts. This, at that time, was an act of faith that since has become a reality, for which we thank the Lord.

In 1946 I was obliged to ask our leading brethren for work requiring less application of eyesight. The Franco-Belgian Union invited me to come to Paris and take charge of the educational, Missionary Volunteer, and Sabbath school departments. Thus it was possible for me to create new Family Education Centers.

I shall never forget, for instance, the three lectures by which we began the activity of our Family Education Center in Angers. Pastor Lanarès had been willing to take charge of renting a hall and doing the necessary advertising. He thought it prudent to rent for three evenings one of the largest halls in the city, seating seven hundred.

Several persons, inside and outside the church, criticized this choice, saying that when a member of the Academy came from Paris to give a single lecture the hall was scarcely half-filled, and that it was an imprudent thing to engage it ahead of time for three lectures on Tuesday, Wednesday, and Friday of the same week. But our brother had acted correctly, and God honored his faith. Advertisements were posted in the city announcing three lectures on "Our Brother the Child." The first lecture was titled: "Finding the Child," the second, "How Will Our Children Become Obedient?" and the third, "Adolescents and Love." The first evening the hall was filled with the exception of about twenty seats; the second evening the hall was completely full, and the third evening there were about fifty people standing. With rare exceptions, all the audience belonged to the better class of the population.

In 1949 the brethren asked me to prepare monthly educational radio talks to be used with the broadcasts of the Voice of Hope, which is heard each week over Radio Luxembourg. I prepared thirteen broadcasts in the course of the year 1949, and the public received them with favor. Our first French network broadcast, relayed by twenty-four national stations, took place January 1, 1950, at 9:00 A.M.

It is only a five-minute broadcast. A teacher or a preacher of the gospel who is in the habit of giving lessons of thirty or forty minutes' duration and preaching sermons or discourses of three quarters of an hour or an hour's length, finds himself singularly hampered when, subtracting the time of the musical theme and the announcements, he has only four minutes in which to address the public. With the help of God and with much work, however, one manages to treat a subject in a satisfactory manner. At each broadcast we announce that the Voice of Hope answers all letters addressed to it and that the script of the broadcast is sent to each person who requests it. Several months later we were able to offer our listeners a correspondence course on family education. In the beginning we received each week between twenty-five and fifty letters. It is now rare, except during vacation months, for us to receive less than a hundred.

Here as an example is the complete script of one of our broadcasts, with the announcements which precede and follow it:

**Theme**

**ANNOUNCER:** And now the Voice of Hope. Maurice Tiche is speaking to you.

**M. TICHE:** A young girl asked me in a charming letter how she might recognize whether the young man with whom she is in love truly loves her. It is therefore to you, Mademoiselle, that I dedicate my little talk today.

It would take very long to tell you how one recognizes true love. There are a thousand ways of showing that one loves! I prefer to help you to discover the egoism which tries to pass for love.

First of all, is this young man so in love with you that he neglects his work, his studies, his parents, his friends? Excellent sign, you will say, since he makes a clean sweep of everything in order to retain only me! Do you believe that? Do not deceive yourself! It is doubtless because he does not have much room in his heart; you yourself will find it too narrow, sooner or later. And then, this gesture of forgetfulness of those he has loved, who have rendered him service—are you sure he will not repeat it with you sometime?

Then too, think of this—if he neglects his work or studies now, he runs the risk of confining himself in an inferior position in life, for which you may later suffer.

Try also to discover whether this young man solicits and follows counsel—that of his parents, for example. Of course he does not want to seem like a little boy and not grown up. But if he pretends never to do anything but what is in his own
mind, once married, your ideas and your desires will not weigh very heavily in his judgment. Thus he will expose both himself and you to disastrous impulses.

Is this young man in a great hurry to marry you? Then watch out! It is very natural, if he truly loves you, that he will long to live very close to you. But if he is rushing the matter, if he interrupts his studies, for instance, or if he pays no attention to your personal desires, it is evidence that he is putting into this haste more egotism than love, and you have no reason to rejoice in it.

This leads me to ask you if he has made definite plans for you after the wedding. There are too many young people who say: "Let's get married! We will come out all right! We will be two to face difficulties." Well! That is just the trouble—you will be two, and very likely three, in the not too distant future. Are you prepared to divide a meager pittance and a reduced space? And would you call "love" the sentiment which makes that young man urge you into that kind of existence?

Permit me one last question. When you are with him, whom you perhaps already call your fiancé, he doubtless is very preoccupied with you. That is entirely natural. But to judge his true sentiments, I would like to know what interests him the most in you. I would not do him the injustice of thinking that he is marrying you for your fortune or for the social rank of your parents. Possibly that which draws him to you is your clear glance, your golden or ebony hair, the harmony of your voice, the feature of your personality.

It is normal that he should pay tribute of admiration to the charms with which nature has adorned you, and it would be strange if he paid no attention to these. But if that should be the limit, I would counsel you to be very cautious. You are not a doll. You have a mind and a soul. If he does not understand that all of that is part of you, the real you rather than your external appearance, then I fear that he will never really be acquainted with you and that your life together will not be a real union, nor make for real happiness.

Announcer: You have just heard the broadcast of the Voice of Hope.

These broadcasts never contain references to the Bible or to the Spirit of prophecy; it is not a question of religion. This feature has naturally been discussed by certain members of our churches. Some have wondered whether it was not time and money lost, since the message had not been directly preached. The results of these broadcasts, however, have justified the plan and have proved that God has miraculously directed us. We will discuss some of these results in next month's issue of The Ministry.

(Closed next month)

Colportage, the Vanguard of Evangelism

A. L. PAGE

Publishing Department Secretary, Potomac Conference

To gain any desired end, the mystic key is found in one word: Cooperation. Yes, pulling together moves mighty loads. The burden of each worker today should be to finish God's work and then go home.

At the recent Autumn Council this clear call was sounded: "God's work will be finished when His people are willing to follow the plans and counsels of the Lord." That counsel is clear. How long will we fail to heed it? In volume 9 of the Testimonies, page 145, we read:

"The Lord desires His chosen servants to learn how to unite together in harmonious effort."

Even more specific instruction is found in volume 7, page 174:

"Let every branch of the work, while maintaining its own distinctive character, seek to protect, strengthen, and build up every other branch... It is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member."

Knowing this, happy are we if we do it. As we survey our branches of endeavor in soul winning, through which this may be definitely accomplished, we see great possibilities, under God, for the evangelist and pastor to reap a rich and less costly fruitage of souls through close cooperation with the personal worker—the consecrated colporter evangelist.

Viewed from another angle, the same colporter evangelist will be able to invite people personally to the public meetings. He is able to create confidence in our prophetic message and in our literature generally. Winning souls is applied gospel salesmanship. Of the basic sales principles, three are here involved that work when used logically. They are (1) arousing an interest, (2) creating a desire, and (3)
bringing to a decision. We will find that interest in our doctrines and a deep desire for eternal life have already been awakened by the visit of the consecrated colporteur evangelist. The prospect's confidence has been gained as he and the colporteur evangelist have prayed together about the book. Then, during the next three to six months as he reads, the Holy Spirit has a marvelous opportunity to bring conviction. At the time the public meetings begin, the colporteur invites his friend to attend. Because of this personal friendship there is real power in that invitation. Yes, it is possible that the reader may become offended at new light as he finds it. But he has not stopped attending the meetings; hence it is not difficult, when he reconsiders, to pick up the book again and study it through logically. When one reads himself into the truth, he truly believes it, for he has had the privilege of analyzing and studying repeatedly.

Then as the efficient evangelist or pastor logically ties together these points upon which the person is already partially convinced, and upon which the Holy Spirit has convicted his heart, he can be more easily led to a decision.

We pray for the Holy Spirit to come upon us abundantly for the finishing of God's work, while at the same time we are inclined to use methods unproductive of soul-winning results. We long to hasten the day when selected groups of consecrated colporteur evangelists may be placed strategically in a concentrated spot several months preceding our public meetings.

Efficient advertising concerns itself with preparatory means. We must not let the children of the world be wiser than the children of light. If we consider our colporteur work as a vanguard of our evangelism, operated as a sales group, we will accomplish definite ends and far better results in souls won. But these noble helpers must be encouraged and directed to do great things for God.

Here is a field of service in which our public evangelists may well use colporteur evangelists to prepare an area for a series of prophetic meetings. As public meetings are being planned, let us study this need with our conference leaders in good time so that a strong colporteur ministry may precede our larger evangelism.

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This small paper-covered book is a rare gem. Its very excellent argument includes a strong appeal that returning to God's cause the first, second, and even third tithe is the very minimum standard for Christian giving. The author has so well covered his thesis that this little work is one of the most practical sources for argument and heart appeal. Its sections on the giving of the first, second, and third tithe as practiced by pagans may well put present-day Christianity to shame. Here is found not only the usual argument based on Old and New Testament Scripture, but the author traces the tithing system throughout the writings of the church Fathers and subsequent church leaders. His material is thoroughly documented. There are many strong reasons submitted for tithing, and ministers and Bible instructors will find this treasury of good things a most profitable investment. L. C. K.


Superior, in the mind of this reviewer, to any other exposition of Colossians that has come to his attention. It combines, as few other expositions do, outstanding scholarship with a deep devotional tone. If you can have but one commentary on Colossians, choose this one. CARLYLE B. HAYNES.


The motive behind this delightfully written autobiography is not "an inflated conception of my own importance," says Frank William Boreham in his introduction, but "a delicious consciousness of my own insignificance. The gorgeous epic of universal history is reflected, as in an exquisite cameo, in the secret soul of every crossing sweeper. I therefore venture. If I achieve nothing else, I shall at least have borne grateful and reverent witness to the goodness and mercy that has followed me all the days of my life, and to the sweetness and splendour of those companionships that have made a pilgrim track glow like a pathway of roses."

The graceful charm of Dr. Boreham's language unites with a winsome sense of humor to produce a most readable story. But the book is more than just a captivating life story; it abounds in thought-provoking and inspiring gems for the ministerial reader.

Great figures such as C. H. Spurgeon, A. T. Pierson, D. L. Moody, Ira D. Sankey, Joseph Parker, and F. B. Meyer appear throughout these pages, their influence upon his life and ministry thoughtfully recorded.

His story is an incentive to enlarge one's reading and study program, and also either to begin or else to increase one's writing program. In more than thirty years he produced about forty books, most of them containing sermons that are models of compact organization, beautiful language, and clear, penetrating thought. His sermons on texts and their influence upon certain lives are like chiseled and polished jewels, betraying much research as well as careful artistry.

Any book by this author is a treasure. His masterly manner and clear homiletic sense are in themselves a course in sermon construction and appeal. To the older ministers who have long valued the inspiration of his writings, as to the younger workers who will find in them much of benefit for their growing ministry, this book will be a refreshing and stimulating experience. We commend it with enthusiasm. LEONA GLIDDEN RUNNING.
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A Challenge to God's Messengers

MRS. SADIE WALLEKER
Bible Instructor, Georgia-Cumberland Conference

ABOUT fourteen years ago, while I was doing Bible work in Jackson, Mississippi, I was visiting some of our new converts. The brother of one of these converts was also visiting in that home that evening. Since this young man was taking a theological course in his denominational college there in Jackson, he had some questions to ask me. When he questioned me I proceeded to read the answer from the Bible. Pretty soon he interrupted my reading by saying, "Yes, I know the Bible teaches that; but I don't accept the Bible."

I was astonished, and exclaimed, "You, a theological student, and don't accept the Bible! What do you mean?"

"I am an evolutionist," he replied boastfully. "You an evolutionist! It seems to me that in the three years you have attended that college those professors could have gotten that out of your head."

Then seriously he said, "Mrs. Walleker, when I started my theological course I was no more an evolutionist than you are. It was the professors in this college who made an evolutionist of me."

Among other questions I asked, "When you finish your course next year and start preaching, from what are you going to preach since you don't accept the Bible?"

"I'll preach from the Bible. Those old men who wrote the Bible were great men like Shakespeare, and they have given us principles to live by that are as good as, or better than, anything you can find elsewhere," was his reply.

Since this young man represented one of the largest Protestant churches in America, I was able to picture thousands of ministers (shepherds of their flocks) deceiving the people who have utmost confidence in them. The picture caused me to weep, so that I could hardly drive my car home that night.

I moved to Atlanta the first of this month. When my landlady invited me to go to church with her I accepted the invitation. Her church is the same denomination as the young theological student, now a minister, represents. This church is one of the largest and nicest in Atlanta. When we reached the Sunday school I received a hearty welcome at the entrance. I was directed to my classroom, where the president of the class gave me another hearty welcome. Inside the classroom the secretary of the class gave me another welcome. After I found a seat, another gentleman came and welcomed me and wrote my name and address down. Then he put the name and address on a blackboard along with the other visitors'.

After the teacher had presented the lesson for the day, attention was directed to the blackboard, and each of the visitors was introduced. When Sunday school was over, ever so many came to me, shook my hand, called me by my name, told me how happy they were to have me there, and invited me to come back. I was never made to feel more welcome or more at home.

Then we went up to the church auditorium for the eleven o'clock service, when I received another welcome. The beautiful auditorium was air conditioned, and there was a choir and choir director who are considered among the best in the city. The setting was perfect. People kept coming in until all the seats were filled. Then the chairs that were placed in the aisles were all filled.

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In the minister's excellent sermon on "Christian Service" he made the following pointed statement:

“Our records [they have on the backs of all their seats visitors' cards, on which they gather helpful information] show that eighty per cent of our visitors came because they were invited by someone.”

The welcome that I received in that church (the denomination whose college turns out evolutionists) is a challenge to the people who are giving the three angels' messages.

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**Bible Study Outlines**

**Significance and Tragedy of Sin**

RUTH E. ROY

Southern New England Conference

[EDITORIAL NOTE.—An effective study may be “new wine in old bottles.” There are some important principles discussed in this Bible reading outline by Ruth Roy. These points of truth should be skillfully taught by the personal worker. Becoming acquainted with them will enable the reader to see other factors of the conflict between right and wrong. Our workers have been instructed, “The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before them.” —Prophets and Kings, p. 700. Again, speaking of the Bible student, “He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation.” —Education, p. 190. The following study recognizes these principles.—L. C. K.]

I. RELATIONSHIP OF THE LAW TO SIN.

1. What does the Bible teach us about sin? Sin is the transgression of the law. 1 John 3:4.
2. What law is transgressed by committing sin? “I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.” Rom. 7:7.
3. What is this law that teaches “Thou shalt not covet”? “Thou shalt not covet. . . any thing that is thy neighbour’s.” Ex. 20:17. (The ten-commandment law.)

II. THE ORIGIN OF SIN.

1. Where did the sin of covetousness originate? “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . will be like the most High.” Isa. 14:13, 14.
2. Who occupies this high position coveted by Lucifer? “God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: . . . being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.” Heb. 1:1-4.
3. Could anyone else fill this position? “Behold the man whose name is The BRANCH; . . . he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.” Zech. 6:12, 13. “Who, being in the form of God, thought it not robbery to be equal with God.” Phil. 2:6.

III. THE RESULTS OF SATAN'S COVETOUSNESS.

1. What happened because of Satan’s bold attempt to usurp the throne of God? "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isa. 14:12.
2. How does the Bible identify Lucifer?
   a. “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” Rev. 12:7-9.
   b. “Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; . . . Thou hast been in Eden the garden of God.” Ezek. 28:12, 13. (Gen. 2:8; 3:1-4.)
3. What was his condition before his fall? “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” Ezek. 28:15.
4. What was involved in Satan’s covetousness? “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” Ezek. 28:17.
5. What else does the Bible teach us about Lucifer? “By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned.” Ezek. 28:16.
6. What other name is given to this tragedy of sin? “For the mystery of iniquity doth already work: only he who now letteth [‘hindereth,’ the original meaning] will let, until he be taken out of the way.” 2 Thess. 2:7. Webster’s dictionary explains “mystery” as “that which never has been and never can be explained.”
7. What had been Lucifer’s position in heaven before his fall? “Thou art the anointed cherub that covereth; and I have set thee in the midst of the stones of fire.” Ezek. 28:14.

IV. GOD’S CHARACTER EXONERATED ON CALVARY.

1. Where was the love and mercy of God’s government revealed? In the sanctuary service God revealed His love for the sinner, foreshadowing Christ’s atoning work. He taught Israel the principles of His law of mercy and truth by lessons of His presence in Christ’s atoning work. God ever rules from the mercy seat. Ex. 25:18-20; Ps. 80:1; John 3:16.
2. Are sin and Satan to continue forever? "Thou hast defiled thy sanctuaries . . . ; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee . . . Thou shalt be a terror, and never shalt thou be any more." Eze. 28:18, 19.

3. How does Isaiah picture the end of God's controversy with sin? "The Lord shall be thy everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: and they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60:20, 21.

V. CLIMAX OF STUDY:

Appeal to the reader on the basis of his own relationship to this struggle between God and Satan. (1 John 3:8-10.) "He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found."—Education, p. 190.

The Priesthood of Christ
(For Catholics)

REATHEL C. JENKINS
Bible Instructor, Southern California Conference

I. WHEN GOD GAVE THIS WORLD TO ADAM AND EVE, HE MADE ONE REQUEST ON PENALTY OF DEATH.
Gen. 2:16, 17.


2. Man redeemed by Christ. Death of the Creator for the created.

3. All have sinned; all need a Saviour. Rom. 3:31; Matt. 1:21; Luke 19:10.

4. God killed the first animals for covering and to offer sacrifices pointing Adam and Eve to the "Lamb of God." Gen. 3:15, 21; 4:4; Rev. 13:8; John 1:29.

II. SIN SEPARATED MAN FROM GOD. PROPHETS AND PRIESTS CALLED. Isa. 59:1, 2.

1. God now chose prophets and priests to stand between sinful man and Himself. Num. 12:6; Ex. 28:1, 2.


4. Priests in charge of religious life, including instruction, sanitary and medical care, and offering sacrifices.


6. The father and oldest son the priests of each family.

7. After Israel worshiped the golden calf God chose the tribe of the Levites to be His priests. Ex. 32:28; Num. 18:21.

III. SOME EXAMPLES OF THE WORK OF THE PRIESTS.

1. Priests to be teachers and special messengers of God. 2 Chron. 15:3; Mal. 2:7.


3. The common people confessed their sins. Lev. 4:27-31. While the people confessed their sins in the hearing of the priests, and the priests took the blood of their sacrifices into the sanctuary, offering it before the altar, the sinner looked beyond the priest to God and realized that God forgave him and healed the wounds made by transgression of His laws.

4. All sacrifices then pointed forward to Christ, the Lamb of God. Heb. 9:11, 12.

IV. A CHANCE OF THE PRIESTHOOD. Heb. 7:11, 12, 24.

1. All the sacrifices and priestly work pointed forward to Christ. John 1:29.

2. When He died, all services of the sanctuary were transferred to heaven. Christ then became the great high priest in the sanctuary above, and He invites us to come boldly to Him. Heb. 3:1; 4:14-16.

V. DISCIPLES TO TELL THE WORLD OF HIS SALVATION. Matt. 28:19, 20.

1. The keys of the Scripture (keys to the kingdom) given to His disciples to open heaven to all who would listen and obey. Matt. 16:19. Thus Peter, James, John, and all the disciples were given the commission to carry Christ's teachings to all the world.

2. Peter proclaimed Christ the only way of salvation. Acts 4:10-12.


4. John tells us to make our confession directly to Jesus Christ. 1 John 1:7, 9.


VI. PRIESTS TODAY ORDAINED TO SERVE FOR GOD.

1. Teach and pray for the people, asking God to forgive them. I Peter 2:5, 9, 24.

2. Peter taught God hears prayer of the individuals. 1 Peter 5:12.

3. Through faith in Christ and obedience to His Word, we may become priests, winning souls. Later to sing His praises and dwell with Him forever. Rev. 1:5, 6.
Can Talents Be a Handicap?

MRS. A. R. HOLT
Pastor's Wife, Arizona Conference

An abundance of talents can become a hindrance to some ministers' wives! Any talent should be appreciated, and can be used, especially in the ministry. If the minister's wife can sing, she certainly should use her voice in proclaiming the gospel and in winning souls. Or if she can play an instrument, she can make use of that talent in many ways, especially if her husband is a singer. This holds true of an artistic bent, or whatever the talent may be.

Being a pianist is helpful, but when a pastor's wife must occupy much time at the piano, it may interfere with her other duties. I have in mind her playing regularly for the church service, evangelistic meetings, or radio programs, which are confining duties that tend to hinder her from meeting the people, an important part of her work. Of course there are times when she may be the only pianist available, but this is one of the ways in which a talent may handicap her.

A Friend's Counsel

For many years I sat throughout evangelistic meetings and church services with my back to the audience and my hands on the piano keys, unaware that I was missing something vitally important by not having a more personal contact with the congregation. One day a very dear friend told me that the church members enjoyed hearing me play, but they felt they did not know me because I was always at the piano. It was then I began to think.

Being naturally a little backward in becoming acquainted and finding it difficult to be a good conversationalist, I had felt comfortable with what I considered a good alibi for not meeting the people. Now, however, I began to wonder whether I might not be missing more than I realized by always being the last one out of the meeting place, and consequently neglecting those who were attending.

Since that memorable counsel of a friend, I have learned that church members like to meet their pastor's wife. Strange I didn't realize it before! They prefer it to all the beautiful music she may make on any instrument. I began to realize that very few of the congregation seem to know who is presiding at the piano or organ, and furthermore, most of them do not even care! But they do care who the pastor's wife is, and desire above everything else to speak to her and shake her hand. The pastor's wife is the sole recipient of this devotion such as a queen might receive, and it cannot possibly be bestowed upon her if she remains at the piano or organ until the crowd has dispersed.

Musical talents can become almost a dangerous asset to the pastor's wife, and I use the word “dangerous” with a great deal of regard for the term. The danger is in the likelihood that the ever-lurking sin of jealousy may appear. We shrink at the thought of mentioning it, but it is nevertheless very real. I have always felt that there is no excuse for this feeling anywhere, for I have yet to see the place where there is too much musical talent, and where there is not enough demand for all to use what ability they have.

When the pastor's wife plays an instrument, it is very easy for her to "fill in" where needed, which seems the logical and proper thing to do. But, in so doing, she must be very careful to cause no hurt feelings. It may be thoughtlessness or it may be absolute innocence on her part, but there are those who are ready to take offense at her playing if they feel that they instead of she should have been asked. I have at times found myself in embarrassing and needlessly tense situations because someone had not gained the victory over jealousy. Rather than cause such feelings to exist, I would much prefer never to play again.

And, I might also add, I have never entered into any church office hastily, but have allowed myself time to become acquainted with the members of the church, always endeavoring...
to cooperate with them rather than to dominate them. If I find myself on good terms with the musicians, I feel that I can play with more ease, and that my music can better glorify God than when there are feelings of jealousy over it.

Personal Experiences

Just one or two personal experiences may help to convey the idea I am trying to share with you. When I was very young and inexperienced, we moved to a small town where we were unacquainted. The first Sabbath we attended church, the Sabbath school superintendent came to me and asked if I would play the piano. I consented, and at the close of the service he again came to me, asking if I would be the regular pianist. Not knowing the situation, I readily agreed to do so. Not long afterward, however, I heard that this man's wife would not come to church because I had taken her place as pianist. I felt so hurt about the unfortunate incident that I went to the superintendent and told him I would rather not play any more. But he told me this would not help, for his wife had always been like that, and as long as I remained there she would not feel any different. Had I known this before accepting the position, ill feelings might have been avoided.

Another experience helped me to learn that it is better at first to keep my talents in the background as much as possible when in a new place. It happened a few years ago when we took over the pastorate of a fairly large church. The first person I met on arriving in that city was the church organist. She seemed overjoyed that we had come to that place, for "music was just what the church needed." She hoped that we could have a choir, and that we might encourage the young people to sing, et cetera.

On our first Sabbath, my husband sang a special number for the church service. The organist was there, but we thought it was only natural that I should accompany my husband, which I did, on the piano. When the service ended I felt pleased to know that there was one person to whom I could speak with freedom, having already met her, so I hurried over to the organist and complimented her on her fine playing during the service. I received an icy stare that sent cold chills up and down my spine. Without a word, she walked away, leaving me there alone. I could not have been more stunned had she hit me on the head with a hammer, but I later learned that this was her customary manner with nearly all who had any musical ability. The two years we spent in that church were years of strain because of one woman who could not overcome jealousy.

There are those in the church who must depend a great deal on the pianist or organist. Perhaps the choir director, the Sabbath school superintendent, or a soloist may expect the pastor's wife to play because they think she is best qualified. She is in a difficult position, for she must try to please everyone concerned and yet not cause jealousy, and this is not easy.

Teaching in the church school, whether it be music or some other line of education, can also become a real source of bitter feelings between church members and the pastor's wife if we are not careful.

At times I almost envy the minister's wife who has no special talents, but when I remember that God gives these talents and that He also removes them if He finds them buried, I am grateful that I can still do my part, with the aid of a few humble talents, in preaching the gospel.

Finding Happiness

NANCY CLEAVER

HAPPINESS is a strange and elusive thing. What about the atmosphere in your home? Early in a new year, fathers and mothers should take a long look at the kind of environment in which they are bringing up their children.

Would an impartial observer consider your home a happy one? This is not so dependent on the purchase of objects as many people think. All the fine helps with housekeeping such as refrigerators, and vacuum sweepers, all the new tools for recreation such as radios, are all very nice to own—but many of our grandparents created a happy home without them. In the twentieth century as in any past age, to a very great extent, the happiness in a home is colored, not by possessions, but by the parents' way of looking at life.

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If mothers and fathers are anxious and rushed and fearful, they poison the carefree atmosphere of the home. These attitudes are very catching. "Susan is a little worrier!" one teacher exclaimed to another teacher. "You should see her mother!" the other answered. "After I had talked with Susan’s mother I understood how the poor child could hardly help being such a fussbox!"

No one will deny that these are difficult days for adults. With the high cost of living, the fear of atomic destruction, and the feverish international situation, it is the easiest thing in the world to join the ranks of the "heavy worriers." Like drinking or smoking, worry is a habit which can grow to alarming proportions in people of a certain temperament.

How can parents escape from drifting into an anxious, fearful attitude to life which destroys inner poise? Surely it would be a help to parents if they could remember the past without bitterness or regret, face the future with courage, and live each day as it dawns fully and zestfully.

"What’s done is done," Shakespeare said tersely. Past mistakes should not darken the present. We should learn from the error we have committed so that we don’t make the same blunder twice. But neither should we have a "Perfectionist Pattern" for ourselves! Let us not live in misery when we cannot completely reach our highest ideals.

The future lies before us and there is a very sensible old proverb about not crossing bridges until we come to them. So many dire calamities never happen which people have been sure would come to pass. They have been very uncomfortable imagining bad times overtaking them—and how they have wasted their time and energy!

We all can live only one day at a time. Sir William Osler, in his famous essay on a way of life, suggests that the path to happiness lies in living in the present and refusing to mourn over the past or be apprehensive about the future.

This all sounds very wise—but how do ordinary mortals acquire the ability to do just this? Think about the people who are your friends and acquaintances. Did you ever know anyone well who lived each day fully, without remorse or uncertainty, who was not a person of faith?

People like this do not belong to any one religion—and certainly not to any one denomination! By different paths they have reached the conviction that they do not struggle alone with their problems.

They lean on strength which comes from a Higher Power so that they can live a day at a time. In their own words, they echo in their hearts this ancient prayer:

"Temper my activity
With manifold tranquility,
That I may do my work for Thee
In very great serenity."

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“It is His [God’s] purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God. . . . For the baptism of the Spirit every worker should be pleading with God. . . . It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last harvest would be ripened, and Christ would come to gather the precious grain.”—Testimonies, vol. 8, pp. 19-22.

Manifestation of God’s Power

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said, ‘Repent ye. . . .’ Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers.”—The Great Controversy, pp. 611, 612.

Destiny Being Sealed

“Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons. Already a few drops of God’s wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent and find shelter. . . . When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. . . . Courage, fortitude, faith, and implicit trust in God’s power to save do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God were sealing their destiny.”—Testimonies, vol. 5, pp. 212, 213.

Neglect of Present Opportunities

“There are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service.”—Acts of the Apostles, p. 54.

“Tarry Ye”

“Go,” was the command given to the early disciples by Christ. But before you go, “tarry ye . . . , until ye be endued with power from on high,” Luke 24:49.

“Before we come fully to the front, let us see to it that the Holy Spirit is poured upon us from on high. When this is the case, we shall give a decided message, but it will be of a far less condemnatory character than that which some have been giving; and all who believe will be far more earnest for the salvation of our opponents. Let God have the matter of condemning authorities and governments wholly in His own keeping.”—Testimonies, vol. 6, p. 397.
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NEW YORK 17, N.Y.
One of the church's greatest needs is for capable men willing to work with nursery children, Dr. Milton J. E. Senn, director of Yale University's Child Study Center, said in Hartford, Connecticut. He addressed a conference on "Standing Firm Under Life's Pressures," sponsored by the department of religious education of the Connecticut Council of Churches in cooperation with the Greater Hartford Council of Churches. Purpose of the conference was to enable ministers, religious education directors, teachers, parents, church school superintendents, and lay leaders to discuss "the emotional growth and needs of people and their relation to religious maturity." "Men tend to shy away from nursery-age children for fear they will be called 'sissy' or 'queer,' if it is learned they are working with three-year-olds," Dr. Senn said. "Yet it is precisely at this age-level that it is most necessary to provide leadership for helpful experience that will assure later development into emotional and religious maturity." The noted pediatrician stressed the need for teachers in the church who are "at peace with themselves and have no fear of the questions children ask about life." He also said it was his belief that the Bible could be taught most effectively at the junior high school age level, because at this age boys and girls have questions about the meaning of life and about religion and its development. "This is the time," he said, "when we can really teach the Bible—if we haven't dulled their interest by pressing it upon children at too early an age."

Formation throughout Canada of Christian Action groups was urged in a report by the Canadian Council of Churches' department of evangelism. The report cited the Iona community in Scotland, the Christian Workers' League in England and the priest-worker movement begun in France and now spreading to other countries, as examples of the type of groups it advocates. The units should be study and worship, as well as action, organizations, the report said. "The first Christian disciples were called by Jesus into a group of this kind," it said.

A National Church Music Fellowship to promote "spiritual music for a spiritual church" was formed in Chicago by 50 representatives from 15 theological schools and Bible institutes in 10 States. A statement adopted by the delegates said that the group's purpose "shall be to promote fellowship and cooperation among our schools, churches and other organizations in order that the music used in services will bring, through Divine directions, the most powerful and permanent spiritual results." The first annual convention of the National Church Music Fellowship will be held in Chicago next October.

Revival of private confession in the Lutheran churches of Scandinavia was advocated by Bishop Arne Fjellbu, of Nidaros (Trondheim), in an article published in the yearbook of the bishopric. He predicted that the practice "will become a reality again and be considered a central element of the Lutheran Church order." Modern psychology and the development of psychoanalysis in the treatment of mental trouble have "pointed the way" to the revival of private confession, Bishop Fjellbu said. "In spite of all modern conveniences in communications," he said, "man has grown exceedingly lonely and yearns for means to reveal his innermost thoughts and problems." A movement for the revival of confession is developing among Lutheran churches in Germany. In May, 1952, the General Synod of the United Evangelical Lutheran Church in Germany approved a draft chapter of a church order stating that all pastors should be ready to hear confession and give absolution.

Municipal Court Judge Frank W. Wiley, in Toledo, Ohio, declared unconstitutional a city ordinance which required a permit for religious
and charitable organizations seeking funds. In so doing he set free five Volunteers of America Santa Clauses, permitting them to return to their street-corner posts. In his decision Judge Wiley said that the wording of the ordinance setting up the permits at the discretion of the safety director was "particularly offensive." "The legislative authority has attempted to delegate to one man," he said, "the power to determine whether the field is already covered and whether the solicitation will be beneficial to the people of Toledo."

The United Temperance Society of Connecticut has served notice on liquor manufacturers and distributors that it will seek to make them financially and criminally responsible for damages in "beer accidents." An editorial in the society's official organ, Connecticut Citizen, pointed out that there is a little-known State law which makes the seller of liquor liable for damages caused by the intoxicated drinker. "We intend to see that the law is enforced throughout the state," the society said. The law, part of the Liquor Control Act, states: "Liquor seller liable for damage by intoxicated person. If any person, by himself or his agent, shall sell any alcoholic liquor to an intoxicated person, and such purchaser, in consequence of such intoxication, shall thereafter injure the person or property of another, such seller shall pay just damages to the person injured, to be recovered in an action under this section." The society conceded that no law exists that holds the manufacturer or distributor liable, but said it intends to strive for such legislation. The aim will be to

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make the producer or distributor of the brand of intoxicating beverage drunk by a person involved in an accident financially and criminally responsible too.

* Contributions to 47 U.S. Protestant and Eastern Orthodox communions reached a record total of $1,286,633,160 for all purposes in 1951. This was reported by Dr. T. K. Thompson, executive secretary of the Joint Department of Stewardship and Benevolence of the National Council of Churches, at the department’s annual meeting in Cincinnati. The figure marks a gain of 10.3 per cent over the previous 12-month period when the total was $1,166,443,618. Benevolence giving by the 47 communions showed a 7.6 per cent gain, with $249,801,078 reported. This represented an increase of $17,737,241 over the previous year. On a per capita basis the Free Methodist Church led all other denominations with an average annual contribution of $194.79 per member. Close behind were the Seventh-day Adventists with an average of $157.80, the Wesleyan Methodists with $142.21, the Brethren in Christ with $124.31, and the Church of the Nazarene with $111.76. The average U.S. churchgoer increased his per capita contribution from $32.33 to $34.32, a gain of $1.99 or 6.1 per cent per member.

* Some 28,000 Southern Baptist Convention churches in 22 States began preparations on January 4 for an all-out effort to enroll 1,000,000 new members in their Sunday schools during 1954. The goal was set at a meeting in Nashville, Tennessee, of the convention’s Sunday school leaders in the various States. They adopted as the slogan for the drive, “A Million More in Fifty-four!” The campaign will open simultaneously in all Southern Baptist churches on Associational Sunday School Rally Day next September 11 with “Victory Week” set for September 17-24, 1954.

* President and Mrs. Dwight D. Eisenhower selected National Presbyterian church as their place of worship in Washington. National Presbyterian church traces its ancestry to the White House itself. In 1794 a group of stone masons working on the construction of the future executive mansion held services in a little carpentry shop in a thicket that eventually became part of the White House grounds. First Presbyterian church grew out of this small group of worshipers. Subsequently, the church merged with Church of the Covenant to become the present National Presbyterian church, whose house of worship dates from 1883. The church faces the small square on Connecticut Avenue where a statue of John Witherspoon, a Presbyterian clergyman who signed the Declaration of Independence, stands. Presidents who have worshiped at the church include Andrew Jackson, Franklin Pierce, James K. Polk, James Buchanan, and Grover Cleveland. Presidents Ulysses S. Grant and Benjamin Harrison also worshiped there from time to time.

* Plans are under way for setting up a Christian radio station “somewhere in Northern Europe,” it was announced in Chicago by Baron W. T. Frary von Blomberg, of Washington, D.C. Baron von Blomberg, who is active in the International Council for Christian Leadership, said the radio outlet will be financed by churchmen in Europe and the United States and will operate on an “interdenominational basis” 24 hours a day. Christian messages will be broadcast in a variety of languages.

* Two Minneapolis ministers alarmed at the “cynical exploitation” and “crass commercialism” of Christmas have come up with suggestions to remedy the situation. George S. Studly, of First Congregational church, has proposed that the date of the celebration of Christ’s birth be moved to another time of the year—possibly October—and to “let the pagans have Dec. 25.” He suggested that the World Council of Churches and the Vatican be asked to make the change on the date for Christmas. Changing the date, he said, would make it possible to divorce the celebration of Christ’s birth from the pagan rites, including sun worship, that have long been associated with December 25. Further, he said, there is really no good reason for celebrating...
Christmas on December 25 in the first place since the odds are "365 to 1" that Jesus was born on another date. "He was probably born in the spring if the legend of the shepherds has any counterpart because shepherds didn't tend their sheep by night in the winter time," he said. "It was not until the fourth century that Christmas was set at Dec. 25. . . . And not everyone celebrates Christmas on Dec. 25 in Christendom yet." Mr. Siudy suggested that Advent, a season preparing for Christmas, should begin about the first or second week in September, with Christmas as the birthday of Jesus celebrated about the first or middle of October. E. Ezra Ellis, of Wesley Methodist church, would keep December 25 for celebrating the birth of Christianity's founder, but would have the ex-

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**MARCH, 1933**

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change of gifts on another day — a new holiday in January. He noted that attempts have been made to "put Christ back into Christmas," but that the "gift-getting and giving urge is too strong." He declared that Christmas can only be made vital in our communities and country "if we give Christ with every gift."

- Americans above the age of 14 years consumed an average of nearly 10 fluid ounces of alcoholic beverages a day during the past year, it was estimated in Washington, D.C., by the Board of Temperance of the Methodist Church. The per capita consumption a year ago was four pints of intoxicants per person per week, or more than nine fluid ounces per day. Preliminary indications of drinking trends in 1952 suggested that the figure climbed close to ten fluid ounces per day. However, it is estimated that 40 per cent of the over-14-year-old population of the United States refrain from drinking. Thus the actual amount consumed by drinkers must approximate more than a pint a day.

- Is the Church of England "Protestant" or "Catholic"? Most of its adherents would say it is both — Protestant because it is in the Reformed tradition, Catholic because it is the ancient church of the English section of these islands. Next June, however, Queen Elizabeth will be coronated. It will be required to swear most solemnly to "maintain in the United Kingdom the Protestant reformed religion established by law." Preaching in Westminster Abbey, the Bishop of Monmouth is seeking to make it clear that the Church of England has done nothing to abdicate from its position as the Catholic church of these islands, and that while the queen will swear to uphold the Protestant succession to the throne she will not thereby change the character of the Anglican church. That is true enough. No doubt the chief purpose of the queen's coronation oath is to keep out Vatican influence. Interestingly, the Duke of Norfolk, who will be chief functionary at the coronation, is a Roman Catholic.

- In its first six months of continued presentation on the DuMont network, the television news program "The Week in Religion" has gained an estimated audience of more than 200,000 persons in some 60,000 homes. Catholic, Protestant and Jewish groups provide the material for the three 20-minute sections into which the hour-long program is divided. The Protestant section is spon-

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The Ministry
prominent in national politics. The Protestant clergymen felt that religious beliefs were the area of greatest tension, followed by Federal aid to education, international affairs, domestic politics, the Vatican envoy question, and censorship.

- The Norwegian Bible Society has distributed 5,000,000 copies of the Bible in the 136 years of its existence. Four fifths of these have been distributed since 1902.—The Watchman-Examiner.

- Personal expenditure for alcoholic beverages in the United Kingdom in 1951 reached the enormous total of £2 14s. 0d.—an increase over the previous year of £150 million. It is estimated that for every pound (£2 8s.) spent on food that year, 11 shillings went for liquor and tobacco. Convictions for drunkenness were 51,000, the highest since 1929; this figure would be much higher if convictions for driving under the influence of drink were included. There are said to be 86,000 alcoholics in England and Wales, and 344,000 in the early stages of alcoholism.—The Christian Century.

- The Vatican states that it has recorded 1,049,999 conversions to Roman Catholicism in the United States during the last 10 years. It says that Catholics in the United States now number 29,500,000, with the church far stronger in the big cities than outside. In Europe, the reverse is true. A total of 5,141,251 children and young people attend Catholic schools in the United States.—The Watchman-Examiner.

- IN BRIEF.—Roman Catholic membership in England and Wales increased 40,700 during the past year to bring the total to 2,878,400, according to estimates in the Catholic Directory for 1953. . . . The Sacred Congregation of Rites has authorized the introduction of the beatification cause of 19 priests and nuns guillotined during the French Revolution. . . . More than 100,000 pounds of medical supplies were sent by the Catholic Medical Mission Board to 88 mission communities throughout the world during the past year, it was reported at the organization’s annual meeting in New York. . . . The Greek Orthodox Church in America was accepted into membership of the National Council of Churches at its second assembly in Denver, Colorado. With more than a million members, it becomes the 30th communion in the National Council and the fifth Eastern Orthodox body. . . . Evangelist Billy Graham visited front-line troops and hospitals in Korea and conducted two five-day missions there during the Christmas season, the purpose of his trip being “to renew myself as a preacher, to learn about the suffering there at first hand, and to tell the soldiers about the concern Americans at home feel for them.” . . . A resolution reaffirming the stand taken by the general board of the National Council of Churches opposing American diplomatic relations with the Vatican was unanimously adopted by the National Council’s general assembly in Denver, Colorado. . . . The influence of religion in American education and public life must be strengthened to prevent U.S. culture from becoming pagan and our Government from turning into a godless State, the National Council of Churches said in Denver. . . . Televised beer commercials showing local announcers “actually drinking the product they are selling” were denounced in a statement adopted by the Indianapolis, Indiana, Methodist Ministerial Association. . . . Bible and Scripture sales by the Italy Agency of the British and Foreign Bible Society were greater in 1952 than in any other 12-month period since the war, according to Guido Mieggi, secretary of the agency. The total of 120,000 volumes sold, he said, comprised 10,757 complete Bibles, 9,306 New Testaments, and 99,501 Scripture portions. . . . Membership in the Methodist Church in the U.S. and its possessions reached a new high of 9,180,428 during the past year, it was announced in Chicago by Albert C. Hoover, director of the denomination’s statistical office. Mr.

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(See advertisement on page 47)

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MARCH, 1953                                      Page 45
Hoover reported that there are 823,225 members overseas, bringing the total membership of the Methodist Church to 10,003,653. . . . The advisory-council of the American Bible Society, meeting in New York, approved a 1953 budget of $3,166,000, largest in the organization’s history. Increased distribution of the Scriptures among United States armed forces and United Nations servicemen in Korea is the principal reason for the larger budget. . . . An appeal to the World Council of Churches to “do everything possible” to assist Protestants in Colombia was issued in Oslo by the Norwegian Inter-Church Institute. . . . Pedro Cardinal Segura y Saenz, Archbishop of Seville, Spain, issued a pastoral letter calling for suppression of Protestant “propaganda” literature which he described as a “horrible plague.” . . . Membership in the Protestant Episcopal Church has reached a record high of 2,715,825, the 1953 Episcopal Church Annual showed in New York. The Annual, formerly known as The Living Church Annual, said the 1952 figure was an increase of 2.74 per cent over 1951. . . . A six-year evangelistic campaign aimed at doubling the number of Japanese Protestants will be conducted by the National Christian Council of Japan as a prelude to celebration in 1959 of the centenary of Japanese Protestantism. . . . Membership in the Church of God increased 10 per cent during 1952, according to the church’s 1953 yearbook. The denomination now has 113,285 members in 2,083 United States and Canadian congregations. . . . The Japanese Government has granted a charter to Japan International Christian University at Mitaka, a graduate institution near Tokyo.

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THE PRAYER

Our work, like Christ's, should be threefold—preaching, teaching, and healing. Of course we believe in healing by natural means, and we rejoice in the wonderful work being accomplished by our doctors and nurses in our institutions and also in private practice. The wholesome influence that is being exerted by these messengers of mercy is a vital part of our evangelistic program. But as ministers we are often called to a special ministry of healing, to carry out in its fullness the commission of our Lord. When He said, "Go ye into all the world, and preach the gospel to every creature," He added to carry out in its fullness the commission of our Lord. When our Saviour hung on the cross, He not only bore our sins, but He also bore our sicknesses. (Matt. 8:17.) And we must back of God's promise to heal is the finished sacrifice of our Lord. When our Saviour hung on the cross He not only bore our sins, but He also bore our sicknesses. (Matt. 8:17.) And we must lift Him up in the service just as Moses lifted up the serpent in the wilderness. We must fasten the eyes of the afflicted upon the Lord, who bore both our sins and our sicknesses on the tree. When Matthew records the sending of the sick, he says, "If the Lord does not see fit to heal," et cetera. Such expressions are all right in their place, but they may well be just an excuse for our own impotent faith.

Back of God's promise to heal is the finished sacrifice of our Lord. When our Saviour hung on the cross He not only bore our sins, but He also bore our sicknesses. (Matt. 8:17.) And we must lift Him up in the service just as Moses lifted up the serpent in the wilderness. We must fasten the eyes of the afflicted upon the Lord, who bore both our sins and our sicknesses on the tree. When Matthew records the sending of the sick, he says, "If the Lord does not see fit to heal," et cetera. Such expressions are all right in their place, but they may well be just an excuse for our own impotent faith.

The prayer of faith! What is it? It must be somewhat different from the ordinary prayer. Whatever it is, it is the kind of prayer that God associates with the service of divine healing. All who have taken part in such services realize the care we should have as we enter into the presence of the sick one. It is good to instruct the one to be anointed with the service of divine healing. All who have taken part in such services care the realize the very foundation of his faith by such expressions as, "If the Lord does not see fit to heal," et cetera. Such expressions are all right in their place, but they may well be just an excuse for our own impotent faith.

Because certain groups in recent decades have gone to extremes on this subject of divine healing, we may have felt less inclined to enter upon our privileges than we should have. But the Lord's plan has not changed, and His promise is just as real that "the prayer of faith shall save the sick." The prayer of faith! What is it? It must be somewhat different from the ordinary prayer. Whatever it is, it is the kind of prayer that God associates with the service of divine healing. All who have taken part in such services realize the care we should have as we enter into the presence of the sick one. It is good to instruct the one to be anointed with the service of divine healing. All who have taken part in such services care the realize the very foundation of his faith by such expressions as, "If the Lord does not see fit to heal," et cetera. Such expressions are all right in their place, but they may well be just an excuse for our own impotent faith.

The prayer of faith!

FROM THE EDITOR'S MAILBAG

THE MINISTRY

DEAR BRETHREN IN THE MINISTERIAL ASSOCIATION: A group of ministers in the ——— Conference came together for counsel, and while there we gave serious study to the question of our reporting. It was not in a spirit of criticism, but rather in an atmosphere of prayer that we considered a few things that have exercised our minds. We have been troubled over certain trends in our pastoral and evangelistic reporting. The following are some of the conclusions at which we arrived, and we would be glad to have your reaction to these:

1. Although inspiration is one of the virtues of effective reporting, yet should not ministerial reports in our union papers and elsewhere be accurate as well as inspirational?

2. Should not attention be given by the worker personally to see that his report will not reveal the human element so often detected in reports we read? It is easy for a reporter to forget that his predecessors struggled perhaps harder than he is doing during the interim he is serving, and that their faithful labors laid the foundation for his perhaps overemphasized success. A word of credit to them would go a long way to encourage true ministerial brotherhood.

3. If we used the heavenly measuring rod rather than "comparing ourselves among ourselves," would we not take care to report in such a way that our fellow workers could read such reports with the utmost confidence and appreciation?

4. Perhaps our union papers might give more editorial guidance in respect to such reports. Of course any tendency on the part of a field or an individual to "pad" reports is a violation of ethics as well as truth.

5. Perhaps some brethren well qualified to write on this subject would suggest some things through the columns of The Ministry.

May we hear from you?

Sincerely yours.

MINISTER IN MANY ROLES

The pastor of an American Protestant church must expect "to become executive, financier, bookkeeper, filing clerk, taxi driver, diplomat, song leader and janitor," the 72 graduates of Concordia Seminary in St. Louis, Missouri, were warned recently by a veteran minister. "When the mountain of work causes you to become discouraged, stir up the gift within you," said Herbert Lindemann, pastor of a Lutheran church in Fort Wayne, Indiana. He urged the graduates to "preach intelligently to your people, not over their heads, but belittling their intelligence." — Religious News Service.

THE MINISTRY