IN THE Soldiers' Field at Chicago a huge public session of worship, participated in by 125,000 people, climaxed the opening day of the Second Assembly of the World Council of Churches. For the presentation of this great Festival of Faith four thousand persons from the churches of the Chicago area had been trained.

"Christ—the Hope of the World" was presented in three divisions: Creation, Redemption, and Consummation. Pageant, music, and drama made this a spectacle long to be remembered. The theme was the story of Creation; then man's temptation and fall; his deterioration, resulting in violence and savagery; his salvation through Christ's substitutionary death; and his final and complete redemption when the kingdoms of this world become the kingdoms of our Lord. The narration was in Bible language, mostly with direct Scriptural quotations. It came to a climax with the whole cast standing with upstretched hands as the narrator intoned, "Come, Lord Jesus." Then the huge speaking choir twice repeated the words, "Come, Lord Jesus."

Everyone here senses that this is a history-making council. It is intended to be a step on the way to overcoming disunity among church groups. As Bishop Nygren declared on Tuesday night, "If we were one in Christ we would not be assembled here, and if we were not disunited we would not be here either."

During these opening days it is impossible to give a complete evaluation of this great World Council. We cannot predict its ultimate effect on the church as a whole, or its contribution, if any, to the great task of awakening men to the fact that the Lord is about to return in power and glory. Divergencies of theological concepts could even lead to dissolution in the council considerations. In fact, the leaders themselves sense that possibility, but we can thank God that His Word is being studied, as the great doctrine "Christ—the Hope of the World" is being emphasized.

The keynote of the council, as sounded by Dr. Edmund Schlink of Heidelberg University, gave a refreshing and inspring presentation of the message of the Second Advent. Dr. Schlink pictured the world as crumbling in fear of annihilation and quoting Scripture so familiar to us that, except for the interesting array of regalia worn by the many delegates from overseas countries, we could well have imagined ourselves in a real Adventist meeting. Never have we heard a clearer or more honest presentation of the blessed hope. It came to a climax with the whole cast standing with upstretched hands as the narrator intoned, "Come, Lord Jesus."

Another speaker, D. T. Niles, of India, stated before the great assembly on Monday night, "There are many causes for the lack of results in evangelistic work, but the primary cause is usually a lack of expectant love. Often we do not care sufficiently about people as people. We are concerned about evangelism, but this concern is largely the consequence of a desire to fulfill our evangelistic duty as Christians. But evangelism in order to be true evangelism must cease to be a duty; it must become an inevitability."

Canon T. O. Wedel, of Washington, D.C., on Monday night pictured the church as an evangelizing army on the march, and a haven of rest only between campaigns, when it returns to home base to renew its strength and to receive fresh orders. "We have no right," he added, "to our Sabbath ease or our promised end before the gospel will have been preached throughout the world."

A number of the messages are being delivered in different languages, but whether they are spoken in German or French or other languages, the delegates to the International Council, as well as the press representatives and official observers, are provided with portable FM radio earphones through which we can select whichever language we desire—English, French, or German. Running translations are given while the speaker delivers his message, and also a typed translation of the address as delivered. So the eyes of the world are on Evanston, and even now we can assure our fellow ministers that the eyes of Evanston are also on the world.

Bishop G. Bromley Oxnam, in the opening address at the worship service Sunday morning, emphasized some vital points concerning the important place the church has in caring for her brothers in need. He said, "Bread for me is a materialistic matter, but bread for my brother is a spiritual matter." "We must not forget," he said, "the sermon that Jesus preached in Nazareth, or His clear-cut speech of the twenty-third chapter of Matthew. The communion table should precede the conference table, because conference with our fellows will be more productive when preceded by communion with our Christ."

Fifteen hundred delegates are here from 48 different countries, representing 161 different Christian groups. The atmosphere is charged with a friendly fellowship, and although we cannot predict the outcome, we can pray that the Lord will open the eyes of those who are sincerely endeavoring to serve Him, and that this may be the means of turning many to a greater appreciation of His Word and the glorious doctrine of the hope of our Lord's return.

R. A. A.
BE SURE to read the brief message from our new General Conference president on page 4.

Our pastors, evangelists, and singing evangelists will be glad to know that a valuable help is now available for their choirs in the form of the new book, *Choir and Solo Melodies*, recently published by the Review and Herald Publishing Association. Practical choir suggestions and information about the book appear on page 33. Why not share it with your choir director?

The Pastor section this month is longer than usual and every article is exceptionally valuable, beginning with “An Appraisal of Our Church Building Program” on page 7. E. D. Calkins has given us a series of four very valuable articles which will run until the end of the year. Other articles on the subject of church buildings are also being planned for the near future. According to Religious News Service (see page 42) American churches will spend more than $10,000,000 a week on new construction in 1954. Our own denominational church building program also continues at a brisk rate, hence the timeliness of these articles.

Cover—Muskogee, Oklahoma, Church

The Advent message first took hold in Muskogee in 1898, when a Sabbath school was opened. Three years later a church was organized. For many years meetings were held in the homes of members or in rented quarters. In 1920 a small church was erected, and in 1927 a church of another denomination was purchased in order that the increased membership might be taken care of.

Through the years the pastors have included: C. H. Bates, R. P. Montgomery, L. B. Schick, R. W. Leach, C. E. AcMoody, and Lester Hallsted.

The present structure was erected in 1949 under the leadership of H. N. Brodersen.

G. I. Gantz was pastor at the time of the church dedication on July 11, 1953. L. C. Evans, president of the Southwestern Union Conference, delivered the sermon, and H. C. Klement, president of the Oklahoma Conference, led out in the act of dedication. The membership is 101. A successful church school is being conducted.

M. T. REIBER, Pastor.
"Tell Our Workers"

R. R. FIGUHR
President, General Conference of Seventh-day Adventists

To our ministers and workers around the world—Greetings in the name of our Lord Jesus Christ.

What a wonderful privilege it is to be workers together with God in this the greatest hour of all history! We have just returned from the General Conference session, and the impressions of that wonderful gathering are very vivid.

During our brief stay in San Francisco a number of our people came with observations and suggestions regarding the conduct of the work. It is interesting as well as helpful to listen to our brethren and to keep in touch with their thinking. They love the work of God. The great majority are wonderfully loyal to it. We may occasionally meet someone who comes forward with some impractical idea, but most of our people manifest good sense and have sound judgment. They invest their means in the work, and their hearts are in it.

I recall two observations in particular that were made by those who appeared to me to be sincere and solid Adventists. "Tell our workers," one group said, "that we like to hear the old doctrines preached in good plain language without frills and adornment." This may not represent the thinking of a large segment of our people, but we do well to ponder it. Our members are hungry for truth. When we preach on the fundamentals of our faith our people are nourished and strengthened. Sermons should, of course, be carefully thought out and the words well-chosen to express what study and the guidance of the Holy Spirit have brought forth. To present a message in such a manner that it is obscured by mere words is to miss the real purpose of preaching. Words alone, no matter how beautiful they sound and how well chosen they may be, do not bring encouragement and strength. It is the clear, appealing message that lies behind the words that reaches the heart and affects the life.

The other observation was, "Tell our workers to keep out of politics." Those who brought this earnest appeal recounted how workers had come to their church and in their sermons had referred to politics in a way to bring embarrassment to the church members. The remarks made caused some present who were not of our faith to observe that, although they had been led to believe that Seventh-day Adventist ministers kept clear of political matters and devoted themselves to the preaching of the Gospel, evidently such was not the case. I am quite sure that such a remark applies to only a very small group of our workers. I could wish it applied to none of us. Surely we have enough to talk about regarding the great task assigned us without feeling the urge to devote valuable time to political matters as such.

There are times when a preacher can refer to some great political issue as he unfolds the prophetic picture, but any passing reference should be brief and certainly should not reflect the political opinions of the preacher. Party politics is not our calling.

A study of those preachers who have greatly influenced communities for God reveals that they were men who lived far above the partisan spirit of their time. They spoke for God, and the people recognized that they were heralds of a divine message.

John the Baptist was such a man, and he is the type of the Advent message. The political problems of his day were very real. But when the people or the soldiers or the tax gatherers came to him for counsel, he had a message for each of them, yet he kept far away from the involvements of current political issues. So influential was his message that all men mused in their hearts, wondering whether he was the promised Messiah. His influence must have been deeply spiritual. If our sermons are the antitype of his, then they must also be spirit-filled messages, prophetic in character and backed up by a "Thus saith the Lord."

In view of these things, brethren, let us aim to bring constantly to our people the
spiritual food that nourishes and to set such examples before them that they never need apologize to their friends for what we say or do. Let us lift our congregations above the level of ordinary thoughts into the clear atmosphere of heavenly thinking, so that all our members will leave the place of meeting inspired for consecrated service.

Time is fleeting, and our task is tremendous. Shall we not determine to crowd these sunset hours with our highest and noblest endeavors, and thus hasten the appearing of our Lord and Saviour and the end of the tragic reign of sin?

The Future of "The Ministry"

EVER since 1928 The Ministry magazine has been going from the offices of the General Conference Ministerial Association to the homes of our English-speaking workers around the world. For the first twenty-two years LeRoy E. Froom was the able editor. He guided the paper from its beginning as it grew from a miniature exchange of ideas into the forty-eight page journal it is today.

Thirteen years ago Miss Louise Kleuser and the present editor joined the Ministerial Association and became associate editors of The Ministry. Then four years ago, when Elder Froom's work was changed, the editorial work of this journal passed into the hands of those of us who were called to carry the responsibility of the work of the association. Shortly after that Mrs. Towery, who had done such excellent work as the office editor of the magazine, was called to take up other responsibilities. Ben Glanzer then joined our staff, and for the last four years he has carried the burden of much of the detail planning and the layout as well as the circulation and advertising of the journal. Some very definite changes were made at that time in the format of The Ministry.

This last General Conference session brought other changes in our staff. Two new secretaries were brought into the Ministerial Association. Walter Schubert, who for the past eight years has been the association secretary in the South American Division, and Earl E. Cleveland, for years union evangelist for the Southern Union, were called into the association as secretaries. We are happy to welcome these stalwart leaders, and while their work will be largely in the field of evangelism, they also have become a part of our editorial staff.

The accompanying picture shows your editors as we met recently in Washington.

The purpose of The Ministry from its
inception has been to deepen the spiritual life of our ministers and workers, to inspire a larger and more fruitful program of evangelism, and to become a medium through which our workers can share the techniques that have brought success in their fields of service. Messages from our leaders setting forth the great principles of endeavor in the Advent Movement have proved to be one of the greatest influences in molding the thoughts of our workers around the world. And as our Bible instructors, medical missionaries, evangelists, college Bible teachers, pastors, and musicians have blended their thoughts in these pages, this journal has become more and more the inspiration and guide of our worker force everywhere.

Recently a group of our brethren were discussing some things with your editor when one of them made this remark, "Even the advertisements in THE MINISTRY make the journal worth while to us. Not only are we able to keep abreast of the times, but we get leads to the kind of materials we need to make our work a success."

The production of a journal of this kind is no small matter, however. As we have emphasized on other occasions, THE MINISTRY is not a journal of church news, but rather a journal of instruction, ideas, and spiritual inspiration, unfolding the things that make church news.

Its columns are open to any and to all. If you have something to share with your fellow workers, then here is the medium, and we invite you to make use of this journal. In stating this, however, we would not give the impression that we are running short of copy. Far from it! Our big problem is to find space for all the excellent articles that come to us. We find that readers of THE MINISTRY are just like readers of any other journal; they like short articles full of inspiration, ideas, and tried techniques.

Remember, we are dedicated to your service, and we trust we shall not disappoint you. As we gather in our association councils we remember our workers in prayer, and we ask that you remember us as we seek to serve you, not only through the columns of this journal, but through our direct service to the field in ministerial institutes, college and field workshops, Seminary extension courses, evangelistic councils, and periods of devotion, such as Weeks of Prayer and workers' retreats. It is also a taxing but joyful responsibility to be called to recommend and channel the kind of books that are calculated to make valuable contributions to the worker's library as well as his own spiritual development.

There is a fellowship in this Advent message that makes us a united worker family. May God bless us all as we move forward together in the accomplishment of a great task—the giving of the gospel to all the world in this generation. R. A. A.

---

PROBLEMS IN BIBLE TRANSLATION

The emotional charges, even book burnings by certain groups, that greeted the advent of the Revised Standard Version were to be regretted. We as a people, in accordance with our historic attitude, were more temperate and well-disciplined. This is reflected in the long and quiet period of study on the part of a group of our scholars which became the recently published book *Problems in Bible Translation*.

A news release, after careful counsel with members of the committee on translation problems and leading General Conference officers, was sent out by the Bureau of Public Relations. This has brought favorable comment from various quarters on our reasonable and scholarly approach to such vital problems.

There was one story, however, in a Washington, D.C., paper which carried this unfortunate and misleading headline: "Adventist Approval Given 'Modernist' Translation." At our request the newspaper is carrying a second story counteracting that impression. This second article quotes one of our leaders as "urging caution in using the Revised Standard Version as a standard work," and indicating the dangers of arbitrarily choosing what might seem the most obvious meaning of certain words without regard to the general teaching of the Bible as a whole. And while the Revised Standard Version comes from a group of scholars, yet scholarship has for centuries been divided on some of the obvious differences between the R.S.V. and the more familiar versions.

It is difficult for an uninitiated person to delve into a complex subject and invariably come forth with an unerring appraisal. Newspapermen continually face this problem. The fact that this Washington contributor made a wrong evaluation should teach us greater sympathy with men who sometimes unwittingly emphasize points not entirely to our liking. Moreover, it should emphasize what we have often stated before, that we ourselves, when giving excerpts from the statements of others or evaluating their teachings, must be very certain that such evaluation is correct before stating it publicly.—Editors and Bureau of Public Relations.
PERSONALLY I am embarrassed by the man who comes to church on Sabbath morning not having shaved since Wednesday, who has lint in his tousled hair, wears a soiled, crumpled gray shirt, a suit that has been neither brushed nor pressed, a ragged, unsnapely tie, and shoes with three weeks of dried mud on them. Yet such a picture may not be uncommon in some areas. The tragedy is that he calls himself a Seventh-day Adventist.

Every pastor hesitates to have such a one doing missionary work, and even excuses him, because he knows that his appearance speaks so loudly that no one would hear anything he said. Frankly, he is a church "tramp." He does not even outwardly represent the Lord. He does not reveal the high standard of the cleansing, uplifting power of the gospel as taught by the remnant church. His appearance gives the lie to his profession.

The Tramp Church

But my heart is burdened with another type of church tramp—the church that is "unshaven," untidy, unattractive, grossly crude, yet silently, day by day, professing to represent Seventh-day Adventists to the local community. And likewise, its missionary potential is a debit.

I know a fine, discriminating young man who attends church regularly when he visits in a distant State, because the Adventists have a representative church structure. He does not attend when in his home town, because the church building does not represent his high ideal of the truth. He knows the truth, and his wife is a member, yet he has never joined. Perhaps he has too much pride, but I believe not. He does, however, have a keen mind, with higher expectations for the Lord's house than are represented by some of our structures.

"Many of our people have become narrowed in their views. Order, neatness, taste, and convenience are termed pride and love of the world. A mistake is made here."—Testimonies, vol. 2, p. 258.

Few "tramp" churches win converts. The few converts they do win are often church "tramps." Like begets like.

"The house where God is worshipped should be in accordance with His character and majesty. There are small churches that ever will be small, because they place their own interests above the interests of God's cause. While they have large, convenient houses for themselves, and are constantly improving their premises, they are content to have a most unsuitable place for the worship of God, where His holy presence is to dwell."—Ibid., vol. 5, pp. 268, 269.

This passage is somewhat reminiscent of the instruction given in the days of Ezra, when work on the Temple lagged far behind the Lord's expectation. It will be noted that the prosperity of the nation as well as the glory of the Lord was dependent upon Israel's degree of interest in building the house of God.

"Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

"Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land" (Haggai 1:2-11).
Representative Church Structures

Some representative church structures have been built by our people and others have been purchased. This is a credit to the denomination. Generally, in planning a building program, our larger churches employ the services of a reputable architect and a competent builder. The smaller churches, however, to save money, endeavor to draw their own plans. Either the minister or some good interested layman draws a sketch, the local building committee votes on it, some money is raised, and building operations are under way. The product too often resembles a garage or tool house more than a church! The trouble is that we fail to realize that there is a vast difference between being able to select an attractive church and being able to design one ourselves.

A pastor told me recently of a church he now has under construction the plans of which were drawn by a supposed architect, but the window openings are so wide that no standard sash will fit. Unless great care is taken it will become another "tramp" church.

We lament the fact that many of our smaller churches have had no increase in membership for years. In fact, some are dying because they have failed to keep pace with a fast-moving, progressive world. "Horse and buggy" church buildings have little in common with today's "Fords" and "Buicks." Such a church is showing no signs of vital life, and people are not interested in a dying organization even though it be a church. We must dare to live, and that for God! Anemic churches must be given such a transformation of life that they will change their entire countenances, both within and without.

But the small church has no money to repair, paint, re-decorate, or build! John R. Scotford has said, "The inclination to support a church becomes stronger as the church becomes more worth supporting. On the financial side, most gifts to the church have only a scanty relation to the total means of the giver. What they actually reflect is the value which the giver places upon his church. It is not the amount of money that he has but how strong the impression which the church makes on him which governs the size of his pledge."

We generally find money to do the things we really want to do. Consequently our first step must be to see the need for a remodeling or a building program. Not far from our home is a small, independent country church with no more than ten or twelve members. Yet it is kept spotless; it is well decorated, the lawn is mowed, the sign is lighted, amplified music comes from the tower, and nearby is a well-kept cemetery. The wholehearted devotion of one man largely accounts for all this meticulous care.

Radio and television, along with other mediums of public relations, have placed the work of Seventh-day Adventists before the public as never before. Hundreds are beginning to look up the location of the nearest Adventist church. What are they finding?

A few months ago a young man stood before one of our congregations and told how he had studied the truth by correspondence. In response to his inquiry he was sent the address of the Adventist church in his city. He walked down a narrow, one-way street which led along behind more important streets on his way to the "Sabbath church," until he came to the address. His heart nearly stopped. There before him was a small frame building of the eighteen-seventies sandwiched between two larger structures. Did this represent the glorious truth that had thrilled his heart? Hardly. Should he return home disappointed and give up the search for God's house? Many of lesser fortitude would have done so. Doubtless many have. It must have been like taking medicine. But he swallowed hard and entered. It is needless to speak of the other disappointments he faced. However, he has lived to tell the story, as a church member.

Fellow worker, your best silent witness is your house of worship. What witness does it bear?

(Continued next month)
Christ's presence, the minister may enter the sickroom with a radiant hope. He comes as the physician of the soul, ever conscious that the success of his mission lies in his faith in the immediate presence of the Great Physician. Paul's command, "Examine yourselves," may have a far wider application than it is given. A periodic examination of the well-being of the body is desirable, but an "examination" of the inner life is vital.

Many people manifest an unwillingness to conduct an investigation of self. A lack of training, confusion of objectives, and not infrequently an unwillingness to face the findings of such an inventory are possible explanations for man's unwillingness to examine himself. Here is where the Christian minister can be of untold help. While the physician traces the germ that ravages the body, the minister traces the germ of sin. This is the minister's business. This is where his experience and expert theological training come into focus. Exploratory work and diagnostic observations of the outer man are the work of the physician; exploratory work and diagnostic observations of the inner man are the work of the minister. As the work of the physician has a definite scope and extent, with a clearly defined field of practice, so the minister has a definite field. Generally the physician does not go beyond the outer man in his diagnosis; never does the minister go beyond the inner man in his diagnosis. Both have a starting and a stopping point in their work.

**Minister Not a Psychiatrist**

The pastor does well to remember that he is not a medical doctor and not a psychiatrist. While the alert minister has an "acquaintance" knowledge of both professions, he does well to bear in mind that his work is that of neither. The laying on of hands is not given to either the physician or the psychiatrist, as such. That the ministry has been raised up for a special and vital purpose should never be lost sight of. Nothing could bring disrepute more effectively upon the ministry than that God's servants should allow themselves to be moved out of their sphere and orbit of training, thus making their call null and void. The minister works and counsels within the framework of a heavenly mission. He has, in addition to a dignified training, the assurance of a "call." He has been called of God to bring to the bedside of the sick, not an attempt at medical diagnosis, not psychiatric measures, but a reasonable answer from God for man's suffering and earthly humiliation.

Many a patient has entered the sickroom with both the outer and the inner man suffering. Many a patient has come forth with the outer man restored but the inner man still afflicted. Many people need to understand that afflictions of the inner man are the work of sin, and that the breakdown of the inner man is the forerunner of the breakdown of the outer man.

**Challenge and Opportunity**

Every sick call is a challenge and an opportunity for the Christian minister. Every such mission to the bedside carries with it the prospects of two major accomplishments. First, the minister may help the patient to find himself. Second, the minister has the opportunity of increasing his skill in dealing with the very roots of man's wholesale afflictions.

"While the world needs sympathy, while it needs the prayers and assistance of God's people, while it needs to see Christ in the lives of His followers, the people of God are equally in need of opportunities that draw out their sympathies, give efficiency to their prayers, and develop in them a character like that of the divine pattern. "It is to provide these opportunities that God has placed among us the poor, the unfortunate, the sick, and the suffering. They are Christ's legacy to His church, and they are to be cared for as He would care for them. In this way God takes away the dross and purifies the gold, giving us that culture of heart and character which we need."—Testimonies, vol. 6, p. 261.

In the presence of the sick and the dying the pastor must be very strong. Compassion makes it tempting to offer the suffering one, whose body lies ravaged and wasting, unwarranted and sometimes un-Biblical promises of restoration. In times of duress the minister must bring into the sickroom a stanch hope and positive testimony of faith, guarding judiciously against falling under the impact of the patient's intense suffering, or even his murmurings, if such be the case. The pastor's heavenly mission is best carried out in a firm, quiet, dignified manner.

**Lessons to Be Learned**

Submission to a higher Power is one of the earliest lessons that the patient may learn. The patient soon learns the art of submitting himself to the methods of the physician. The astute pastor can successfully lead his patient to learn the deeper and fuller meaning of the Scriptural command, "Submit yourselves therefore to God." Lying upon his bed of affliction, the patient may make great strides in learning the real meaning of submission. While the physician sets the broken bone, the patient can be taught that the work of healing is of God. He can thus be quickly taught the limitations of
the physician and the vast dependence of the human family upon God. Submission is not only a virtue but an art that needs thorough understanding. Who is better qualified to teach such a lesson than the pastor whose daily strength is received by submitting himself to God?

In a kind and charitable spirit the minister stands before his patient with a message much as the prophets of old stood before their kings. While the way of the transgressor is hard and often merciless, yet the patient may be brought to the place of humble submission, once he sees clearly the error of his way.

Closely associated with the lesson of submission is the lesson of repentance. Arrogant human nature often becomes very pliable during illness. With skill the pastor can teach the lesson of godly repentance and sorrow for sins that have had such dominion over life. The pastor is obligated to teach this lesson even to the ill. Often he finds the patient in an already repentant frame of mind, a condition which makes it that much easier to lead him to God. Some of mankind’s most fervent decisions have been made upon the sickbed, and some of mankind’s greatest acts of repentance come from there.

The sickbed is often the ideal place to teach the patient spiritual graces. Such vital factors as prayer can be taught here. With an abundance of time upon his hands, the patient can be taught such spiritual exercises as Bible reading, meditation, devotional themes, trust, et cetera. In fact, the patient can be taught to exercise a measure of missionary spirit, by bringing to his ward mate the ideals and principles he has been shown and taught. Recuperation is always hastened for the one who allows himself constructive habits and exercises.

Illness affords the pastor a splendid opportunity to teach the lesson of humility. A haughty, bitter, “why-did-it-happen-to-me” attitude can often be turned to a “humble-with-Christ” attitude. For many people, to be suddenly humbled to the sickbed is quite a trying experience. By careful leadership the Christian minister can teach such a patient humility. God must give many of His creatures forced periods of rest and retirement, for man’s misguided pride often does not allow him to come to the knowledge of this truth. The human feeling, “They can’t get along without me,” receives a rude pinprick when illness strikes. God makes no exceptions. No man is indispensable. At this point the Christian minister can lead such a person to see himself in earth’s true perspective—just one of the brethren. From this humbling experience the pastor may lead him to true humility in Christ.

The sickbed affords the minister many opportunities to teach the deeper things of Christ’s ministry. The matter of suffering—Christ’s suffering—is little understood or appreciated by the masses. A great many people look upon His sufferings from a rather detached point of view. They reason that Christ suffered, but it must have been in some different way, quite remote from the reality of man’s own. Though Christ’s suffering was to a great extent mental anguish, yet the physical must not be ruled out. It too was intense. Upon the sickbed the patient can be taught in clearer symbols Christ’s anguish. Very wisely the pastor may lead his patient to associate himself in this way with His Lord and thus be drawn to Him. Indeed, the doctrine of Christ’s suffering cannot be understood except in such surroundings.

The sickbed is the pastor’s golden opportunity to teach the principle of patience. This is an impatient world. It may be God’s wish that certain ones be placed upon beds of illness to exemplify the promise, “Here is the patience of the saints.” Or could it be that God tests some men’s patience in this manner? Surely God could not place a man into a more fit framework to teach him patience than by placing him upon the sickbed. This seems like an opportune moment for the pastor to lead his patient into an exploration of the deeper meanings of patience. The sick one, rightly guided, may come forth from the sickroom having learned one of life’s major lessons.

The Christian minister should, of course, not overlook the opportunity to teach the lesson, “Whatsoever a man soweth, that shall he also reap.” Many are ill because of the violation of simple laws of health. Some are on beds of illness because of deliberate transgression. Where such is the case, a Christlike lesson is not only in order but is a pastoral duty. There is a common temptation to side-step this obligation. The pastor’s failure to teach the patient that a violation of the laws of the body brings upon him nature’s penalty, would be but another way of encouraging him to continue to transgress should he be raised up.

Probably the greatest lesson the pastor may teach at the bedside is the lesson of courage. For many people the word is meaningless. On the bed of illness, hovering between life and death, the patient may be taught to call into focus, not words, but courage—hidden power, hidden resources that will lift him above his immediate crisis. Faced with the stark reality of life and death, the patient may be led to exer-
cise fortitude and courage hardly dreamed of before. Step by step he may be led to a pinnacle of hope, courage, and determination. Human determination, fortified with the power of Christ, can keep many a patient from an untimely grave.

The chief sources of unhappiness, frustration, and sickness, arise from human relationships which maim and dwarf the inner man. The devastating effects of hatred, resentment, bitterness, and fear have a definite part in promoting illness. To counteract these powerful agencies, Jesus called forth such virtues as peace, joy, love, courage, etc. The Christian minister who comes to the bedside fortified with these life-giving principles of good cannot help being a servant of God and a friend to man.

(Concluded next month)

Are You a Specialist?

ROGER W. COON
Radio and Bible Correspondence Secretary
West African Union Mission

A MAN just walked out through the door of my little bungalow on our African mission compound. Now the last few sunlit rays of this preparation day are filtering through the gathering shadows of another Sabbath eve, and as I sit here, alone, I cannot help pondering the reason and the result of his visit.

My guest needed the help of a medical specialist, yet he came to the home of a gospel missionary. He was a Christian, trained in a Wesleyan college, a regular worshiper at the church of his choice; yet he came seeking help from a Seventh-day Adventist minister. Our visit today was not our first. Now I know it will not be our last.

My first contact with the man was on a business visit to the parcel-post department of the local post office, where he serves as collector of customs and excise for the Nigerian Government. The unbelieving stare of an often jaded, cynical civil servant at a man who had just casually announced that the government had underassessed the customs duty on a parcel from home—"it ought to be a few shillings more"—was the beginning of a friendship. Subsequent business trips were occasionally extended into lengthy social calls. On one of these he inquired as to our position with regard to divine healing. A brief comment in the affirmative apparently sufficed. When the topic was raised again a few weeks later, however, it seemed to point up an inner, personal need.

In a quiet, earnest conversation, in a secluded corner, with a mountain of Her Majesty's bulky mailbags shutting out a disinterested world of commerce, the customs officer revealed how he had borne up under a serious health problem for more than two years. An offer of special prayer for healing was eagerly accepted. Since the local mission superintendent was on a trek in the interior, I suggested that he await my associate's return and then come over to the compound, which offered the necessary privacy for such an occasion.

And so late this afternoon he sat in my parlor, telling of the ravages of a seemingly unconquerable tropical parasite. The disease had defied the skilled efforts of the local university's medical scientists to abate it, and it had systematically drained away his meager financial reserve for a number of months.

As he calmly recounted his story, which seemed to parallel that of a familiar New Testament character, I caught myself almost saying half aloud, "Man, what you need is a specialist!" Then I realized that was just what he was seeking. The words of a familiar commission flooded my mind: "And as ye go, preach... Heal... cleanse... raise... cast... freely ye have received, freely give" (Matt. 10:7, 8). Our Lord apparently placed four times as much emphasis on the bodies of humanity as upon their souls.

Ministerial "Specialists"

We live in an age of scientific specialization. One cannot help wondering whether the latter-day heirs of a sacred calling have not also succumbed to the trend of the times. In the brotherhood of the gospel ministry we see some who have donned the aseptic cap and gown and the mask of the spiritual surgeon—men who stanchly defend the faith by turning the "sword of the Spirit" into a scalpel. At the drop of a controversy they are ready to operate on any whose "right eye" or "right hand" might offend, to "pluck it out, cut it off, and cast it" far from them.

Occasionally we discover a spiritual neurology specialist. His primary concern is the study of some sort of spiritual synapse. He becomes engrossed in investigating and experimenting with direct communication with heaven. His steps invariably lead him to the solitude of the mountaintop laboratory, where signals may be more abundant, but where sinners are definitely not. Thus he passes his life like Robert Browning's grammarian, who was buried in the heights away from the people, because it was there that he had preferred to spend his living years.
Then there is the spiritual chiropodist. His special interest is devoted to “as many as walk according to this rule,” getting those who “in time past . . . walked according to the course of this world” planted firmly on the “narrow” way “which leadeth unto life.” His forte is systematic methods whereby the feet of the faithful may be “shod with the equipment of the gospel of peace” and organized into traditional religious marching patterns that can so easily be stereotyped into Pharisaical forms. But all this takes a lot of time, with the result that the “foot specialist” has little time left to “look up, and lift up” his head as our “redemption draweth nigh.”

Now and then we find the spiritual psychologist. He loves to lecture on the involvements of the mysteries and mechanics of iniquity and godliness. Intellectual pursuits tickle his fancy. But in failing to convert the professional nomenclature of the classroom into the vocabulary of the man in the street, he fails to convict his listeners. Gratifyingly, they nod wisely, lest any question their intellect. Yet they go away as destitute of a clear concept of the plan of salvation and the works and ways of God as were the hills of Gilboa of dew and rain.

Once in a while we come across an oculist, always ready and willing to remove “the mote” that is in his brother’s eye, unmindful of “the beam” that is in his own.

And would we be amiss if we added that within the ranks of the specialists there are also those who might aptly be labeled manipulators?

Let Us Be Heart Specialists

The list could be extended ad infinitum. But let us not neglect to mention the heart specialist. Heart trouble is still America’s number one health problem. And it is the preacher’s biggest problem too.

We would not want to infer that all the above specialties, save one, are unnecessary or unimportant in the over-all scope of the work of God. Assuredly they have their place. But much has yet to be said for “general practice” in the ministry as well as in medicine. But if, however, in our work of cooperation with the Great Physician we must specialize, should we not seriously consider the field of the heart?

We are often critical of those whose religious enthusiasm is manifested in demonstrations bordering upon frenzy. Yet, cannot the pendulum swing also to the other extreme of formal conservatism as well?

The man who came to my home this afternoon needed, spiritually speaking, a heart specialist. He was an educated Christian. To attempt to minister to him in any other manner would have proved folly. I am reluctant to say that he met the specialist he needed. Yet his heart was touched. As we rose from an earnest season of prayer there were tears welling up in his eyes.

I do not yet know whether God healed the man. I do know He heard us. That cherished promise, “Where two or three are gathered together in my name, . . .” met another fulfillment today. The Holy Spirit, without whose ever-present help in time of need no worker’s service can be effectual, met with God’s children again.

THE MINISTRY
I do not know whether our guest will ever identify himself with the remnant people of God. I do know that his new-found friendship for the faith we hold dear could mean an eternal difference as it is placed in the balances upon which every man's decisions must be laid.

The world is languishing for a little bit of love. If we must specialize, why shouldn't every minister, evangelist, pastor, Bible instructor, colporteur, administrator, and layman be a heart specialist?

The Migrations of the Swabians to Russia

RICHARD RUHLING
Takoma Park, Maryland

[E]ditorial Note.—Europe has long been on the march. We have been having an influx into the United States and Canada of people who have long wandered through Europe without finding a resting place. They were hopeful and happy when arrangements could be made for their entering the land of America. Some of our German churches in America welcomed many of these "displaced persons." This experience is bringing blessings not only to the wanderers but also to these churches. We must recognize that we have more responsibility than to find food, homes, and employment for them. We should help these fellow believers to discover their place in the great plan and purpose of God's last-day prophetic message. Elder Ruhling, who shepherds a group of these newcomers in Takoma Park, recently divulged some interesting and important information regarding the beginnings of the Advent message in Europe. We immediately solicited this material for The Ministry.—L. C. K.]

The migrations of the Swabians (Württembergians) to Russia, especially those that took place from 1812 to 1823, are to us, as Seventh-day Adventists, of special interest. There were, of course, other migrations; some took place prior to that time and some later, some also from other parts of Germany. It is interesting to learn from the extensive literature of that period why so many left their old and beloved homes and farms to emigrate to the great and to them unknown Russian Empire. It was partly due to political and economic conditions; however, it was primarily the existing religious conditions that compelled them to leave their homes.

Württemberg was at that time looked upon as the home of ardent piety and a bastion of positive Christianity. But at the end of the eighteenth century, rationalism swept all parts of Germany, and Württemberg was no exception. Morality was taught instead of religion, rationalism instead of the authority of the Bible, logic instead of faith. The cold orthodoxy of the state church, its dead formalism, prepared the ground for rationalism. The church fell deeper and deeper, in the eyes of many, and those who still loved the Word of God turned away from the official church.

Pietism

The Swabians, with their upright character, were able to withstand such errors and grievances. Great and influential men of faith had lived before and their teachings still had great influence on the masses. J. A. Bengel (1687-1752) was a pioneer in this resistance; others, such as Petri, Jung-Stillling, Lindl, and Kelber, followed. They were able preachers and spiritual leaders, and knew how to inspire the masses.

Consequently, owing to the influence of these spiritual leaders, small and large circles were organized throughout the land and they conducted devotional meetings and Bible studies. These "Revivalers" upheld, in a brotherly way, the spirit of love and devotion. They were soon renamed Pietists by outsiders. Their membership as well as their influence grew rapidly and soon spread out over the border of Württemberg. At the beginning these religious circles were not only tolerated but actually supported by the government. Even pastors of the state churches liked to attend, to listen and to participate in their discussions. It was not very long before faith "fled from the churches and found a warm refuge in private homes," as some declared. More and more these Stunden (hours), as these religious meetings were called, were conducted by lay members. Later the persons attending these meetings were named Stundis-ten (hourists).

The book of Revelation was included in their daily conversation. Very seldom did they preach a sermon without mentioning something from the last book of the Bible; if that was neglected, the listeners were disappointed. Much was said about the last great tribulations and difficulties the children of God would have to pass through.

Separatism

As time passed, different denominations sprang up here and there. They separated from the state church entirely and therefore were called Separatists. Some of them stressed one Biblical point more than others. Generally they called one another "brother" or "sister," and looked upon others as "worldlings." If any
trouble arose between brethren, they were not allowed to go before a worldly court, but the difficulty had to be settled among the brethren. Their knowledge of the Word of God increased steadily. They looked upon the state church as a corrupt institution that was lost forever, and called it “Babylon” and “the Whore of Revelation.” In referring to the church pastors they used strong language and called them “priests of Baal.” The Lord's Supper, as celebrated by the state church, was despised and all were warned against worshiping the beast. Children should not be baptized, they believed. People should be baptized when grown and then only upon their own request. Wine should not be used any more and no one should eat the blood of slain animals. In some places they started to work in the fields on Sunday, but kept Saturday as the Biblical Sabbath. All were filled with a real missionary spirit and worked hard to save the lost.

The various groups differed greatly in their other teachings and beliefs, but in the following they were of one accord: They believed in the nearness of the end of all things, the judgment of Babylon, and the soon beginning of the millennium. These doctrines were the principal preaching topics of their Stunden, or meetings. They were convinced that the end of the world was at hand.

After some time the government turned against them. First these private meetings were forbidden and punishable by a fine. The Separatists did not heed this interdiction; therefore they had to pay fines. Then the leaders were expelled from the country. Afterward, others left of their own accord. In 1804 a group of 700 persons emigrated to America. They preferred to pay a heavy fine or leave the country rather than do anything against their conscience or the Word of God.

As in many other countries in the world (especially in North America) at that time, so also in Württemberg—the message of the soon coming of Christ was being proclaimed with a loud voice, and with that the beginning of the millennium, the destruction of all antichristian powers on earth, and the gathering of all the saints. Especially was the book of Revelation studied, and even more so since, in the year 1740, Bengel, a strong defender of Christianity, wrote his Revelation of John. He believed that the world was approaching the end of the great prophetic period, and placed the year 1836 as the date of the beginning of the millennium. Then Jung-Stilling, another outstanding preacher and writer, greatly aided, with his Triumphal Story of the Christian Religion, the spreading of the good tidings of the Advent hope. In this book he tried to explain the symbols of the Revelation. In another book, Homesickness, he spoke about the desire of the true Christians to reach the heavenly home. His writings were translated and read all over the world. His Grey Man was printed in American newspapers as a continued series of articles. Some people in Württemberg and Switzerland had read these books so often that they knew them almost by heart.

Migration

These Swabian Separatists understood from the Bible that in the last days the church of God needed to hide in a safe place, so as not to fall into the hands of the persecuting Antichrist. Therefore the Lord would keep His church in seclusion. Now that it seemed clear that Jesus would return to Palestine (Jerusalem), their eyes were turned toward the East. They tried very hard to get permission to migrate to Palestine. A petition with many signatures was sent to the Federal Diet at Frankfurter-am-Main for assistance in procuring permission from the Turks to enter Palestine; they also requested protection and farmland, but all was in vain. An organization was founded “to gather the people of God in Palestine.” In 1858 some emissaries were sent to Jerusalem; however, they returned and reported that the time for extensive immigration had not yet come. Nevertheless in 1868 the first German colony was established by the Swabians in Haifa; in 1869, one in Jaffa; later, one in Saron and one in Rephaim. Some of these colonies lasted until World War I.

As the time for the beginning of the millennium approached—the time set by Bengel (1836) was in the meantime found incorrect—they tried more earnestly to find a hiding place somewhere else. Important guiding texts were Matthew 24:15; Isaiah 26:20; Zechariah 14:5, and others. For their teachings and beliefs that the world would soon come to an end and the millennium come, they were correctly called chiliasm.

Since the Turkish government refused to grant permission to greater masses of immigrants to enter Palestine, these chiliasm tried to find a hiding place in Russia, near the Black Sea, near Samarkand and Bukhara. The Russian government still welcomed German colonists and granted them many privileges; therefore these believers felt that the best they could do under prevailing circumstances was to go near the place where Paradise had once stood, and.
The Preparation of the Sermon

A. W. STAPLES
President, Cape Conference, South Africa

The loose-leaf notebook, ready at hand, may become a snare to Seventh-day Adventist preachers. The knowledge that it contains many ready-made sermons may lead the preacher to neglect both heart and sermon preparation for the specific occasion. Old finger-worn sermons—mentally withered by age and made stale by custom—characterize too much of our preaching.

"Take Heed Unto Thyself"

In 1 Timothy 4:16 the apostle Paul made an appeal to the youthful evangelist Timothy, and through him to all preachers. This appeal is worthy of careful thought and study: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." "Take heed unto thyself." In the final analysis the man is the sermon. The sermon can never rise to a higher intellectual and spiritual plane than that enjoyed by the preacher himself. The preparation of the man, then, is the preparation of the sermon. Only living, growing preachers can preach living, growing sermons.

He who knows his God will know himself. Out of his knowledge of the power and goodness of God a conviction of his own natural weakness and inefficiency will be wrought into his soul by the Holy Spirit. He who experiences God in his life cannot be proud; he who sees himself will be humble. This humility is indeed a sense of need, without which no one can prepare to preach. In this preparation of heart the preacher must have a pure motive, because it is impossible for a minister to create the impression that he is clever and at the same time point up Jesus as an all-sufficient Saviour. In standing before the people, all who do not have the pure motive of uplifting Jesus and winning souls offer "strange fire" before the Lord. This deadly peril is ever with the ministry. Let us therefore take heed to ourselves, humbly preparing our hearts and minds for the ministry of the Word.

The Need for Study

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

A true minister is interested in his people. This interest will enable him to mix with them in a friendly way and learn to know them in all their trials and temptations, their weaknesses and needs, their soul hunger and aspirations. As he learns to know them they grow into his life, and the Holy Spirit quickens within his soul a deep love for them. Love brings its burden—a burden for their salvation.

Love's burden for souls in their known need inspires the preparation of the sermon itself. It will not now be taken at random from the loose-leaf book, but will be prepared to meet the needs of his beloved. The Bible and the Spirit of prophecy will live, and from them living sermons will spring into being. All his reading and observations will now take on a new purpose. His mind and his notebooks will be full of pigeonholes where ideas and illustrations are stored to enrich and illuminate his messages. He studies with a homiletic bias that stores his soul with fatness.

The effective preacher looks upon his sermons as his tools, each one designed to do a specific work in the lives of his listeners. He will keep a record of his sermons to serve as a check, for he must know that his preaching is balanced and that he is giving the whole counsel of God. In this way the growing preacher delivers growing sermons.

Preparing for Next Sabbath

1. Now comes the choice of the specific subject. He may wrestle with this for hours and even days as he goes about his work. What are
the needs of the people? He turns the question over and over in his mind as he studies and prays, until the subject confronts him and nothing else seems relevant.

2. With pencil and paper, concordance and books, he prayerfully sits down and lists everything that seems relevant to the subject. Great care will be taken to draw up a comprehensive list of ideas, quotations, texts, and illustrations.

3. From all the listed material he chooses his conclusion first. It may be a text with illustration or quotation. This conclusion must be the climax of thought, calling for a decision from the listener.

4. With the conclusion chosen, the preacher knows just where he is going and where he wants the people to stand. Next he must choose his introduction. When the people gather they are all thinking about different things. The introduction therefore must be interesting and arresting. It must gather the thoughts of all and cause them to pay attention to what is being said.

5. The opening text should set forth the subject in which he has already interested the listeners. It should challenge their way of thinking and living, causing them to concentrate upon the subject.

6. A sermon may be likened to a ladder. It begins where the people are, but climbing point by point, it reaches where God wants them to be. The introduction is the bottom round and the conclusion is the top round of the sermon ladder. From the list, material should be gathered out point by point in an ascending order of logical arrangement. This will ensure ascending movement in the sermon from introduction to conclusion. This is essential to maintain active interest.

7. Illustrations are like windows; they let the light in. The preacher uses them sparingly and thoughtfully. They are to flood texts with light. They should not attract to themselves, but rather to the text being illustrated. An illustration that is remembered when the sermon is forgotten has failed the purpose for which it was used. Avoid the temptation to entertain by storytelling. Rather be known as an expounder of the Holy Scriptures, rugged in thought, pictorial in speech, and dynamic in style.

8. The sermon should not contain too much material. Be ruthless, and eliminate everything that is not essential to the introduction, development, and application of your subject. This will leave time and provide room for Jesus in every sermon. Only as we make Him central in ever sermon will the Holy Spirit witness through all sermons delivered.

Meditation and Prayer

It may not take you long to outline your sermon, but at that point it is still on paper. You have taken "heed to the doctrine." Now you must give yourself and your sermon to God on your knees in prayer.

Paul says, "Meditate upon these things." Take that outline and those notes for a walk. Visualize your people. Ponder and weigh every point, punctuating your meditation with an uplifted prayer to God for the Holy Spirit's presence. The psalmist declared, "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue" (Ps. 39:3). Yes, spend an hour meditating, visualizing, praying, till your heart is hot within you and the holy fire burns. The sermon now is no longer on paper; it is in your heart. Now you may speak with your tongue, and your heart will overflow at your lips. It takes just this overflow of the heart to make a sermon truly eloquent and soul winning. Only the sermon that has first brought the preacher himself into heart-to-heart communion with God, that has done his own soul good, can be used by the Holy Spirit to win others. Paul the evangelist concludes, "For in doing this thou shalt both save thyself, and them that hear thee."

The Minister's Calling, Work, and Responsibility

R. R. BIETZ
President, Southern California Conference

PART II

Church Standards

The group of workers can set the spiritual tone of a conference. It is no secret that there are church members who are not interested in upholding the high standards of the church. In a large conference and in a metropolitan territory our responsibility should be taken very seriously. The allurements of sin are perhaps more glamorized there than in some rural territory. Sin is, of course, everywhere, but every large city harbors sin in concentrated form. This makes our responsibility to give strong spiritual leadership all the more real. I believe our constituency will follow spiritual leadership.

"If the ministers do not utterly discourage them by their indolence and inefficiency, and by their
lack of spirituality, they will generally respond to
any appeal that may be made that commends itself
to their judgment and consciences. But they want
to see fruit."—Testimonies, vol. 3, p. 49.

"To-day Satan is seeking opportunities to tear
down the waymarks of truth,—the monuments that
have been raised up along the way."—Gospel Work-
ers, p. 103.

There are some members who say we need not
preach standards as such, because "if the heart
is right, our dress, our acts will all be right."
Never were truer words spoken. The heart must
be right, and it is right only when it is surren-
dered. The surrendered heart will not quibble
over a few church do's and don'ts. If the heart
is right, it will uphold standards. If the heart is
right, a member will not create a church prob-
lem by refusing to take off jewelry or to refrain
from going to the theater, nor will he be angry
at or jealous of another. Always the trouble cen-
ters in the heart!

**Weddings**

There is no more solemn and sacred occasion
than when a man and a woman unite their lives
in holy matrimony. The ceremony should al-
ways be one in keeping with the sacredness of
the occasion. Much instruction has been given
to us as a people along this line. It is not neces-
sary to repeat it here, but only to urge that we
have a service in harmony with the instruction
given.

I fear that at times the reception following
the ceremony may not be in keeping with Chris-
tian standards. Perhaps the minister has no
control here, but his presence can have a good
influence. He should not be the "life of the
party." If he becomes a "regular fellow," the
people lose confidence in him. If he goes to the
other extreme and becomes a "sour note," they
will not want him around. But if he is a man
with a buoyant spirit, happy but not hilarious,
they will be glad he is present. They will want
him because he brings a certain dignity to the
reception. Spurgeon says:

"A policeman or a soldier may be off duty, but a
minister never is. There is no position in which we
may be placed but the Lord may come with the
question, "What doest thou here, Elijah?" and we
ought to be able at once to answer, 'I have some-
thing to do for Thee even here, and I am trying to
do it.' The bow, of course, must at times be un-
strung, or else it will lose its elasticity; but there is
no need to cut the string."—Lectures, p. 270.

Mention should also be made of our standard
on marrying believers with unbelievers.

"Ministers should not perform the marriage cer-
emony of believers with unbelievers, because this is
expressly contrary to the rules and teaching of
the church."—Manual for Ministers, p. 98.

This rule should be followed by all, including
those who are on sustentation. It has happened
that a minister conscientiously followed this rule
only to be told, "We know an Adventist minis-
ter who will marry us." This certainly places the
one who does break the rule in an unfavorable
light. It is also a source of embarrassment for
the one who conscientiously refuses to perform
the ceremony.

**Divorce and Remarriage**

Divorce and remarriage is the most perplex-
ing and bewildering problem facing the church
today. I am sure we are all aware of the danger
that the ungodly attitude in respect to the mar-
riage contract manifested in the world may so
influence the church that even Adventists may
at times be affected by the falling standards of
our time.

According to our denominational rules and
regulations, divorce, although a tragic experi-
ence, is allowed under some circumstances. So
also is the remarriage of the innocent party. By
thus allowing the innocent party to remarry we
thereby admit that the marriage contract can
be broken. If, because of adultery on the part
of one or the other, the marriage contract is
broken, then it follows logically that even if
the guilty party does marry, he or she will really
not be living in continuous adultery. The
church, recognizing this, and in fulfillment of
her divine mission as a rescuer of the lost, pro-
vides for the re-establishment into full member-
ship of even the guilty party, on condition that
he shows over a considerable period of time a
ttrue spirit of repentance, and is rebaptized. The
Church Manual states this very important mat-
ter clearly.

"Hence, in a case where any endeavor by a gen-
unely repentant offender to bring his marital status
into line with the divine ideal presents apparently
insuperable problems, his (or her) plea for read-
mittance shall before final action is taken be
brought by the church through the pastor or dis-
trict leader to the conference committee for counsel
and recommendation as to any possible steps that
the repentant one, or ones, may take to secure such
readmittance.

"9. Readmittance to membership of those who
have been disfellowshiped for reasons given in the
foregoing sections, shall be on the basis of rebap-
tism."—Pages 243, 244.

This position has, however, created problems
that are giving our ministry serious concern. I
believe there are hundreds who are giving care-
ful thought to this whole question of divorce
and remarriage. Personally, I feel it needs much
more careful study. There is one thing we all
know: Marriage is ordained of God. The con-
tract is not for a day, month, or year—it is for life. "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Matt. 19:6).

Every minister of God has a duty to perform in the matter of emphasizing again and again the importance of this life contract. Are we not a bit too silent on this important matter in our preaching? We know there are many in our congregations who have been divorced and are married again. Perhaps we fear we might hurt their feelings. Yet do we not have a responsibility to "educate, educate, educate"? It is true that many denominations have eased up on their marriage discipline and are allowing divorced couples to remarry and remain members of the church without attempting much in the way of church discipline. Probably they feel helpless in the face of present-day social conditions. But dare we drift into the same state as our daylight? I doubt that we can escape our responsibility by saying, "There is nothing we can do about it."

Is it not our responsibility to give kind, sympathetic but firm counsel to our members? The church should know that we believe the marriage contract to be binding. The casual attitude of some of our own members to this problem is alarming. It is apparent that there are those who feel it is quite legitimate to associate, up to a certain point, with another man's wife, or another woman's husband. They say, "There is no danger as long as a man knows where to draw the line." Such reasoning shows a tragic lack of understanding, not only of Christian ethics, but of God's plan for the home. All the instruction we have in the Bible and the Spirit of prophecy is to the effect that such attitudes are ungodly. Such attitudes are seeds sown from which will grow divorce mills. We need a renewed emphasis of the sanctity of the marriage contract and the sanctity of the home. We should stress the fact that Christ's teaching about marriage was that the union is not a mechanical or legal one merely, but so complete a merging of two lives that the husband and wife become "one flesh" or, in more modern language, one organism.

"Let this, God's institution of marriage, stand before you as firm as the Sabbath of the fourth commandment."—Ellen G. White letter 8, 1888.

**Sabbath Observance**

Most of our workers today, at least in the United States, were probably reared in Seventh-day Adventist homes where the Sabbath was observed rather strictly. Many of us remember how the shoes had to be polished, baths taken, et cetera, all before sunset on Friday. Sabbath is still observed from sunset to sunset. We should be careful to guard its edges in our homes and in our churches. Our conversation on Sabbath should be above reproach. We can get so enthusiastic about our work that it is possible to even "build churches" on Sabbath. We may find ourselves carefully figuring up the price of lumber and doing all but putting up the rafters.

Too often precious time is spent at the eleven o'clock service announcing social gatherings, skating parties, suppers and pictures (some pictures which should never be shown). What inspiration and spiritual uplift can come to a minister or a congregation when the sermon is prefaced by a strong announcement about a rummage sale to be held on the corner of Sixth and Main?

**Standards of Dress**

The best general dress standards we can find are recorded in 1 Peter 3:3, 4:

> "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

From the *Church Manual*, I read:

> "Our habits of life must stem from principle and not from the example of the world about us... Dress is an important factor in Christian character. . . .

> "Christians should avoid gaudy display and 'profuse ornamentation.' Clothing should be, when possible, 'of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display.' Our attire should be characterized by 'beauty,' 'modest grace,' and 'appropriateness of natural simplicity.' . . . "It is clearly taught in the Scriptures that the wearing of jewelry is contrary to the will of God. 'Not with broided hair, or gold, or pearls, or costly array' is the admonition of the apostle Paul."—Pages 201, 202.

This denomination has no definite legislation to disfellowship anyone wearing jewelry, and yet the above instruction is quite clear. Certainly it gives strong backing for a program of education. We should have no difficulty in knowing what counsel should be given. We should not shrug our shoulders and remain silent. Our counseling should be positive and in harmony with the instruction we have in the Bible and the Spirit of prophecy. Because the church does not have legislation on some of these matters it does not mean that we have no responsibility to educate our members on them.

It gives me even greater concern to see a dou-
ble standard coming in. Certain people use no questionable adornment when attending the church services, but when you see them on the street or in some social gathering with non-Adventists, they can hardly be recognized. If the world were as blind as Isaac was when Esau “pulled the wool over his eyes,” we could get by. The world, however, has eyes to see! Do our members gain the respect of the world, or do they make themselves ridiculous? You be the judge. Such decorations are only an indication of a great lack in the heart, and they reveal immature behavior that is alarming indeed. It indicates a need for real spiritual help.

Theater Attendance

I have no way of knowing how many of our people attend the movies, but I have heard that the figure is high. No doubt there are altogether too many who attend frequently. When I was a boy we were taught not to attend because the pictures were made by people who, in most instances, were unprincipled. I cannot believe that the pictures have greatly improved. Some probably have; however, many are much more subtle today, much more deceiving, even though they might appear more innocent. And the folks who make them have not necessarily improved. Is it not possible that some of this theater-going problem might be laid at our own doors? Isn’t it true that in many of our colleges, academies, churches, and evangelistic services we have shown about the same sort of pictures that Hollywood shows? The only difference is that by the time we “show them they are stale!” Of course we argue that the “different atmosphere sort of sanctifies it; the picture shown to saints becomes saintly! Does it? We disfellowship no one who attends the theater. However, should we fold our hands and say we have no responsibility in the matter of education? Let’s not hesitate to give counsel in harmony with the Bible and the Spirit of prophecy. If pictures must be shown, let us stay with those that are not on the borderline. I believe we need to be careful in our evangelistic program. Let us stay as far away from the borderline as possible. Unless we are willing to set our own house in order, let’s not criticize our young people.

(Concluded next month)

THE GODHEAD OF JESUS CHRIST

R. E. LOASBY
Professor of Biblical Languages
S.D.A. Theological Seminary

WHERE are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen” (Rom. 9:5).

There is scarcely a verse in the New Testament that has been discussed more than Romans 9:5, perhaps owing to the fact that it contains the clearest expression of the apostle Paul’s firm belief in the divinity of Jesus Christ. It is a wonderful declaration of the duality of nature in the one person of the Master. A distinction is clearly made of the human nature derived from His Jewish ancestors, and that additional something which is nothing less than His eternal divinity, for Paul calls Him “God.”

This is a verse that the Arians found embarrassing and that the early church Fathers consistently used in their defense of Christ’s divinity. A tremendous preponderance of the Christian writers of the first eight centuries refer the words “God blessed for ever” to Christ. This is certainly true of Irenaeus (Haer. III. XVII. 2. ed. Harvey), Tertullian (Adv. Prax. 13, 15), Hippolytus (Cont. Nuct. 6). Novatian (Trin. 13), Cyprian (Test. II. 6. ed. Hartel), also Athanasius, Epiphanius, Basil, Gregory of Nyssa, Chrysostum, Theodoret, Augustine, Hilarius, Ambrosius, Hieronymus, Cyril, etc. For a discussion of the testimony of the Fathers, see Sanday and Headlam, The International Critical Commentary, on Romans, pp. 233-238.

From the time of Erasmus modern scholars began to punctuate the verse to make the words “God blessed for ever. Amen,” a doxology addressed to the Father. This tendency has continued down to the Revised Standard Version of 1946. However, in addition to the fact that earlier Greek codices had practically no punctuation, if any at all, is the further fact that all the earliest versions of Romans apply the end phrase to Jesus Christ. Moreover, the modern punctuation as given in this verse is in opposition to Greek grammar, to the context of the verse, and also to the invariable Greek structure of doxologies. For a scholarly discussion of the punctuation of this verse, also of the structure of doxologies, see Sanday and Headlam, loc. cit.

A consideration of the details of this verse forces one to admit that there is no more forceful declaration of the divinity of Christ to be found in the whole of the New Testament.

“Whose are the fathers.” Literally, “Of whom [are] the fathers.” Abraham, Isaac, and Jacob

STEREOPTICON SLIDES
on Songs, History, Bible and Texts.

Write your needs and terms desired to
ALBERT F. PRIEGER
312 W. Louisiana Ave. Tampa 3, Florida

SEPTEMBER, 1954
PREACH
MORE EFFECTIVELY
by having at your finger tips—
GOOD ILLUSTRATIONS
APT QUOTATIONS
QUOTABLE POETRY

Here it is: • A system of resource filing • A growing
core-file of selected resources—attractive—convenient
—usable—in packets of 100—16 packets in all.

ORDER NOW!
Sample packet $1; $4.75 for 5 packets; $15.25 for all 16.
More details and free sample entries on request.

The Minister's File Service
3435 W. Van Buren St. Chicago 24, Ill.

are the ones from whom the Israelites de-
sceded. Compare Exodus 3:13, 15; 4:5; Acts
3:13, 15; 7:32. These men are the spiritual an-
testors of whom one can be proud. They are
also the physical ancestors of the children of
Israel; but Jesus Christ, who physically came
from that line, belongs to the entire world.

"And of whom as concerning the flesh Christ
came." These words state the last and highest
distinction of the Israelites; they also designate
the whole sum total of the humanity of Jesus.

The expression (literally), "as according to
flesh," is a very stout implication that the Lord
was not altogether sprung from the physical an-
testors of the Israelites, but that He has another
nature that is not flesh. Now follows the further
description of Christ, as the antithesis of His
human nature:

"Who is over all, God blessed for ever." These
words are a clear statement of the deity of
Christ following the apostle's expression of the
Master's humanity. As the One who is over all
things, He is most certainly God blessed to the
ages. The first statement limits Christ's descent
from the Jews to His humanity. This requires
an antithesis, an acknowledgment of His di-
vinity. This Paul supplies under the inspiration
of the Holy Spirit. In this pregnant declaration
the apostle says no more than he has told us in
chapter 1:3, 4.

These supreme designations of supremacy
"over all," and "God," are ascribed to Christ
in a number of places: Ephesians 1:20-22; Phil-
ippians 2:10; Revelation 15:3; 19:16. The
apostle John (John 1:1-3) attributes identity of
essence and creative power to Christ, and
thereby constitutes Him God "who is over all."

We have the perfect picture: Jesus Christ, an
Israelite according to the flesh, is also Lord
over all, God blessed forever and forever.

The effort on the part of some to find in
Romans 9:5 a reference to two Persons of the
Godhead is further made abortive linguistically
by the use of but one definite Greek article,
omitting it before Theos, "God," thereby mak-
ing a unit of the terms "Christ," "who is over
all," and "God." Here the deity of Christ stands
forth as immovable as Mount Sinai; here Christ
is displayed as the real Shekinah tabernacled in
flesh, the very Word made flesh and yet God
blessed forever, God over all.

"For in him dwelleth all the fulness of the
Godhead bodily" (Col. 2:9).

The apostle Paul wrote this letter to the
church in Colosse, inasmuch as Epaphras had
made a speedy journey to Rome to inform him
of a heresy that was being taught in that church.
This unworthy teaching was a theosophic doc-
trine which degraded Christ to the ranks of
inferior beings. In his letter to the church,
sent by the hand of Tychicus, Paul completely
demolishes the false doctrine.

Taking the literal reading of the apostle's
own words, we can see the magnificence of his
tribute to Christ:

"Because," a particle that introduces facts,
in this case in respect to the person of the Lord.

"In him," that is, in the very person of Jesus
Christ. The expression in the Greek is em-
phatic: in Him, and in no other such a being.

"Dwells," here the apostle uses the present
tense, stating a permanent truth: Because in
Him permanently dwells.

"The complete fulness," this fullness is some-
thing that Christ possessed before His incarna-
tion (John 1:1, 18; Phil. 2:6), as also during
His incarnation (John 1:14, 18; 1 John 1:1-3).
Now the apostle states what this fullness is that
dwells permanently in the God-man Jesus
Christ:

"Of the Deity," the eternal value of Jesus
Christ rests in that which is permanently at
home in Him, namely His deity; and this He
has in its fullness. Deity cannot be divided.
Wherever it abides, there it abides in its full-
ness, the very essence of Godhead.

The word the apostle uses here is very en-
lightening. He does not use Theiotes, which is
divinitas, i.e., godlikeness, divine qualities. It
is unfortunate that this word Theiotes is also
translated Godhead. For example: "For the in-
vvisible things of him from the creation of the
world are clearly seen, being understood by
the things that are made, even his eternal
power and Godhead; so that they are without
excuse" (Rom. 1:20). The apostle here is saying that the power and divinity, that is, the qualities that belong to God, His invisible attributes, His perfections, His powers, may be perceived by the things which God has created. The invisible attributes of God are clearly perceived by the exercise of human reason, stimulated by the notices of the senses. The word used in Romans 1:20, Theiotes, comes from the root Theios, belonging to God. The term is comparatively wide and chosen by Paul to denote the divine qualities. It does not mean Godhead, but Godhood. But in Colossians 2:9, Paul uses Theotes, which is Deitas, the Being God, the Divine Essence, Godhead. This word is from the root Theos, God. This means that the complete fullness that permanently dwells within Jesus Christ is the very Essence God. We have here a genitive of apposition: Because in Him permanently abides that entire fullness which is Deitas; that is, the whole sum total of what God is, is in permanent residence in Jesus Christ.

Now follows the Greek adverb "corporeally," i.e., in bodily fashion. The complete fullness of the Divine Being, Essence, was in Christ before the incarnation (John 1:1). Paul declares that that entire Godhead is still Christ's, existing within a human form; which form has now been glorified (Phil. 3:21).

One cannot but be amazed at the wonder of this statement. We realize that the fullness of Deity cannot be divided. The whole of the Being God is within the whole of Christ's human nature. It took a miracle of divine power to fit a human body for such a role (Heb. 10:5). So the body and blood that suffered and died to purchase our redemption were acceptable in their sacrifice by reason of the fact that Deity in all its fullness dwells permanently in the whole human nature of Jesus Christ.

GOWNS

- Pulpit and Choir
- Headquarters for
- Religious Supplies

Church Furniture - Alter Goods - Vestments
Hangings - Communion Sets - Choir Robes

Catalog on Request

National

831-33 Arch Street, Philadelphia 7, Pa.

GOWNS

SCHOOL DAYS ARE HERE AGAIN!

LIFE AND HEALTH will gladly help your church school and academy meet their monthly expenses and provide needed equipment. Our journals can help provide the necessary school tuition and thus make a Christian education available to our youth.

Write or phone your conference publishing secretary for a demonstration and for details on help for you, or for further information without obligation write

R. J. Christian, Circulation Manager
LIFE AND HEALTH, WASHINGTON 12, D.C.
A New Book for Every Worker's Library. The publication of the Revised Standard Version emphasized to thinking Christian people these pertinent facts—

(1) The Scriptures, translated as they are from original languages, are sometimes capable of more than one rendering in the English, and—

(2) Translators are not always in agreement as to the best method of giving the exact meaning in our modern speech.

To give study to the problems involved and guidance to our thinking as a church, the General Conference appointed a committee on problems in Bible translation. This important book is the result of their many months of work individually and as a group.

The FIRST SECTION of the book incorporates the following:

- A short history of the transmission of the Word of God in modern times
- The problems facing translators
- The place of Biblical languages in the life of the church
- Principles of Biblical interpretation and counsel on the use of various versions

The LAST SECTION discusses difficult texts in the light of various versions, considering particularly their meaning as they appear in the original languages. It illustrates the fact that certain fundamental principles of Bible study and Bible interpretation are needed in the solution of individual textual problems.

Here is a real contribution to the literature of the church which will prove to be a genuine help to Bible study and spiritual development for every worker.
DENTISTS and physicians are daily consulted by persons with physical complaints. Frequently the cause of a distressing ailment may arise from failure to obey the laws of nature. Such a person may seek a pill as a panacea, when actually he needs to be taught how to live; how to maintain the proper balance between the physical, mental, and spiritual parts of his being.

The doctor may direct the mind of the patient to his need, but time is required for acceptance of the idea of the important relationship of the body, mind, and soul. A prolonged period of instruction, study, and demonstration is required to produce a transformation in the person's life. Fortunately, the physician who recognizes the psychosomatic needs of his patient can recommend a program that brings into action the services of his office staff, case workers, the pastor, and the Dorcas Society in a coordinated effort that effectively displays the gospel in action.

When such a plan is operated in conjunction with a sanitarium or hospital, additional benefits accrue. The eleven Seventh-day Adventist dentists and physicians of the Walla Walla Valley have been participating in such a program for the past five years. Amazing results have heartened workers. New methods have been added to spread the influence and make the plans more effective.

Irmin Burke first suggested the practicality of a plan whereby the services of a case worker would be utilized to tie together the activities of various Christian workers who often were overbusy in their specialized fields and had little time to devote to reaping the harvest of the seed being constantly sown.

Some time previously the Seventh-day Adventist dentists and physicians of the Walla Walla Valley had organized the Blalock Memorial Foundation. The operation of a nonprofit corporation by a group of professional persons was designed to achieve certain objectives with group participation that would be difficult or impossible for one person to accomplish. The State charter confers broad powers to carry on research projects, educational, agricultural, and missionary activities.

A Cooperative Program for Medical Evangelism

JOHN E. POTTS, M.D.
Walla Walla, Washington

SEPTEMBER, 1954
Since the activities of the Foundation in several fields have justified its existence, its connection with the case-worker project under discussion will be of interest to readers of The Ministry.

A loan was made to one of the case workers for the purchase of a car at the beginning of the project, and at various times funds have been provided for the workers to give books, flowers, or other tokens of friendship to those with whom they were visiting. Aid has been given to provide a Sunday morning radio program by the hospital chaplain to further the work of the group.

Several months ago it was proposed that the chaplain of the Walla Walla General Hospital and Sanitarium, C. C. Rouse, hold devotional and inspirational services weekly in the parlor of the nurses' home near the hospital. In addition to a personal recommendation by the doctors and hospital personnel to patients to attend these services, a formal announcement and invitation is available at the hospital and at the various doctors' offices to give to patients, inviting them and their families to these meetings.

The Foundation purchased thirty-eight chairs for extra seating, thinking that this number would be more than adequate, but as interest developed the attendance increased until the capacity of the nurses' chapel required that the meeting be divided; therefore for a time two identical services were held weekly. Faith for Today telecasts, Voice of Prophecy sound films, and other religious motion pictures are used extensively in these services, together with illustrated filmstrips. Spiritual appeals are made by the chaplain. No offerings are taken, and a friendly, homelike atmosphere is maintained. Doctrinal subjects are presented largely by the chaplain and the case workers in home studies.

An additional project that helps to round out the medical missionary activities of the group is a nutrition class that is being conducted at the hospital. Since it is conservatively estimated that 50 per cent of the patients receiving medical care need nutritional instruction, the group has utilized the expert services of Dorcas-trained nutrition instructors, who, with the cooperation of the dietitian at the hospital, have completed one nutrition course. The course is comprised of seven two-hour lectures given at weekly intervals, with food demonstrations, and is climaxed by a banquet for students and instructors in which the food is prepared by the students.

Another nutrition course is under way, with enrollees referred by the doctors and the case workers. The conference has supplied the material for the course, and no fee is charged to the enrollee.

Results of This Plan

As Jesus dispatched the seventy on their mission of ministry two by two, so the case workers have been sent out together. Their work has been strengthened as they have labored side by side. In some instances their safety has been guarded by being together.

Their mission has kindled hope in the hearts of the despairing, brought cheer to the discouraged, and provided food for the hungry. The friendships thus created have ripened into fellowship, and as a result scores of baptisms have occurred. It is conservatively estimated that more than two hundred have accepted the gospel offer of salvation as a result of this cooperative group plan participated in by ministers, nurses, hospital workers, pastors, dietitians, Dorcas workers, dentists, and physicians.

Though the sponsors of this project realize that it is by no means the only way of carrying on a medical missionary program, they are convinced that it does furnish a helpful adjunct in the process of sowing and reaping together. Such a program may be sponsored by a medical group or by individual dentists and physicians, or one or more doctors may initiate a single phase and add others later. The follow-up is the important part and may be carried out by a volunteer part-time worker or by full-time personnel. The plan works, but someone must work the plan.

Medical Evangelism at Walla Walla

L. E. HUBBS
Administrator, Walla Walla General Hospital and Sanitarium

A PROGRAM of evangelism is being carried on in a remarkable way here at the Walla Walla General Hospital and Sanitarium. The ministerial and medical professions have been organized into a fine working unit that is having its effect over a wide area. We have been amazed at the results brought about by these two teams working arm in arm. At the present time our chaplain, C. C. Rouse, has a group of sixty-four studying this wonderful message as a direct result of the groundwork laid by our sincere physicians and dentists. A number of these have requested baptism and will be baptized in the very near future. Among them is the widow of a prominent attorney in this city. Literally hundreds of patients—and their relatives
—say to us after they have been hospitalized for a few days, "You people have something."

The nurses always pray with the patients in the Walla Walla General Hospital, and from these prayers many interests arise. The chaplain of the hospital holds evangelistic meetings every Monday night in the chapel of the nurses' home, which is just across the street from the hospital. There is a good attendance from week to week, and a number of baptisms have resulted. Our two faithful case workers, Mrs. Teresa Potter and Mrs. Cleve Hixson, are busy all day and sometimes far into the night trying to keep in contact with the interested ones who have been interested in the truth by our godly physicians and dentists. [See the article on page 45 of the July issue of THE MINISTRY, "Doctors, Pastors, and Bible Instructors Cooperate."—Errors.]

Shortly after the patient who has shown an interest in religious things has been discharged, he receives from the hospital or the doctor's office a beautiful printed invitation to attend these Monday night meetings. The invitation is of the folder type, and has the chaplain's picture on the inside, with the name and street number of the nurses' chapel on the opposite page. Men and women are interested in this little added touch of personal attention, and the results from it are surprising.

Many who are suffering from alcoholism and the tobacco habit express their deep appreciation for the interest shown in them by our Adventist doctors. And often upon their first visit to the doctor's office downtown, they are invited personally by the doctor to attend these meetings. Many of them find the Master for the first time as a result of this medical-ministry combination.

A number of months ago an alcoholic who had "wasted his substance with riotous living" went to one of our physicians for help. He was admitted to our hospital; he had no money, but promised to pay when he was able to work. We treated him and prayed with him. Later he brought another alcoholic with him and said, "I want you people to do for him what you did for me. I have never touched a drop of liquor or tobacco since I left the hospital." This man is attending our meetings and is paying regularly on his account.

Just a few months ago we admitted a patient who had tried to take his own life. Discouraged with life in general, he felt there was nothing to live for. He was attended by two of our physicians and his life hung in the balance for several days. He gradually gained his strength back, and then, through the doctors, the nurses, and the chaplain working almost as one, he found the Great Healer, Jesus Christ. He accepted Him as his personal Saviour. Today not only has he asked for baptism, but three of his sons and one daughter are in the baptismal class with him. This is but the fulfillment of the precious promise brought to us by the pen of inspiration:

"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.

In workers' worship periods, nurses and other employees are counseled to be alert to the spiritual needs of the patients as well as their physical needs. Under the direction of our chaplain, attendants conduct inspirational programs over the public-address system twice daily and study in the homes of interested patients. The hospital Bible instructors invite nurses and nurse aids to accompany them on home visits. Ofttimes needy families are thus found, and then the Dorcas Society is called to assist them with food and clothing.

Just a short time ago a fine young woman was baptized by our chaplain. Her first contact with Seventh-day Adventists was through our Dorcas Society. One Sabbath a dear soul who had been a patient in our hospital was baptized in the bathtub in her modest little home. After returning to her home she was advised by her doctor not to attempt the journey of several blocks to our church. But she had requested baptism, and rejoiced when she learned that the chaplain would come to her home and baptize her.

"This work, properly conducted, will save many a poor sinner who has been neglected by the churches. Many not of our faith are longing for the very help that Christians are in duty bound to give. If God's people would show a genuine interest in their neighbors, many would be reached by the special truths for this time. Nothing will or ever can give character to the work like helping the people just where they are. Thousands might today be rejoicing in the message if those who claim to love God and keep His commandments would work as Christ worked. "When the medical missionary work thus wins men and women to a saving knowledge of Christ and His truth, money and earnest labor may safely be invested in it, for it is a work that will endure."—Testimonies, vol. 6, p. 280.

"I have been instructed that the medical missionary work will discover, in the very depths of
To aid missionaries to more skillfully combat the diseases of the tropics, and to successfully cope with the health hazards of warm climates, the School of Tropical and Preventive Medicine conducts annually a course in parasitology and tropical hygiene. The fourth such course was conducted March 31 to April 28, 1954, on the Loma Linda campus of the College of Medical Evangelists. In this class emphasis is always placed upon the prevention of tropical diseases, the ability and skill in recognizing the common parasites, and the latest medical procedures in combating these diseases. Also, study is given to the importance of nutrition.

This annual course numbers among its students not only mission appointees from our own mission board but missionaries from other denominations as well. This is in harmony with the advice given us by inspiration, for we read:

"If unbelievers desire to join your classes for the training of medical missionaries, and you think that they would not exert an influence that would draw other students away from the truth, give them a chance." — Testimonies, vol. 8, p. 156.

This year six denominations were represented in our classes. We greatly appreciated the interest and cooperation manifested by all who attended the classes. One of our own missionaries, who will soon be returning to her field of labor, expressed her reactions to the course thus: "I feel that every new recruit being sent to our division should be required to take the course."

A young woman from (Continued on page 41)
Larger Size (7¾" x 10½")
Undated Issues
One Doctrine Covered in Each Issue
Attractive New Two-Color Format
Up-to-date Styling in Illustrations and Type
Evangelistic Appeal of Our Great Fundamentals

PRESENT TRUTH now features—

Tailored Especially for the EVANGELIST

NEW REDUCED PRICES!

<table>
<thead>
<tr>
<th>Club Subscriptions</th>
<th>$</th>
<th>Bulk Orders</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>$15.00</td>
<td>1,000 U.S. &amp; Canada</td>
</tr>
<tr>
<td>25</td>
<td>9.00</td>
<td>500</td>
</tr>
<tr>
<td>5</td>
<td>2.40</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td></td>
<td>50</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

New PRESENT TRUTH Circular with list of 1954 issues mailed upon request.
Quotations for bulk or clubs to foreign countries furnished upon request.
Order today through your church Missionary Secretary or local Book and Bible House.

PACIFIC PRESS PUBLISHING ASSOCIATION, MOUNTAIN VIEW, CALIFORNIA
Public Efforts on a Small Scale

WALTER SCHUBERT
General Conference Ministerial Association Secretary

PART I

Many years ago Daniel Webster expressed a thought that we should keep before us continually: "If the power of the gospel is not felt in the length and breadth of the earth, anarchy and disorder, degradation and misery, corruption and obscurity, will reign everywhere without remedy nor end."

How much truth these words enclose! The reason for the "cold," "warm," and "hot" wars at present so much in vogue is the fact that men have rebelled against God and His commandments.

What the world needs in this era in which all moral and spiritual forces are declining is the gospel in all its forms. The servant of the Lord says: "Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants."—Evangelism, p. 17.

In this decisive hour of history, when the promise of the second coming of Christ is about to be fulfilled, the proclamation of the gospel to a world that does not know the solution of its problems should be the first task, the first duty, of every Adventist pastor.

Considering the preaching of the gospel as a warfare directed against evil, the apostle Paul says: "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4, 5).

The minister who appropriates to himself the power of God can snatch souls away from sin and bring them to the obedience of the truth. Besides, a soul that is won for Christ can mark a decisive point in the life of the pastor himself, and also in that of his church. Mrs. E. G. White states:

"Churches are to be organized and plans laid for work to be done by the members of the newly-organized churches. This gospel missionary work is to keep reaching out and annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it belts the world."—Ibid., p. 19.

Each pastor who has charge of a large church or a district can hold a public effort in harmony with the available resources and with the help of the members, in order to fulfill the divine command to annex new territories and organize new churches.

Study of the Territory

To be able to carry out this plan practically, the pastor must first of all study his district and then select the place in which there is the largest number of possible interests, for that is where it would be best for him to hold his meetings. In undertaking public work, the pastor should give preference to the places that offer greatest possibilities for success, places that have been cultivated through our literature ministry or any of our many other missionary endeavors.

God wants this line of action to be followed in the selection of a village or town for public meetings. But it is discouraging to note that at times we by-pass cities where almost certainly there would be a good harvest of souls, only to turn elsewhere to a place that promises almost nothing.

The Meeting Hall

The place once decided upon, one should proceed to search for an adequate hall. This should be presentable and of a good reputation, for the cultured public will never attend a hall where, between the days of the meetings, parties of doubtful morality are celebrated. In some
lands one should also turn away from halls used by political parties, in order not to run the risk of being identified with them.

On the other hand, one should not rent too large a hall if one wishes all who attend the meetings to receive ample attention in the form of visits and Bible studies.

If an appropriate hall cannot be secured, one may rent a house whose construction is such that by taking out two or three partitions one can have a good hall for meetings. In such a case it should be specified in the rental contract that at the expiration of the term the house will be returned to the condition in which it was received. This has been done in some countries.

**Colporteurs May Prepare the Way**

Experience has demonstrated time after time that if the pastor of a church or district, looking forward to holding a public effort in a certain place, will make arrangements with the colporteur leader of the local field for him to send to that territory two or three successful, consecrated colporteurs of good appearance, who feel a passion for souls and have a spirit of perseverance in the work, with the assignment of preparing the field with the printed page, he has practically assured the success of the meetings.

The colporteurs should begin their activities some two months before the opening of the effort, and make their deliveries one month before the beginning. They should carefully record the name and address of all who have bought books, making special notations of the persons who may have shown interest in the gospel, and send this list to the pastor. Thus when the effort is about to begin special invitations can be sent to these people.

In this way the interest awakened by the colporteurs can be guided, and the danger avoided of its drifting away toward one of the evangelical sects. Further along, during the course of the meetings, it will be necessary to visit these interested ones in order to establish direct contact with them. Only thus can the fruits of the work of the faithful colporteurs be harvested.

**Colaborers With the Pastor-Evangelist**

The servant of the Lord declares that in the evangelistic work no one should labor alone. Perhaps the pastor can persuade the local field to send a worker to accompany him at least during the first three months of the effort, or perhaps he can obtain the assistance of a Bible instructor from six to nine months.

If the local field cannot cooperate in this way for lack of funds, and if the pastor cannot count on the help of a Bible instructor, there always remains to him the recourse of choosing from among the members of the church, colaborers who will act as ushers or distributors of publications or helpers in the Bible classes and even give Bible studies in the homes.

In the selection of these colaborers it is well to keep in mind that they should be responsible persons who have agreeable personalities and are persevering. Thus they will be able to help the pastor to the end of the effort. No church lacks these members willing to help in the meetings of a pastor who is resolved to go out in search of the lost sheep.

It is essential that the evangelist hold weekly meetings with his voluntary colaborers, beginning to do this at least two months before the opening of the effort, for the purpose of familiarizing them with the activities that are to develop, in order that when the meetings begin they may put forth intelligent work for souls.

**Music and Song in the Evangelistic Effort**

Sometimes it is difficult to secure a choir whose members can attend the meetings night after night, but there will never be lacking a group of members who can form duets, quartets, and trios, and there may even be a soloist.

If those who form this group lack the means to pay their travel expenses—in a case where the meetings are held in a distant part of the district—the church members should provide for these expenses.

Those who help in the singing should have a weekly practice period, which can well begin about two months before the effort, in order to avoid last-minute pressures.

It is to be recommended, in addition, that the evangelist find out who of the church members know how to play some instrument, for the purpose of alternating singing with instrumental music. It would be superfluous to say that a good pianist is necessary.

Where it is absolutely impossible to find instrumental or vocal musical talent, in the last resort one can use good recordings over a loudspeaker for the transmission of carefully chosen recorded music. But it is preferable not to resort to mechanical music, since it does not reach the hearts of the people in the same measure as does live vocal or instrumental music.

In case it is impossible to use recordings, the meetings can be held without any music; this will not greatly influence the mood of the audience, provided the speaker presents his message in a captivating and persuasive way, under the direction of the Holy Spirit.

(Concluded next month)
OFTEN when I read the articles in The Ministry about various phases of big-scale evangelism, I feel not unlike my own small son, standing amazed and hopeful before a window full of elaborate and expensive toys, and rubbing his two brown halfpennies together in his pocket. It is always difficult to know how to proceed with an effort when very little money is available, especially when the effort is to be held in the city of one's birth and one remembers the very many campaigns that already have been held there.

As I did my best to think through all these problems, it seemed to me that I could find only three solutions:

1. A different approach to attract the crowd.
2. A common subject of interest to hold the crowd.
3. Cutting down expenses on advertising in order to have a good hall, relying instead on word of mouth for advertising.

Last year there was a great interest among the Church of Scotland membership in psychosomatic medicine. It seemed to me as I read The Ministry of Healing that the only true psychosomatic healing occurs when man's mind and thoughts are brought into alignment with God's spiritual laws. Therefore the addresses were based on the teachings of Mrs. E. G. White, which are usually given at the end of a campaign. The key thought of the meetings was, "Be ye transformed by the renewing of your mind" and "Be one with the kingdom of heaven which is within you."

Mrs. White was quoted frequently—such statements as:

[We] . . . should study the influence of the mind upon the body, and of the body upon the mind, and the laws by which they are governed. We can not be too often reminded that health does not depend on chance. It is a result of obedience to law."—The Ministry of Healing, p. 128.

New Approach Brings Results

The interest that developed was startling. After the presentation of the Sabbath and the breach in the spiritual law, the attendance jumped from five hundred to a thousand. It was then very easy to introduce the message of Revelation 14 along the more customary lines. When the people saw clearly why we were conducting these services—to call out a people to keep God's commandments and unite with the remnant church—they were simply thrilled, and accepted the truth gladly. The final result was that fifty fine people were baptized, many of them married couples.

I recommend this method for the consideration of my ministerial colleagues. This year we started our second campaign in the same city, Glasgow, in the same hall, and using the same ideas. On the fifth night we had our largest attendance ever—twelve hundred people. We had started with three hundred.

We are very fortunate here in Scotland to have a president who is open to trying new ideas, and one who is long-suffering with our attempts and our mistakes, accepting our efforts as well-intended even if sometimes we seem to wander too far into the field of new and untried methods and approaches.

Eternal (?) Rome

KARL FISCHBACHER
Press Relations, Radio, and Religious Liberty Secretary
Austrian Union Conference

ROME likes to call itself the Eternal City. It is very old; it was already founded when Nebuchadnezzar had his famous dreams. But in comparison with eternity, Rome is of yesterday, and who knows how soon it must share the lot of cities that have disappeared?

Rome is the richest city of the world in things worth seeing. In it stand the ruins of the time before there were emperors, statues of world-renowned persons (Julius Caesar, Marcus Aurelius, et cetera), and the memorials of their deeds—the Trajan Column, triumphal arches of Titus, Septimius Severus, and Constantine. Rome contains, in the catacombs along the Appian Way, the graves of persecuted Christians; the dungeon of the apostle Paul; the baptismal font of the emperor Constantine; the four main basilicas with choicest works of sculpture and mosaics; a number of art collections, museums, and treasure hoards, the attentive inspection of which would require months. From all countries tourists flock to Rome. Certainly a number of the greatest human accomplishments are to be found there, which in no way, however, surpass the limits of human capabilities.

The visitor to Rome sees two different Romes, that of the Caesars and that of the popes. The wealth and the buildings of old Rome were modest compared with the ostentatious constructions of Rome of the papal era. The ruins

Translated from German by Leona Glidden Running.

Page 30
of the imperial palaces on the Palatine Hill, the baths, the temple ruins, the Colosseum, the splendid circular building of the Pantheon with its round opening in the ceiling, all are imposing still today. Behind these costly buildings of antiquity, however, stood a powerful kingdom to which great riches flowed from the conquered provinces. Thus the buildings were in harmony with the income.

The buildings of the papal era are significantly more expensive and more numerous. They confront one at every turn: splendid churches, fountains, museums, tombs, and squares, of which St. Peter's is doubtless the greatest. The inscriptions on the stone tablets that are placed beside the constructions betray the purpose of the popes to make their names immortal to the following generations. The same motive undoubtedly prompted the Caesars in the erection of their triumphal arches.

Some comparisons may show what a difference in size can be recognized between the two Romes. The Colosseum, a little mountain built into the city, on the erection of which Jewish prisoners worked and which was completed by the emperor Titus, has dimensions that cannot compare with those of the Basilica of St. Peter's in Vatican City. This largest of all churches was 176 years in building and must have swallowed up tremendous sums of money. The foremost architects of the time designed the form, the façade, the dome, and the inside arrangements. The gold overlay is not to be estimated, most architects of the time designed the form, the façade, the dome, and the inside arrangements. The gold overlay is not to be estimated, but it is certain that the income of the relatively small church-state could never have defrayed the cost of this building. The sale of indulgences—carried to such excesses in Luther's time—was one of the main sources of income. Likewise the confiscated lands of those who believed differently contributed toward the high costs.

These buildings reveal that the church had abandoned belief in the end of the world and that it wanted to create for itself in this world the most excellent position of glory—in contrast to the words in 2 Peter 3:10. St. Peter's, with the adjoining museums and official seat of the pope, is witness all the year round of the greatest homages, which the masses of people enthusiastically offer at the appearance of the Roman high priest. Hardly did any emperor of ancient Rome experience such devotion as the latter, who was "diverse from the first" (Dan. 7:24).

**Love of Prestige**

In the museum on the Capitoline Hill stands a life-size statue of white marble, representing the emperor Hadrian as Pontifex Maximus. He is simply clothed in a toga, with bare head; in his outstretched right hand he holds an unpretentious staff. As emperor and high priest that is a modest appearance, such as seemed to him appropriate as the first servant of the gods. Into the position of the imperial Pontifex Maximus another has placed himself, "who opposeth and exalteth himself above all that is called God, or that is worshipped" (2 Thess. 2:4). If one were to place next to each other the simple Teacher of Nazareth, Hadrian as Roman high priest, and the pope in his splendid vestments, one would recognize the line of self-exaltation as the New Testament prophesied of it (2 Thess. 2:3, 4; Revelation 13 and 18).

The Revelation also states openly (13:3, 4) that with the Roman throne there would be an establishment of the dragon who from the beginning has operated with lies, cunning, and murder. The same methods can be ascertained in the history of the rise of the Papacy. With the bearer of the number 666 it is a question of a man of self-exaltation who opposes the Lord of heaven. As chief builder of Rome he was very much concerned to distinguish his own constructions at the expense of the Rome of antiquity. The mighty portals of the old Curia in the Roman Forum now hang in the main entrance to St. John Lateran. The 450,000-pound bronze relief in the Pantheon, dating from the time of Hadrian and depicting "the struggle of the gods with the giants," was taken away by Pope Urban VIII (1623-44) and melted down. The twisted columns of the canopied altar in St. Peter's were made from this material.

**Traffic in Holy Places**

In the holy years millions travel to Rome in order to venerate its holy places. Rome is the Mecca of Roman Catholics. That cannot be brought into accord with Jesus' words, for not even the holy places of Palestine were to serve as places of worship for true Christians (John 4:23, 24). Nevertheless the pope of Rome has created many places of worship, which turn the gaze of the believers from heaven toward earth. He says that visiting the four main churches of Rome will secure for the pilgrim a plenary indulgence for his sins. The rest of the holy places offer a bright multiplicity of treasures of doubtful authenticity, which really consist only of material things. Here are a few examples:

1. Pilate's Holy Staircase on which the devout (including, once, Luther) ascend on their knees, is found in the little church across from the Lateran.

2. The Church of the Holy Cross of Jerusalem exhibits to the pilgrim pieces of wood from the
cross of Christ and the cross of the repentant thief, the superscription of Pilate over the cross, a nail that was used in the crucifixion of our Lord, some thorns from His crown, and even Thomas's finger in a silver case.

3. In St. Peter's Basilica in the Vatican are shown in a holy year: the head of St. Andreas; Veronica's handkerchief; a piece of the "genuine" cross of Christ; and the lance with which Jesus' body was pierced.

4. Among the singular places of worship are the chapels in the basement of the Church of the Capuchins, where the bones of the brothers of the cloister lie in heaps. In bowers of bones stand and lie whole skeletons in their cowls; walls and ceilings are decorated with vertebrae, ribs, and other bones of all kinds. Reverently the hands of the visitors glide over many a dead skull. Everywhere one is greeted by the motto, "Remember death." The visitors leave these astounding places filled with a slavish fear of death.

5. In the Basilica of Ara Coeli the pilgrim honors a fifty-centimeter-high statue of the Child Jesus, which was crowned with a golden crown in the Vatican Chapel on the second of May, 1897. This figure, of olivewood from the Garden of Gethsemane, which was carved by a Franciscan and brought to Rome in the fifteenth century, is supposed to be able to hear prayers, and has become famous throughout the world. It stands over an altar of its own. It is hung, over and over again, with precious gifts of gold, pearls, and precious stones, and before it kneel the pilgrims in adoring worship. To this figure come from all the world letters of request "to the Holy Child of Ara Coeli," and they are laid upon the altar for two or three days. The senders believe they will find hearing and help by calling upon this wooden figure. These and many other places of worship flourish in Rome, to the vexation of Heaven.

The epistles to the churches of Pergamos and Thyatira reveal the thoughts of Heaven about this eclipsing of the gospel of Christ. How necessary it is that the inhabitants of this city learn of the holiness of God in Heaven, where Jesus has gone to intercede for us before the face of God! How much they need a reformer like Hezekiah, who destroyed the brazen serpent that had become in Israel a relic to be worshiped, in order to take away the hindrance to the worship in spirit and in truth (2 Kings 18:4).

Rome's Worries

Since 1377 the Vatican has been the seat of the popes; before that (until 1309) they resided in the Lateran. The time in between is filled with their exile in Avignon, France. Catherine of Siena was able to influence them to return again to Rome. Since then their dominion has been shaken by a number of events: the Reformation, the French Revolution, the arrest of Pope Pius VI, the loss of the Papal States through Garibaldi and the vote of the Romans for the Italian king, and the second World War that swept across Italy. Rome was once more spared. Since 1929 the pope has regained his sovereignty, and his kingdom bears all marks of prosperity and great international prestige, as Revelation 13:3, 4, prophesies.

But the world has changed, since the social question has split the world into at least two camps, which in Rome and Italy are clearly recognizable. The slums next to the splendid churchly buildings, and the great number of extreme liberals in Italy, cause the Pope great anxiety. His prestige rests upon his art treasures and his financial power, and these have become very unsure in the century of devastating world wars. Today true spirituality is just as superior as in the days of Jesus, who prophetically saw the splendid Temple of Herod destroyed, and predicted that His gospel would go to all peoples. Today great powers stand opposed to the Vatican in enmity but with restraint. Its entanglement in the worldly struggle for power is an expression of its anxiety for existence. Its position as a rich sovereign even compels it thereto. Therefore it looks about for powerful allies who can protect it against a possible robber.

A city is secure only if the Lord Himself protects it, and that He cannot do for the abominations that have spread themselves in Rome. The Revelation speaks of her sins that have reached unto heaven, of her crimes, and of her coming sudden destruction. All her splendor, her wantonness, and her self-assured pride, as well as the blood of saints that has been spilled in her, are challenged by the judgment of God, which will come upon her in the form of pain, hunger, and fire (Rev. 18:6-8). So will come to an end, once and for all, the oldest city of the world; it will give way before the true, eternal, heavenly Jerusalem, the city for which Abraham waited and whose builder and maker is God Himself.
This is the time of year when many of our churches are thinking of their fall and winter music. New choirs will be organized in many places and new members added to old choirs. Study will be given to adding new music to the choir repertoire.

The new book, *Choir and Solo Melodies*, which came off the presses of the Review and Herald in time to be used at the General Conference session, is being well received in the field. About two thirds of the first printing of this 96-page book were bought in less than three months. Many of our choirs are already using it. It was used by the massed choir at the General Conference session. Nearly six hundred voices joined in the choir the first weekend and approximately four hundred the second weekend. The numbers in this new book that were sung by the massed choir are as follows:


*Useful to All Types of Choirs*

In the compiling of this book, wide counsel was sought, from our college music department heads, singing evangelists, choir directors, and other denominational musicians. The aim was to compile a book that would meet a wide need, selecting numbers that would not be too difficult for amateur choirs and yet including enough new and challenging numbers to satisfy our larger church and college choirs. We believe our larger choirs will particularly appreciate some of the following numbers which may be new to many of our musicians. “Why Was He There?” page 1, is a beautiful new poem written by James McRoberts of Glasgow, Scotland, to the tune, *Finlandia*. Another excellent number from the British Isles is the Welsh hymn, “The Lord’s My Shepherd,” on page 13, with a descant. “Unto The Hills Around Do I Lift Up,” page 15, also has a descant.

Among other numbers the following will be found very interesting and challenging: “Lead On, O King,” page 26; “The Lord’s Prayer,” page 31; “Our God Shall Come,” page 44; “Redemption Chorus,” page 62; “The Heavens Resound,” page 63; “Great Is The Lord,” page 80; “The Ninety And Nine,” page 86; “When These Things Begin To Come,” page 92; “Jerusalem, My Glorious Home,” page 2, and “Psalm 117,” page 73. The music to this last number was written by George Wargo, head of the music department at Washington Missionary College. He was inspired to write this tune by the statement in *The Desire of Ages*, page 672: “Before leaving the upper chamber, the Saviour led His disciples in... the joyful notes of the Passover hallel: ‘O praise the Lord, all ye nations.’”

Amateur choirs and others will be interested in the fact that eighteen numbers in this volume were carefully gleaned from *Christ in Song* and several from *Hymns and Tunes*.

*Choir AND SOLO Melodies*

Notice that the name is *Choir AND SOLO Melodies*. Some thirty selections in this book—about one third the total number—are suitable either as choir numbers or as solos.

For instance, on page 1 is the excellent number, “Why Was He There?” which we have already mentioned. I became acquainted with this new three-stanza poem to *Finlandia* while I was in London in 1952. Here are the moving words of the first stanza:

“When I behold my Saviour there on Calv’ry,
O soul of mine be still, reflect awhile;
Gaze on that face, those hands, His feet and side,
Into those eyes, portraying naught of guile.
Why was He there: by God and man forsaken?
The Man of Sorrows bows His head to die.”
Then on page 5 is the song, “Great Is Thy Faithfulness,” which Del Delker sings so effectively as a solo. Raymond Turner also uses it a great deal in his evangelistic work.

“The Lord’s My Shepherd,” and “Unto The Hills,” on pages 13 and 15, are effective as solos, with a violin playing the descants.


“I Need The Prayers” has been sung through the years by the King’s Heralds and has been a great favorite with their radio and public audiences. This can also be used effectively as a solo. It appears on page 68.

On page 86 is an arrangement of “The Ninety And Nine” with a special high ending for solo voice.

“A Song Of Heaven And Homeland” has been a perennial favorite with Seventh-day Adventists for many years. I believe it was first popularized among us as a people by George W. Greer. Now you can have the music to this favorite in this new book.

We cannot mention all the solos, but among others we believe you will appreciate “Wonderful,” “All Your Anxiety,” “My Love For Him,” “Paradise,” “The Broken Heart,” “The Lamb Of God,” “We Walk By Faith,” et cetera.

Another interesting feature about Choir and Solo Melodies is the fact that in twenty-eight of the numbers in this volume either the lyric, the music, or the arrangement was written by a Seventh-day Adventist musician. This is indicated by an asterisk in the index, where the solo titles also appear in boldface type.

Choir and Solo Melodies can also be used effectively by a mixed quartet.

Evangelistic Choirs

Those who have the responsibility of organizing choirs in connection with our evangelistic campaigns will find this volume immensely practical. Every selection in the book was chosen carefully, and we believe every number could be used effectively in an evangelistic series. There are no “fillers” in the book, chosen simply to fill space. We believe, too, that those attending our evangelistic meetings will be interested in purchasing the book for their own use if it is available at the bookstand. With Choir and Solo Melodies right in their home, they will begin singing some of the numbers used at the meetings, and in this way become more attached to the meetings and to the message.

This volume fills a great and long-felt need in our ranks. It is available through your Book and Bible House.

B. G.
God's Means of Holiness

MRS. CARL BECK
Retired Minister's Wife, Kansas Conference

This study is designed to help one who is confused on holiness to understand what the Bible teaches. Mrs. Beck illustrates the study by drawing a wheel named "Holiness." The hub of this wheel is marked "God." The spokes of it are named "Jesus," "Spirit," "Scriptures," "God's people," "Sabbath," "Law," "Tithe." This study has practical value when dealing with Pentecostalism.—L. C. K.

I. God's Holy People.
1. "Holy people unto the Lord" (Deut. 7:6, 7).
2. "This people have I formed for myself" (Isa. 43:21).
3. A chosen generation, to show His praises (1 Peter 2:9).
4. Holiness needful to see God (Heb. 12:14).

II. Pertaining to Holiness.
1. Holy Father (John 17:11).
3. Holy Ghost imparted to us (John 20:22).
   a. Work of Holy Ghost to guide us (John 16:13).
   b. Sons of God are led by Spirit (Rom. 8:14).
4. Holy Scripture.
   a. Given by inspiration.
   b. Through holy men (2 Peter 1:21).
   c. To make us wise unto salvation (2 Tim. 3:15).
5. Law is holy. Brings us to Christ (Rom. 7:12; Gal. 3:24).
6. Sabbath is holy (Gen. 2:2, 3).
   a. Sabbath is God's holy day (Isa. 58:13).

(Continued on page 44)

Most of our Bible instructors present at the General Conference were limited to a week's attendance. They chose the time of the presession ministerial council. This photograph, showing more than fifty of the one hundred and twenty-five registered, also includes a few veteran workers. It was taken at the close of the session. A representation from various sections of the world field suggests that the Bible work is gaining recognition in our denomination.

SEPTEMBER, 1954
Attention! 
ALL JUNIORS
Here is a new set of natural color films especially for You. 26 filmstrips to aid Juniors in telling the wonderful story of the Gospel. price $59.50

JUNIOR EVANGELISM

ORDER NOW FROM YOUR BOOK and BIBLE HOUSE
or VISUALADES CONSOLIDATED
P. O. BOX 488 • LA MESA, CALIF.
ARCHBISHOP USSHER (1581-1656) had in his well-furnished library some of the very scarce Waldensian manuscripts. He was known for his reverence for antiquity, his personal qualities, and for the charm of his "marvelous" learning. He is best remembered as an authority in sacred chronology that was taken into the margin of the Authorized Version and is still printed in the English Bible. There is a painting of Ussher in the Uffizi Art Gallery in Florence—a portrait which was discovered only about two years ago.

The Waldensian manuscripts were mentioned in 1635 by an Englishman, W. Brereton, to whom Ussher showed "the whole books of the Waldenses, which are very rare; they cost him £22; they are in octavo about ten or twelve vol." Two of these manuscripts were in the Waldensian dialect, two in French, and one in Latin. These were, however, not all the manuscripts.

Some of these manuscripts came into Ussher's hands through a French counselor. Before reaching Ussher, they were obtained in 1605 in the Waldensian valley of Pragela (in the Cottian Alps) by D. Vignaux, who turned them over to the synod of the Waldensian valleys; the synod in turn sent them to historian Jean-Paul Perrin for his Histoire des Vaudois, published in 1618. From Perrin the manuscripts went to a French lawyer, who sold them to Ussher for the afore-mentioned sum.

And what happened to them after the death of Ussher? Nine of them were stored in the Trinity College Library at Dublin, where they remained, untouched and unknown, for almost two centuries. These were, however, not all the manuscripts.

Some of these manuscripts came into Ussher's hands through a French counselor. Before reaching Ussher, they were obtained in 1605 in the Waldensian valley of Pragela (in the Cottian Alps) by D. Vignaux, who turned them over to the synod of the Waldensian valleys; the synod in turn sent them to historian Jean-Paul Perrin for his Histoire des Vaudois, published in 1618. From Perrin the manuscripts went to a French lawyer, who sold them to Ussher for the afore-mentioned sum.

And what happened to them after the death of Ussher? Nine of them were stored in the Trinity College Library at Dublin, where they remained, untouched and unknown, for almost two centuries. One reason why they escaped the historians' eyes was that they were catalogued as Spanish and French manuscripts. In 1865, librarian J. H. Todd identified them as genuine Waldensian manuscripts; but he found only seven of them; another one was found by T. K. Abbot in 1892, and a ninth one (the oldest) came to the attention of M. Esposito in 1950.

Dublin was not the only library to harbor Waldensian manuscripts. Six other texts were kept at Cambridge, where they also remained untouched for nearly two centuries; librarian Henry Bradshaw discovered them there in 1862 and ascertained that the six manuscripts had come from the Waldensian valleys through Morland. It was none other than the powerful Lord Protector, Oliver Cromwell, who had sent Morland to the Duke of Savoy, whence Morland brought the manuscripts to Cambridge in 1658.

There are all together thirty different Waldensian manuscripts known; twenty-five of them are in their dialect and the others in French and Latin. The twenty-five Waldensian texts have been located: nine in Dublin, six in Cambridge, five in Geneva, two in Zürich, one in Carpentras, one in Dijon, and one in Grenoble (the three latter are in France).

The first historian to make use of these manuscripts was Perrin, in 1618, as stated above. Others who used them also were Léger, Raynouard, Todd, Montet, Salaiani, and de Stefano. But there still does not exist a reliable, complete edition of these writings. One of the greatest problems is to date them. Some of the best paleographers—such as Förster, who has given us such a superb edition of the Noble Lesson, the most important of the Waldensian poems in existence—had to give up as far as the dating of these texts was concerned. The oldest of the manuscripts, the one which was found by M. Esposito, is thought to have been written in 1375, because it contains on the back page a list of Easter dates from 1376-1400.

That the Inquisition in its pitiless repression destroyed not only the homes but also the manuscripts is recognized by Catholics them-
The available Waldensian texts—and it is a remarkable characteristic—are replete with Bible quotations and passages from the church Fathers, as well as a discussion of the Lord's Prayer. In this connection it is reported that the Waldensians used to recite the Lord's Prayer fifty times before meals and fifty times after meals.7

The Bible was indeed often read and quoted. The so-called Waldensian Lyons version came into existence by the initiative of Peter Waldo, of Lyons, founder of the twelfth-century Vaudois movement. Waldo entrusted the translation of the New Testament to Etienne d'Anse, who dictated the text to Bernard Ydros.8

In the thirteenth century this Lyons New Testament version was lost track of, but it was replaced then by a Cathari version based on the Vulgate.

The Waldensian manuscripts, scant as they are, do not tell the whole story of the Waldensians—their martyrdom, their courage, their Biblical teachings, and their interest in the prophecies. The Inquisition saw to it that the spiritual heritage of this brave mountain people was erased as thoroughly as possible. Yet these manuscripts, in their scant simplicity, especially the beautiful Noble Lesson, render in moving terms their unbounded confidence in God. The unknown author of that poem expresses above all the faith of his people in the fast-approaching end of the world—the hope of the soon-returning Christ:

“O Brethren, give ear to a noble Lesson. We ought always to watch and pray, For we see the World nigh to a conclusion. We ought to strive to do good works, Seeing that the end of this World approacheth.”

BIBLIOGRAPHY

The genuine quality of Manitowoc Church Seating is evidenced in the company's commitment to excellence in design, material, and workmanship. Manitowoc Church Furniture Company is equipped to supply you with church seating of genuine quality at the right price. We invite your inquiry.

GENUINE QUALITY

CHURCH SEATING

GENUINE QUALITY in church pews embraces design, material, and workmanship. Manitowoc Seating represents the most perfect development in pew engineering because it meets all the requirements of the perfect pew—comfort, beauty, durability—for lasting satisfactory service.

Manitowoc Church Furniture Company is equipped to supply you with church seating of genuine quality at the right price. We invite your inquiry.

GENUINE QUALITY

CHURCH SEATING
By Clarence E. Macartney

YOU CAN CONQUER

Thirteen powerful, Bible-centered sermons show how fears fall before us when we walk with Christ.

Each sermon centers on a spiritual problem that has beset men and women throughout the ages—temptation, loneliness, sorrow, death, and others. Each shows how the strength and determination that come only through fellowship with Christ can provide the solution.

Underlined with vivid illustrations from the Bible and from real life, YOU CAN CONQUER brings wise, understanding guidance for triumphant Christian living. $2

CLARENCE E. MACARTNEY, recently retired after 26 years as pastor of First Presbyterian Church, Pittsburgh, is widely recognized as a master of Biblical preaching and an outstanding Christian writer.

STRANGE TEXTS BUT GRAND TRUTHS

Seventeen sermons based on strange or obscure Biblical texts.

"Dr. Macartney is content to set forth the timeless truths known to every Christian. . . . Every sermon abounds in illustrations, . . . effective presentations of Scriptural teaching."—Eternity. $2.50

MOUNTAINS AND MOUNTAIN MEN OF THE BIBLE

Great personalities of the Bible—the parts they played in dramatic events on the mountains of Bible lands—come alive in these fifteen vivid sermons.

Biographical preaching at its best—rich with illustrations, human interest, and deep spiritual insights. $2

CHARIOTS OF FIRE
And Other Sermons on Bible Characters

Here are the little-known men and women of the Bible—the people who add richness and flashes of human appeal to Old and New Testament chronicles—brought to us vividly in seventeen sermons. Dr. Macartney shows how we can learn from them more about God’s purpose for our lives. $2

THE FAITH ONCE DELIVERED

Fundamental Christian doctrines—the basic beliefs upon which Christianity stands—are presented in these fifteen sermons.

Here is forceful preaching on timeless themes—messages of comfort and challenge to strengthen hearts and minds. $2.50

Published by Abingdon Press

ORDER FROM YOUR BOOK AND BIBLE HOUSE
For over eight years the wives of theological students at La Sierra College have worked and studied together in the Kappa Delta Club, the Greek letters in this case standing for the name "King’s Daughters." Meeting twice a month during the regular school year, these young women have listened to talks by their own faculty sponsors—wives of the theology professors—or guest speakers such as conference officials, returned missionaries, or Bible instructors and ministers’ wives active in the local field. Every semester some missionary project has been undertaken. One semester books were collected for the library at the Navajo Mission School at Holbrook, Arizona. At another time money was raised to benefit mission station libraries in Africa. One of the club members was preparing to go to a mission field in South America with her husband upon his graduation, and the club gave her a treadle sewing machine as a farewell gift. Local hospitals have also profited from other missionary projects of the Kappa Delta.

The members have shown special interest in specific study projects that have been undertaken. During a recent semester a thorough study was made of all the divisions of the Sabbath school, their organization, and the method of conducting their programs. Demonstrations were held in the cradle roll and kindergarten divisions of the local Sabbath school, as well as in the primary and junior departments. The La Sierra church in its lovely house of worship has provided most attractive and well-appointed rooms for all these Sabbath school departments, and many of the Kappa Delta members are there receiving a most practical training for their future work as ministers’ wives. As experience has repeatedly shown, the young intern’s wife is sure to find the children’s Sabbath school divisions to be her special field of labor when she accompanies her husband to his first pastorate in some small and needy church. Where can she better prepare for this responsibility than here during the years her husband is attending college? Every school year, more than a dozen wives of ministerial students are found doing just this as they assist in the La Sierra Sabbath school cradle roll, kindergarten, and other children’s divisions, getting experience in teaching, conducting the circle program, and filling their scrapbooks with fingerplays, songs, stories, and patterns, besides many ideas for decorations, devices, and illustrative material.

Another field of study into which the young women ventured with great enthusiasm has been that of nutrition. During the first semester of the school year 1950-51, many guest speakers discussed various phases of this topic, and the study was climaxed by a cooking school conducted by Mrs. H. W. Vollmer of Glendale, who gave generously of her time for six evenings of three hours each. The capacity enrollment held throughout the course, and the enthusiasm grew as the course progressed.

During the spring semester of 1951, a Red Cross First Aid course was taught to the Kappa Delta members by Miss Maudie Bryan, R.N., instructor in physical education at La Sierra College.

To acquaint themselves early with the duties facing them as ministers’ wives, our Kappa Delta members have also taken an active part in the Dorcas work, at times conducting their own junior Dorcas Society. One of our members has been the assistant leader of the senior Dorcas, and the club is always ready to help in any material need brought to its attention.

The value of the spiritual and the practical training provided by an organization like the Kappa Delta can best be measured by the reaction of our former members as they write back to us from the field. Their opinions always express gratitude for the inspiration found in this fellowship during the years of preparation and for the very practical nature of that prepa-
ration, as well as for the lofty concept gained of the great calling of the minister's wife, which is the very purpose of the Kappa Delta.

Parasitology Course
(Continued from page 26)

one of the non-Seventh-day Adventist mission boards, upon completion of her classes, wrote:

"It has been a real privilege to be one of the students of C.M.E., first of all because of the spiritual emphasis maintained by everyone with whom we have had contact.

"I feel that this course has been very beneficial. I wish it could have been longer, but undoubtedly making the course longer would of necessity eliminate it from the schedule of most missionaries on furlough.

"Coming here was an answer to my prayers. So I thank the Lord, and thank you for giving this course. It is my prayer that I may be able to serve Him better because I have been here. So I covet your prayers on our behalf, too."

All those connected with the work at the School of Tropical and Preventive Medicine are very happy to have contributed even in a small way to the needs of our mission lands. And it is the expressed desire of all to go forward with faith and courage to do our part to help finish the work of God in this generation.

Story Sermons for Children

WHEN STONES HURT YOUR FEET by KARL H. A. REST

A collection of 26 story-sermons full of anecdotes and up-to-date illustrations, each directly anchored to a passage from the Bible. Written by the author of the successful Story Talks For Children. $1.50

Suitable for interdenominational use as well as for use in Sunday, weekday or vacation church school.

MUHLENBERG PRESS • Philadelphia

The Bible Signs Society, makers and distributors of highway gospel signs, offer their services to churches, Sabbath school groups, and also to individuals. These permanent highway signs are attractive during the day and become very beautiful as the car lights strike them at night. . . . We pay freight on our signs shipped anywhere in the U.S.

Send for free pamphlet to:

BIBLE SIGNS SOCIETY, Box 234, Aurora, Nebraska

SEPTEMBER, 1954
Italy's highest court has ruled that the Assemblies of God were entitled to official recognition by the Ministry of the Interior, the sect's attorney reported in Rome. The Assemblies, a Pentecostal group, thus won its four-year struggle for official certification. The case has been followed closely by Protestants throughout Italy. The decision means the sect will enjoy tax exemptions and its pastors will be able to hold church services without getting police permission for each meeting.

In Chicago three American women took their solemn oaths of affiliation with the Instrumental Catholic Auxiliaries at a ceremony there. They became the first citizens of this country to join the Auxiliaries, one of the newest and most unusual missionary societies in the Roman Catholic Church. The Auxiliaries are a band of women who pledge themselves to poverty, celibacy, and obedience, and live a community life. But unlike religious, they dress in clothes of their own choice.

In London a donation made by Queen Elizabeth to the restoration fund of St. George's Cathedral, Southwark, marked the first time since the Reformation that a reigning English monarch has subscribed to a Roman Catholic church.

In Nairobi, Kenya, seven Meru Methodist mission teachers were ambushed and slashed to death by Mau Mau terrorists, police reported. The teachers were ambushed by about ten armed men in the forest near the Meru school, police added, saying that the Mau Mau apparently was turning its attention once again to the mission schools.

American churches will spend more than $10,000,000 a week on new construction in 1954, according to a forecast report by the Departments of Commerce and Labor in Washington, D.C. The report said that erection of new edifices by churches will amount to $523,000,000 this year, 11 per cent above the previous all-time mark established in 1953. At the same time, nonpublic schools, most of which are church related, will spend an almost equal amount on new construction.

Officials of Bible Action, the Swiss Bible society in Geneva, got a pleasant shock. It happened after they had sent free copies of the Bible to all delega-
tions attending the Far Eastern conference here. Back came letters of appreciation from top level Communists thanking the society in glowing terms for what the Reds described as "a very interesting gift."

Evangelist Billy Graham has returned after a five-month preaching tour of Great Britain and Western Europe, and reports he found a spiritual reawakening that might prevent World War III. "I can‘t put into words the hunger of those people for God," he said, "To me this is the golden hour of the church." Dr. Graham, who preached "old-time religion" to more than 2,000,000 persons at 300 different meetings in Great Britain, France, Finland, Sweden, Denmark, the Netherlands, and Germany, said he had found a spirit of optimism that he had not noted on earlier postwar trips to Europe.

In Anoka, Minnesota, Seventh-day Adventists have offered their camp and its facilities to the State’s civilian defense organization, in event of emergency. They also have volunteered to provide a staff of doctors, nurses, and welfare workers, including a camp superintendent and medical director.

In St. Peter, Minnesota, when order is rapped for at a meeting of local 614, AFL American Federation of State, County, and Municipal Employees Union, the gavel is wielded by a Roman Catholic priest. The Reverend Albert B. Blatz, 38, Catholic chaplain at the State hospital for the criminally insane here, is president of local 614. After a year as vice-president of the union, he recently advanced to the presidency. Within limitations, Father Blatz runs a vigorous union.

In BRIEF.—In Atlanta, Georgia, Methodist leaders have set up a series of career clinics for high school students in an effort to "combat the waste of human energy and the frustration of those whose labor becomes a burden." . . . An anti-religious exhibition, portraying foreign missionaries as arms smugglers and "imperialists," was held in Shanghai, according to Catholic sources there. . . . A Statewide campaign has been launched by the Attorney General‘s office to rid Vermont markets of obscene literature of comic-book and pulp-magazine variety. . . . Rep. Thomas M. Pelly (R-Wash.) has introduced a bill into Congress aimed at imposing a 5-7 P.M. moratorium on liquor advertising over radio and TV programs. . . . Members of five Protestant churches are cooperating in the care of Navajo orphans through a new organization in Farmington, New Mexico, called Navajo Missions Inc. . . . A joint resolution authorizing President Eisenhower to proclaim the first Sunday of each month for a one-year period as a special day of prayer "for people enslaved behind the iron curtain" has been passed by the Senate and sent to the House. . . . The Vatican does not support the calendar reform project now before the United Nations’ Economic and Social Council.

SEPTEMBER, 1954


In this thought-provoking analysis, we of the cloth are on the receiving end, viewed, so to speak, through telescopic lenses in the hands of the man in the pew.

The author sent a detailed opinion poll to representative members of his communion (Methodist) and received more than one thousand replies representing some fifteen hundred people in every walk of life. They gave their reactions to the seventy questions regarding their minister who preaches to them weekly.

Such a procedure could easily be adapted for Adventist use and might be rather revealing. People expect and demand the best in their preacher—less than that is not acceptable and surely does not meet the mind of God, for we are His representatives.

Contents include various aspects of the minister as preacher, pastor, administrator, a man, his concept of his task, and what the layman wants to see in his pastor, as well as a detailed tabulation chart. Perhaps a candid reply on what the layman wants will illustrate: "We Methodists like our ministers to challenge our living and thinking.” A thoughtful consideration for Adventist clergymen as well.

This jolting, revealing, challenging, and stimulating résumé of responsibility, duty, and privilege

T. A. KANTONEN

THE CHRISTIAN HOPE

One of America’s outstanding theologians analyzes the central theme of the Evanston Assembly from the viewpoint of Christian beliefs in "last things." $1.50

G. Elson Ruff

THE DILEMMA OF CHURCH AND STATE

"Here is a soul-stirring book."
—The Ministry

"... rich in insight ... will stimulate thought."
—The Pastor

$1.50

at all book stores

MULLENBERG PRESS • Philadelphia
God’s Means of Holiness
(Continued from page 35)

b. A sign of sanctification (Eze. 20:12, 20).
c. His saints keep His commandments (Rev. 14:12).
7. Tithe is holy (Lev. 27:30). Blessings of tithe paying (Mal. 3:10). (Relate experiences.)

III. MADE HOLY THROUGH GOD’S HOLY MEANS.
1. The source must be holy (Rom. 11:16).
2. Abiding in Jesus makes us holy (John 15:5).

IV. APPLICATION. “I can do all things through Christ which strengtheneth me” (Phil. 4:13).

Music During the Prayer
(Continued from page 48)

“There are many musicians who agree that the most solemn parts of a service are made doubly effective without music as a background. . . . Music during prayer or during the partaking of communion or during the speaking of vows at a wedding service . . . detract from the solemnity of the religious act.”

If you and your organist definitely feel that music really adds something to the spirit of prayer, then would it not be wise to encourage the congregation to spend a few moments in silent, reverent meditation just before the prayer is offered? During this reverential hush, quiet, appropriate organ music would be in place. Then when this period of meditation is concluded, if the music ceases before the prayer begins, it will have a telling effect. An added hush will be felt all over the congregation. Let us do all we can to inspire the thought that the worship service is indeed the gate to heaven.”

Fenton Edwin Froom.


Former workers in China are always interested in any report of mission life in that country. This book is a record of the fifty years’ work of one American family in Fukien Province.

The author was born in Fukien and tells the story from his viewpoint. He is not so much interested in his father’s church work as in tiger hunting, bandits, and summer hill-leave.

Here is expressed confidence in the innate common sense of the Chinese people. With the author we can only look for the day when the “bamboo curtain” shall be lifted and China can be evangelized for Christ.

M. E. Loewen.


Why does an all-powerful God, who hates sin and pities the oppressed, remain silent in the face of the long-drawn-out tragedy and suffering of the human race? Why does He not do something about it? These are the grave questions that this book seeks to answer. It is a reprint of a book considered by great religions of a former time one of the most valuable and a classic in its field.

Carlisle B. Haynes.

Page 44
The Migrations of the Swabians to Russia

(Continued from page 14)

near where later Noah's ark had settled. And if the Turkish Government should at some future time grant them permission to enter Palestine, then they would not be too far away.

Help From the Czar

Soon the Russian emperor, Alexander I, became interested in the teachings and beliefs of these chiliasts and played no small part in their migration to Russia. All kinds of preparations were made in Wurttemberg. Organizations were set up so that the people could help one another financially. Money was collected to aid the poor. Some families had 1,000 florins in cash on hand for the "escape," as they called it. The number of those who expected the soon coming of Christ increased steadily. Thousands embraced this new doctrine. A Madame de Krüdener, herself a believer in the soon coming of Christ, made several trips to Russia and made contact with Czar Alexander I. The emperor was much disturbed about conditions in his country, and the burning of the city of Moscow gave him a shock. Besides, the empty formality of the Greek Orthodox Church did not satisfy him. Soon he began to study the Holy Scriptures daily. When the congress of Vienna broke up without result (1815), he hastened, very troubled, to his Heidelberg headquarters. In Heilbronn, Bible studies were held in his private rooms, conducted by chiliasts. During these studies he was told that he was to be an instrument in the hand of God to bring peace to the suffering world. He studied the teachings of the chiliasts further and read Jung-Stilling's book on Revelation. This gave him the inspiration for the Holy Alliance, and under his direction it was founded in Paris on September 26, 1815. This gave an evidence of the fact that nations could work together, and thus helped to lay the groundwork for a future League of Nations. These are well-known organizations, but their background and origin are not usually known.

Soon the whole world looked upon the emperor of Russia as the peacemaker. All chiliasts turned their eyes toward Russia and were convinced that hundreds of thousands, yes, millions of adherents to the teaching of the second coming of Christ could find refuge in that large empire. Russia invited immigrants from all over Europe and granted them many privi-
leges, especially freedom of conscience and religion. Up to that time they had lived under the controlling influence of the state church and had been persecuted. The invitation from Russia had a magic influence upon all these chiliasts, and they were confident that at last they had found safe refuge from the oppression of the Antichrist.

The immigrants usually organized themselves into special companies that they named Harmonies, this name having been selected to give outsiders the impression that they were in accord. Some companies had as many as 2,000 members. The Advent Movement in southern Germany spread so far that one may truly speak of a migration of nations. Some writers set the number of families willing to leave the country at 50,000. However, not all of these were able to leave, since Russia gradually made various restrictions and the Württemberg Government, originally glad to be rid of the "fanatics," put up many barriers to prevent them from leaving. They even prohibited their leaving the country.

The immigrants took along only some clothing and household goods, and of course the Bible and other inspirational books. The trip was made by boat down the Danube to the Black Sea. Singing Christian hymns and full of hope, they sailed along the river, happy that they were permitted to leave the old Babylon and to expect the millennium in the new country. From 1812 to 1823, when most of these immigrants went to Russia, according to reliable writers some 24,108 persons left Württemberg, not counting those who left years prior to or after that time.

The letters sent back to their home country by these immigrants were read with special interest. Inasmuch as the reports were generally good, more and more became interested in leaving Württemberg, and thousands did follow. Through their tireless diligence and economy they made good progress in their farming and attained a high standard of living. Although living in Russia, they kept their German language and culture. But since the formerly granted privileges were taken away from them in later years, they cast their eyes on another land, a land of freedom and liberty—North America—and in the latter part of the nineteenth century many thousands landed in Baltimore, Philadelphia, and New York.

The teaching of the soon coming of Christ, even though not perfectly clear, had taken deep root in their hearts and had been passed on to their children. While still in Russia, many joined the Mennonites or the Baptists; others became Seventh-day Adventists, but still others did not embrace the truth until after arriving in America. These Swabian chiliasts knew they were strangers and pilgrims on this earth. They migrated from one land to another, searching for a better country. They did not mind the inconveniences and hardships of travel at that time, but were willing to suffer, if they only were allowed to serve God according to the dictates of their conscience. They had renounced a pleasant and easy life, but looked forward to eternal life. Should this not be an object lesson to us? And today, as others from Europe are seeking our shores, may we assist these newcomers with understanding as well as kindness.
DO YOU NEED
DOCTRINAL FILMS FOR
YOUR FALL EFFORTS?

Now you can show motion pictures giving the Adventist message right down to the last Scripture quotation. Produced by the Voice of Prophecy, these films feature H. M. S. Richards in a series of Bible studies on fundamental doctrines. Each film is complete in itself, presenting a Bible study evolving from a human interest story. These 28-minute motion pictures accurately present Adventist beliefs with frequent reference to the Bible. There is inspiring music too by the King's Heralds and Del Delker.

SPECIAL
"Package" Rental

SAVE MONEY ON FILMS FOR YOUR EVANGELISTIC MEETINGS

Here is a great opportunity to save on films of fundamental doctrines. You can rent the entire series of seven films for only $49.50, plus transportation. Now you can show Adventist-produced films at your evangelistic meetings. To get this special price you must book all seven films, but they will be shipped to you individually to meet your showing dates.

NOTE: If your conference has purchased "The Sabbath That Christ Made," previously released, you can still take advantage of this special offer. Write for details.

UNCLE CHARLEY'S VISIT
Nobody liked Uncle Charley, but when he dropped in to see the Thompsons—well, his relatives were mighty surprised. Teaches the divinity of Christ.

WORLD'S BEST SELLER
Marjory Munson thought she couldn't understand the Bible, but her mother's prayers changed all that. Explains the authenticity of the Bible.

CALLING CO
Bill Davison didn't think much of religion or prayer until he received a startling message on his short wave radio. Portrays the power of prayer.

THE NEW EARTH
"I got no ambition to play a harp," said truck driver Joe Smith. But his ideas about heaven were unexpectedly altered. Teaches that heaven is a real place.

THE SABBATH THAT CHRIST MADE
A helpful minister explains to a confused young couple why many Christians believe the seventh day to be the Lord's holy day. Clarifies the Sabbath question.

THE LAW
Jim Daley was sentenced to death, and in his cell he asked some pertinent questions about the law of God. Explains why the Ten Commandments are important.

INQUIRING REPORTER
Jack, the breezy inquiring reporter, never thought much about the other fellow. But he asked a question one day that changed his pattern of life. Outlines the requirements for being a Christian.

7 FILMS (BLACK and WHITE)
Rented to you for only $49.50 Plus Shipping & Insurance NET—NO DISCOUNT

Regular rental on each black and white film is $10. These seven films are for sale (not for rental) outside U.S.A.

PACIFIC UNION SUPPLY CO.
Film Rental Library, Box 432
Glendale, California
MUSIC DURING THE PRAYER

In H. B. Hannum's article, "Instrumental Church Music," on page 27 of last month's Ministry are some very pointed suggestions. Our faithful organists serve quietly and unobtrusively Sabbath after Sabbath in our churches, and a word of appreciation is certainly due them. What would our worship services be without singing! And instrumental music of the right kind certainly has its place also in adding to the atmosphere of worship in any religious service. Let us as singers and pastors from time to time thank our organists and other accompanists publicly for their quiet, valuable, and faithful service.

There is one matter in connection with instrumental music which we feel called upon to re-emphasize in these columns. We have from time to time discussed the question of having organ music while the prayer is being offered. Judging from the mail received at our Ministerial Association offices, most of our musicians and listeners are in agreement with the stand we have taken that music, even though subdued, is out of place during prayer. The practice of having organ music during the public prayer comes from churches not of our faith, and yet even among their ranks voices are raised against this practice. We quote from the Watchman Examiner:

"There is an increasing tendency in some churches to underscore worship with music. While prayer is offered, the organ plays. In some services, the choir hums. We wonder if God feels complimented even though subdued, or is it the choir's idea to underscore worship? Perhaps. But then, someone might not have been able to hear clearly and so might have missed an important point in the announcements!

We are sure that nothing but the best of motives moves the organist to provide such background music, but we wonder whether the matter has really been carefully thought through. While the organist seeks to add atmosphere to the prayer, we fear that with a large majority it is a distraction no matter how artistically done. Even among those who feel perhaps the true meaning of prayer has not fully been grasped.

If we realized that the morning pastoral prayer is the high point in the worship service, and that thereby we go into the very audience chamber of the Most High God and talk to Him face to face on behalf of the people, would we really need anything to add to the solemn atmosphere? And should not every individual soul in the congregation, on the rostrum, and in the choir loft be joining in that prayer in a personal, heart communion with God, including the organist? Yet how can this be true on the part of the organist if he is thinking of the atmosphere he is trying to create for the prayer? Certainly his attention has to be divided between the prayer and his playing, and of necessity the playing must have his first attention.

Lest our organists should feel that this is just an opinion on the part of the Ministerial Association, we draw attention again to Harold Hannum's article in The Ministry last month. He is considered one of the leading organists among Seventh-day Adventists. His article shows that he is in full agreement with the stand taken by the Ministerial Association. This is true of most of our leading organists around the circle. Brother Hannum says:

One possible place was suggested to our minds when we recently attended a worship service in one of our churches. A long list of detailed announcements was presented to the congregation while they all sat quietly and listened patiently, including the organist. Having been invited to lead in the morning prayer, I noticed the confusion all the more. After this long period of quiet attention to the announcements, all at once, as soon as I began to pray, the organist began playing. Extreme concentration was necessary to keep my own mind upon the prayer. But what was happening in the minds of the congregation? I said nothing, but could not help thinking how much better it would have been if the organ could have been playing quietly during the announcements instead of during the prayer. But then, someone might not have been able to hear clearly and so might have missed an important point in the announcements!

We are sure that nothing but the best of motives moves the organist to provide such background music, but we wonder whether the matter has really been carefully thought through. While the organist seeks to add atmosphere to the prayer, we fear that with a large majority it is a distraction no matter how artistically done. Even among those who feel perhaps the true meaning of prayer has not fully been grasped.

If we realized that the morning pastoral prayer is the high point in the worship service, and that thereby we go into the very audience chamber of the Most High God and talk to Him face to face on behalf of the people, would we really need anything to add to the solemn atmosphere? And should not every individual soul in the congregation, on the rostrum, and in the choir loft be joining in that prayer in a personal, heart communion with God, including the organist? Yet how can this be true on the part of the organist if he is thinking of the atmosphere he is trying to create for the prayer? Certainly his attention has to be divided between the prayer and his playing, and of necessity the playing must have his first attention.

Lest our organists should feel that this is just an opinion on the part of the Ministerial Association, we draw attention again to Harold Hannum's article in The Ministry last month. He is considered one of the leading organists among Seventh-day Adventists. His article shows that he is in full agreement with the stand taken by the Ministerial Association. This is true of most of our leading organists around the circle. Brother Hannum says:

(Continued on page 44)