God Builds No Churches

God builds no churches. By His plan
That labor has been left to man;
No spire miraculously arise;
No fisher mission from the skies
Falls on the bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

Men call the Church the House of God,
Toward which the toil-stained pilgrim trod
In search of strength and rest and hope
As blindly through life’s mists they grope.
And does God dwell, but it is man
Who builds that House, and draws its plan:
May we for the mortar and the stone
That none need seek for God alone.

The humblest spire on mortal ken
Where God abode was built by men.
And if the Church is still to grow,
If still the light of hope to throw
Over the valley of despair,
We, too, must build God’s House of Prayer.
God sends no churches from the skies;
But if our hearts they must arise.

—Edgar A. Guest.

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Our Cover

That outstretched hand bearing the Holy Book, that upraised arm, that keen glint in the eye! Who will not remember Elder C. S. Longacre as he stood preaching or teaching in the Takoma Park church, where he was the pastor or associate for forty-five years? Here is one of his last pictures, taken after sixty years in God’s service. Kind friend, keen protagonist for the faith, lover of the people, fighter for freedom, prayerful visitor, student of the Word, a man without malice—such was this man of God! And such may God make each of us to be!

In this issue much is said about the man of God. Never did the position and standards of the ministry mean so much to the church and to the world. By saintly ministers the church is safeguarded and inspired. Through the prophetic fire of dedicated preaching the world is redeemed. Well is it when men see us and summarize our lives by saying: “I perceive that this is an holy man of God.”

ON PAGE 7 we have reproduced an article from a non-Adventist source, the object of which is to exalt the position of the men in every religion whose duty it is to lead the people Godward. Its intent is to magnify the qualities that mark the man of God as being in a class apart. It will not be amiss for us to take this opportunity to review the qualifications of the ministry set forth so clearly in the New Testament, and as understood and subscribed to by Seventh-day Adventists.

The Power of the Priesthood and the Joy of the People

1. When the ark was in transit, which always denoted some concern in ancient Israel, David voiced this prayer: “Let thy priests be clothed with righteousness; and let thy saints shout for joy” (Ps. 132:9). The context places three essentials in juxtaposition: (a) a fit resting place for the ark, the abode of God; (b) a righteous priesthood; (c) a joyful people. From this we conclude that God’s house should be our unceasing concern (“I will not give sleep to mine eyes, . . . until I find out . . . an habitation for the mighty God of Jacob,” verses 4, 5), and that God’s ministers should be pure and holy; and then, and only then, the Lord’s congregation will be happy.

2. “Who shall ascend into the hill of the Lord? . . . He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully” (Ps. 24:3-5).

Clean hands, a pure heart, a soul not turned “to what is false” (R.S.V.), a spirit that is not deceitful—such men, and only such, can really come close to God. We may well cry out, as we contemplate the ineffable glory and pristine purity of God’s presence: “Who shall be able to stand?” (Rev. 6:17).

The learned scholar Bishop Lightfoot asked a question of his fellow ministers: “Is righteousness the polestar of our lives?”

Righteous lives are always translated into godly deeds. Not “what the pulpit teaches” will convince the world, but “what the church lives.”—Testimonies, vol. 7, p. 16.

“The efficiency of the church is precisely what the zeal, purity, self-denial, and intelligent labor of the ministers make it.”—Ibid., vol. 5, p. 582.

The Honor of the Ministry

1. “We are ambassadors for Christ, God making his appeal through us” (2 Cor. 5:20, R.S.V.).

“For Christ,” or on behalf of Christ, in His stead. Such men are themselves under the compulsion of a divine urge—“the love of Christ controls us” (verse 14); not our love for Him, but His love for us.

“A man can have no greater honor than to be accepted by God as an able minister of the gospel. But those whom the Lord blesses with power and success in His work do not boast. They acknowledge their entire dependence on Him, realizing that of themselves they have no power. With Paul they say, ‘Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament.’”—The Acts of the Apostles, p. 328.

2. “That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18).

Paul here clearly teaches that the sanctification of his own life on the basis of faith in Christ, was God’s way of turning unbelievers from darkness to light and to forgiveness of sins. Ministers who bring saving faith to others must first themselves be constrained or controlled by divine love and saving faith. (See The Acts of the Apostles, p. 500.)

Giving God to men and bringing men to God, is the minister’s lifework. As Dr. Gillie the Scottish preacher suggested, the minister is to make God the most vital fact, the most immediate presence, the most impressive force, and the final reality to men.

The Qualities of the Minister

1. “O man of God, flee these things” (1 Tim. 6:11).

The list of things from which Paul said a minister should flee is not easy to discuss in some circles. In this chapter warnings are given against (a) strife and dispute, into which some
men fall so easily; \(b\) discontent and selfishness, both of which can so easily afflict otherwise good men; \(c\) love of money, a weakness that takes hold of many Christians, often with fatal ease. A poor man can love money to his own spiritual hurt. Any minister whose great concern is to be always making money, falls victim to "the root of all evil." People should not look upon us primarily as money lovers or money-makers. They should rather say with the woman who observed Elisha: "I perceive that this is an holy man of God" (2 Kings 4:9).

2. "Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith" (1 Tim. 6:11, 12).

There are things from which a true minister will flee. There are others that he should sedulously follow—righteousness, godliness, faith, love, patience, meekness, the rugged fight for faith. Paul greatly expanded this list of ministerial essentials in 2 Timothy 4:1-5, a passage constituting perhaps the best-known and most solemn charge to ministerial ordinands in the New Testament. Before God, ministers are charged \(a\) to preach the Word; \(b\) to "be instant in season," or urgent, adaptable, incisive, earnest, in every situation; \(c\) to reprove and rebuke when necessary; \(d\) to exhort with patience and sound doctrine; \(e\) to watch, or "be steady," as the R.S.V. renders it; \(f\) to endure afflictions; \(g\) to evangelize as the full proof of a call to the ministry. "The seal of mine apostleship are ye in the Lord" (1 Cor. 9:2).

In 1 Timothy 3:1-7 the man of God is set forth as a model of happy domestic relations, modest, well-behaved, hospitable, able to teach, a total abstainer, not a money lover, patient, not quarrelsome, a good head of the household, controlling his children as an evidence that he can control God's family, not too recent a convert, of good report both inside and outside the church.

Are we all preaching the Word? Are we adaptable in meeting situations not involving a sacrifice of principle? Are we incisive and urgently earnest when facing vital issues, or are we rather expert in avoiding issues, which consequently grow into crises that others have to handle? Do we delve into sound doctrine as the basis of truth-filled preaching, doing our own regular reading, studying, praying, thinking? Are we steady when the boat rocks a bit, or do we easily lean to one side or the other? John Wesley's father, toward the end of his life, said to his son: "Be steady!" The final conflicts in human events call for steady, loyal, careful-thinking, devoted men. Do we readily endure afflictions, or do we run away from them? Above all else, do we love men and win souls for Christ? Do we train our own children well? Are we kindly, and keenly alert in our service for God?

**Other Characteristics of the Man of God**

1. "Teach what befits sound doctrine" (Titus 2:1, R.S.V.).

Not private theories and extreme views but sound doctrine is to be the staple diet served from pulpit to people. The preacher who steers clear of the doctrines and precepts of Christ is dealing in what has been called "sentimental rhapsody." Jesus and doctrine stand together. "Every true doctrine makes Christ the center, every precept receives force from His words."—Testimonies, vol. 6, p. 54.

Jesus Christ never dealt with abstract or fanciful theories; nor should we today (see Education, p. 81). Theories can arise so easily, even out of the eternal verities. For example, the doctrine of God and His attributes of omnipotence, omniscience, eternal existence, holiness, graciousness, et cetera, are fundamental to our true conception of the Deity, but any one of them can be made the basis of speculation, for "no human mind can comprehend God."—Testimonies, vol. 8, p. 279.

2. "Show yourself in all respects a model of good deeds, and . . . show integrity, gravity, and sound speech that cannot be censured" (Titus 2:7, 8, R.S.V.).

Good deeds flow from a good heart—good toward both saints and sinners. Angels record both our thoughts and deeds (see Testimonies, vol. 1, pp. 124, 125, 544; Christ's Object Lessons, p. 177).

Integrity is based upon the moral principles of God's Word. It demands that in both private and public we ring true to our Christian ideals.

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**ONE WORD**

Many have fainted and become discouraged in the great struggle of life, whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathetic, and censorious. Never lose an opportunity to say a word to encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christlike efforts to lighten some burden. The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love.—Testimonies, vol. 5, pp. 612, 613.

September, 1959
“Pray for Me”

“Pray for me!” the pastor whispered
As he climbed the altar stair;
“I shall preach a better sermon
If your thoughts are raised in prayer!”

“Pray for me!” the sinner pleaded,
“Lest in weakness I should fall—
There is hope that God will help me
When He hears your earnest call!”

“Pray for me!” The cry is uttered
Like a hand that reaches out,
Pleading for the strength so needed
In the war with fear and doubt.

“Pray for me!” O brother, sister,
Yours the honor thus to serve,
Bringing stores of grace to others
With a faith that does not swerve.

“Pray for me!” Oh heed the summons;
Others’ burdens you may bear,
And the God of all compassion
Will regard you for your prayer.

—Hazel Hartwell Simon

There are standards of morality to which the man of God must be unswervingly true. Innuendoes, spoken or unspoken, are no part of Christian integrity; nor are shady deals of any kind, whether with believers or unbelievers. Shakespeare said, “To thine own self be true,” but the Christian, and especially the Christian minister, must be true to the Lord Jesus Christ and to every moral principle of His Word.

Gravity and sound speech do not exclude good humor and a joyful countenance; but a man who is known by the people chiefly as a purveyor of the latest jokes, cannot expect to be regarded as a man of God to whom burdened, bereaved, sin-sick souls turn instinctively for spiritual solace.

3. “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).

To study is more difficult for most men than to bustle about doing a hundred other things. But the study of Christian conduct, of the Word, of good literature, and of human nature, is incumbent upon every minister. He must develop mental and spiritual power and store his mind with things that are high and holy. His conduct and his preaching mark him off as a man of faith and prayer and as a teacher who knows how to rightly handle the word of truth (see R.S.V. on this verse).

4. “I have set thee a watchman unto the house of Israel” (Eze. 33:7).

“Christ's ministers are the spiritual guardians of the people entrusted to their care. . . . These words of the prophet [Eze. 33:7-9] declare the solemn responsibility resting upon those who are appointed as guardians of the church, stewards of the mysteries of God.”—Gospel Workers, pp. 14, 15.

The work of watching over God's church requires “the exercise of every faculty of the being.”—Ibid., p. 15.

5. “Feed my lambs. . . . Feed my sheep” (John 21:15, 16).

It was with perhaps a hint of not only the weakness of the lambs but that of Peter's that Jesus said, “Feed my lambs.” We could well paraphrase Jesus thus: “If you love the flock, you will feed them!” And we find that loving and feeding the sheep demands the expenditure of time, effort, patience, prayer, study—in fact the whole of self.

Conclusion

1. “Who is sufficient for these things?” (2 Cor. 2:16).

When we look at the high calling of the man of God, with the inherent duties and responsibilities, we may well wonder who can reach such high standards and bear such burdens. Luther knew that “the ministry is no place for idlers” (see Gospel Workers, p. 81), and therefore said: “Unless thou art called, avoid preaching as thou wouldst hell.” Paul supplies the answer, however, to this question of sufficiency: “Our sufficiency is of God” (2 Cor. 3:5).

2. “The church, of which I became a minister according to the divine office which was given to me for you” (Col. 1:24, 25, R.S.V.).

How this mighty preacher of the cross could sweep forward undaunted by such great odds, can be explained only on the basis of divine empowerment. God put him there, God enabled him. And that is exactly God's plan today. We should all be able to cry: “I thank Christ Jesus our Lord, who hath enabled me, . . . putting me into the ministry” (1 Tim. 1:12). Only God-appointed men can march and fight successfully under the banner of the blood-stained cross of Christ.

Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.

—E. W. Shurtleff

The Ministry
Should Your Child Enter the Clergy?

HARTZELL SPENCE
Author of "One Foot in Heaven" and many magazine articles on religious and humanitarian subjects

THREE out of five Americans are now members of some church or synagogue. Such a majority has never before enrolled in religious organizations in the United States. Thus there is a great need for ministers.

You may have been called by God to be one of His spiritual helpers at this critical time. But how can you be sure? Should you become a minister, priest or rabbi?

To begin with, you must throw away many of your old ideas about what it means to be a clergyman. The ministry is no longer solely a calling. It has become also one of the most exacting and exciting of all the professions. Today’s clergy—of whatever faith—must be literally all things to all men: preacher, teacher, pastor, counsellor, advisor, administrator, architect and financier. To accomplish all these vocations, the minister must be a sociologist, humanitarian and businessman, as well as theologian and public speaker.

A Challenging Career

The minister is expected, in personal life, to be an example of saintliness and devotion to God a cut above even his most dedicated parishioner. In this age, too, he must have enough courage to stand up and be counted on the great ethical questions of our time, and yet be tactful enough to lead his parishioners to share his own beliefs. He must walk sure-footedly along the cutting edge of life, amid the tragedies, frustrations, monotonies and precious dreams of men and women assailed on every hand by uncertainty and change and fear.

Above all, the minister must believe, and by example and persuasion prove, that God is not somewhere on the sidelines of life, as He is for so many persons today, but is the end and all of being. He must be confident that God has placed in his hands, in the ageless precepts of his religion, a great understanding of the true meaning of life and death, and he must have the power to communicate this confidence to others. The millions of new searchers for a faith, who today are crowding the churches and synagogues without quite knowing why they are there, must have a leader, not a follower of the congregation; a fighter, not an apologist; a teacher who will give them a God who touches them where they live: in the family circle, in shop and union, in office and business, not just in church on a sunny Sabbath day.

What a challenge!

You probably are thinking by now that nobody is equal to such a task. The truth is: few are. About half of all aspirants fail to make the grade. The clergy, of whatever faith, is a select and special group unlike any other fraternity anywhere. It is comprised of those called by God to carry out His will on earth. But the history of the ministry would seem to prove that God has moved even quite ordinary men to be great in His work, and has endowed His ministers with the necessary skills, once they had the faith. So it is well to remember that, although the ministry requires unusual attributes, some great church leaders have been men of less than superior talent or education whose faith and zeal God has used to His advantage.

Demands and Privileges

Another thing: if you feel that you might be making a sacrifice by entering the clergy, dismiss the thought at once. True: you’ll never be money-rich. True: if you are qualified to be a successful clergyman, you are equally capable of being a successful corporation president, judge, senator, doctor, or almost anything else you might desire. True: if you are a Roman Catholic, you will never have children or have a home of your own. True: you may seem to be buried for years ministering in a lowly parish far

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If you are not right toward God, you can never be so toward man; and this is forever true, whether wits and rakes allow it or not.—Lord Chatham to his nephew.

from home. You may work all your life at labors which others consider insignificant, even futile. You probably never will become celebrated with the red hat of a cardinal, or the mitre of an Episcopal bishop, or the presidency of your denomination, or leadership of a great synagogue on Fifth Avenue; such fame probably will elude you. But to God's ministers these are not sacrifices. They are the privileges of service which, permitting a share in need and pain, bring greatest joy. This may be hard for you to understand. But if you do understand, and still want to go on, then you are halfway there.

But how can you be sure that you have been called by God? How can you know that this is not just a timid person's way of escaping from the competition of earthly life, for example? Or just your egotistical whim? Or a delusion that here is an easy way to become an important leader of men? All of these, and many other misplaced zeal, have convinced youngsters that they were called of God.

Qualifications for Success

If you have such reservations, the modern battery of psychological tests will be of great value to you in determining whether you will be a worthy servant of God. Your I.Q. will be 120 or higher. Your aptitude tests will score high in the social sciences, salesmanship, organizational ability and teaching. Your personality inventory will show you to be sensitive to people and their problems, curious about life, possessed of a deep sense of obligation and respect for duty which makes you drive yourself continuously beyond the limits of your strength. You will show a practical stubbornness tempered by sufficient humility that you can concede to others. You will possess emotional maturity. You will be neat, speak persuasively in correct grammar, be courteous and mannerly, cheerful and optimistic, and will have a sense of humor which enables you to laugh at your own mistakes. You will have a strong physique and not a lazy bone in your body. Tests now given widely in theological seminaries prove that if a candidate is seriously lacking in many of the above characteristics, his chances are doubtful.

Do you like to hitch your wagon to a star? Does your idealism overwhelm others? Do you stand up for your convictions against mockers and scorners? Do you love all kinds of people with genuine concern? Are you a strong leader and yet a happy follower? You should be able to answer "yes" to most of these questions.

The Call to Serve

A phenomenon of today's young candidates for the clergy is that almost half of them do not, at the apprentice stage, have a clear-cut concept of God and, in the Christian ministry, an equally positive acceptance of Jesus Christ as the Son of God. For the other half there is no question: most of them decided on the priestly vocation in their earliest teens and stuck with it. But a growing number of young men and women, many from non-religious homes, are choosing the ministry while they are in college. They have decided that there must be more to life than fame and money; they want their lives to count for something important. They are drawn to the clergy by an unseen hand; many resist it, and almost certainly their fiancées try to discourage them. In these young people the seminaries today are finding some of their strongest students. So it is quite possible that although well along in plans for another career, you may decide to enter the ministry. Here, surely, is a call from God, even to a young person who has given little previous thought to religion.

Certain additional qualifications are important in the Roman Catholic priesthood and the Jewish rabbinate.

The Catholic priesthood entails complete surrender to the will of God as directed by the church. Candidates for holy orders must be prepared to devote their entire lives to Christ's work, wherever it may call them, to the exclusion of all earthly considerations. For them that is

There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, and the second loses what it had.

—Gordon Graham.
the greatest possible honor. Lads whose bent is toward education would probably join one of the teaching orders, such as the Jesuits or Dominicans, rather than the diocesan clergy. Young men to whom the monastery appeals would enroll with an order such as the Trappists, and devote their lives to contemplation and study. If their religious ardor is evangelistic, they would probably enter a missionary order. The Roman Catholic priesthood, therefore, requires that some character traits and religious convictions be in sharper focus than does the Protestant ministry. It would be well for the Catholic boy who desires to become a priest to consult someone within the church who knows him well, and can steer him into the channel which would make best use of his talents and temperament.

The rabbinate also makes special demands upon its candidates. In America, the role of the rabbi has undergone great changes. Seldom is he called upon, as in Europe, to be the patriarch of his flock. Rather, he tends in the Reform branch to function much in the manner of the Protestant minister, in the Conservative branch to be preacher-teacher, and only among the Orthodox groups is he still largely a scholar-saint. To become a rabbi involves enormous scholarship and prodigious memory, a veneration of Jewish law and tradition, and special ceremonial skills. Humanitarian zeal and the ability to lead social crusades are particularly important, and infinite patience to face the special heartaches of a minority group. But essentially, the same traits which characterize any clergyman would hold good in determining whether you should become a rabbi.

Women's Place in the Clergy

What about a girl? If you are a Protestant, there is a future for you in the ministry. There are now nearly 7,000 women preachers. Sixty-three denominations ordain women. No special requirements, beyond those for male candidates, are necessary.

What About Education?

A college degree is almost essential now, and this is only the beginning. Protestants generally require at least three post-college years of special training in seminary. The Roman Catholics require from 8 to 12 years of post-high school preparation for the priesthood. Jewish studies involve at least as much time. The work is difficult, with little time for play. Exceptional grades must be maintained. More than that, the candidate's personality and habits are under constant scrutiny. One who is to serve God must be a man or woman of godly mien, and grow in grace. The cost of education is not too expensive a burden on the parent. All religious organizations have scholarship funds and work programs to help deserving students. It is safe to say that no worthy candidate for the clergy is ever refused an opportunity for lack of funds.

What about material rewards? They are not great, but the day of the poverty-stricken clergy is almost gone. Catholic priests, having no families, receive their needs and often many comforts, but little else. In the Protestant denominations, salaries and housing are now respectable, with adequate, actuarially-sound retirement funds provided by most churches. The average Protestant minister receives at least $4,000 a year and his residence; many have salaries of $8,000 to $15,000, a few even more. Most rabbis also do well, in the Reform and Conservative branches earning $7,500 a year up, plus generous gifts and fees for ceremonials.

Family Life

What about family life? In the Catholic priesthood, of course, there is none. The priest foregoes this happiness for a different one. In other faiths, clergymen these days no longer find their wives and children set apart; they no longer live in a goldfish bowl on top of an ivory tower. The wife need be no more active in church work than she desires to be. But a minister can be ruined in his calling by a discordant spouse. A young man who contemplates entering the ministry must find a mate who shares his own idealism, who is devoid of jealousy or envy, who is happy because her husband is doing what he must do, and will not...
try to deflect him or shape him to her own ambitions.

It is often remarked that ministers' families, who are spared the erosions and competitions of business, who don't have to compete with the Joneses, who need not worry, as others often must, about unemployment or security, who enjoy from their closeness to God a serenity and confidence that escapes most of their neighbors, seem to be so much happier than most other people. When, as sometimes happens, the clergyman must face controversy, hostility and personal heartache, the family's trust in God draws it closer together, fortifying it against undue anxiety. If happiness and love are riches, then most ministers' families are very rich indeed.

Need for Clergymen

What about opportunity? It is as wide as the portals of heaven. There are only 355,000 clergy in America to serve 104,000,000 church members. Every denomination needs more than it has. There will be an acute shortage of clergymen for at least another generation. As the churches expand—and all of them are growing—they require more and more specialists: teachers, executives, financial, youth, social and community workers, music directors, research scholars, college presidents, athletic directors, editors and writers, family counselors, chaplains for the armed forces, industry and in institutions, missionaries, and a host of others. In many of these specialties, no actual preaching from a pulpit is ever required. Almost any skill useful in private life is needed in the ministry.

Opportunities and Rewards

There are hundreds of types of opportunities for clergymen, enough surely to fit the aptitudes and ambitions of any talented youngster. And all are richly rewarding. The minister fills a special role in society. No place is too high for him; he walks among all kinds of people. He is looked up to and trusted by everyone. To him come for guidance the alcoholics, the psychotics, the victims of broken homes, the pre-delinquent children; he it is who stays with these lost sheep and tends them.

Some of his most precious moments will result from sharing with the great rank and file of his parish their moments of death and family crisis, and also their celebrations of happy milestones along life's way, and of being helped and loved in turn by all his people. There is no monotony in such a life. He is never in a rut, never in a squirrel cage. He constantly receives deep spiritual exhilaration as God, through him, touches and helps the downtrodden, charts the unfortunate to a new life, inspires the hesitant, and heals the sick at heart. Each day, fortified by his faith, the minister can test his strength against the whole world, uncover evil, fight oppression, challenge untruth, uphold the virtues and ethics which make men and nations noble. He can make his life count.

No matter how hard he works, his job is never done, his opportunities never spent, the need for his ministry never abated. What more could anyone ask of life?

THE QUALITIES OF A RELIGIOUS LEADER

He will not be political.
He will not surround himself with his special friends.
He will always be courageous.
He will work in harmony with his superior as well as his subordinate.
He will adhere to denominational policies.
He will not force his ideas on others.
He will not criticize his predecessor.
He will treat all of his subordinates in the same way.
He will know how to manage money.
He will economize on his travel expense.
He will be a person of decision.
He will be humble.
He will be courteous.
He will be studious.
He will develop his spiritual life.

—R. R. Figuhr
What's Wrong With a Little Gambling?

THEODORE CARCICH
President, Central Union Conference

NOW that some States have legalized bingo, people are asking, "What is wrong with a little gambling?" First of all, keep in mind that legality and morality are often miles apart. Liquor drinking and prostitution are legal in some lands, but who would argue that they are moral?

What then can we say about bingo, church lotteries, sweepstakes, betting, and all forms of card playing for money? In whatever form it reveals itself, gambling is wrong, morally wrong, for the following reasons:

1. Gambling is motivated by the desire to get another's property without paying for it. In the open market a buyer gets 100 per cent returns for money invested. The thief who steals your purse gets something for nothing 100 per cent. When you pay $1 for a chance to win $100, you are motivated by the same desire as the thief, otherwise you would not gamble. This desire is a violation of the commandments, "Thou shalt not steal" and "Thou shalt not covet."

2. Gambling destroys character and incentive to honest labor. Take the $80-a-week bank clerk who wins $200 on a $2 bet. He has taken $198 out of society and put little or nothing back. Greed enters the picture and he considers himself a fool for formerly working so hard for so little. To continue his short cut to wealth he embezzles. Discovery, shame, prison, or suicide follows. Gambling does something to an individual's personality and character, and what it does is not good.

3. It is immoral to support anything that robs and corrupts others. Gambling ties in with racketeers, vice, narcotics, crime, and all forms of illegality and immorality. Fifty million persons bet 30 billion dollars yearly in the United States. The annual profit to bookmakers and to numerous shady characters is 5 billion dollars, or more than the combined profits of U.S. Steel, General Motors, General Electric, and 97 other manufacturing companies. Think of what this money could do for industry, churches, schools, and hospitals!

4. The gambler is a fraud. He develops skill for the sole purpose of beating another man out of his money. He is an expert at taking that which does not belong to him. Neither do the gambling mobsters with their slot, pinball, and coin machines make any pretense at an honest bargain. The gambler is a fraud first, last, and always. Jesus had much to say about honesty, sincerity, and integrity, and the gambler is a stranger to all three.

5. The ends do not justify the means. Some argue that inasmuch as the profits of bingo and lotteries accrue to charity there cannot be too much wrong with this "mild" form of gambling. Look carefully, and you will find that the antisocial and anti-Christian motives mentioned previously are involved even in so-called mild gambling. Being true, this makes the pittance that charity receives not a sacrificial gift, tithe, or offering, but a tainted by-product of personal selfishness. God does not need the crumbs that fall from the devil's tables of luck, chance, and rabbit-foot superstition to support the Christian church. God has a clean and upright plan—namely, tithing.

What's wrong with a little gambling? Why, the same thing that is wrong with a little murder, a little larceny, a little lying, and a little adultery. The littleness of any evil is as wrong as its bigness. God's people are not only called to abstain from the evil of gambling, but also from its very appearance (1 Thess. 5:22).
A New Emphasis, Not a New Message

R. A. ANDERSON
Secretary, General Conference Ministerial Association

The very name Minneapolis carries with it interesting connotations to our Adventist ministry, for it was in our church there that the important General Conference was held in 1888. The accompanying picture of delegates in attendance is interesting. Many stirring messages came to the brethren assembled at that time, and the pulpit shown here is the very one from which the messenger of the Lord proclaimed the great truth of righteousness by faith, and from which other important messages were given by individuals whose names at that time were household words among Adventists.

In March of this year the quadrennial session of the Northern Union Conference was held in this same city. And this same pulpit was used. It is the regular pulpit used by the church there. The accompanying picture shows the writer holding the book Evangelism in which an important message appears from the pen of Ellen G. White, written from Australia in 1895. I was emphasizing that the messages given at that historic General Conference in 1888 on the subject of righteousness by faith came in the providence of God to meet a definite need. “Many had lost sight of Jesus,” wrote Sister White later. “They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family.” This statement appears in Evangelism, pages 190, 191. Her appeal to the ministers and leaders was to uplift the Saviour and reveal Him “as the Lamb slain” yet “sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him.”

That is the very heart of the everlasting gospel that the Advent Movement has been raised up of God to carry to earth’s far ends. Whatever else we teach and whatever methods we use today, the outstanding central feature of the three angels’ messages is Christ crucified, risen, and ministering and coming again in glory.

There were some at that conference seventy-one years ago who did not fully sense all the issues involved, and they had the impression that this rather unusual emphasis on Christology might lead many away from the definiteness of our distinctive message. The clear counsels of the Lord, however, at the time of the conference and during the next few years, left no room for misunderstanding. It was not a new message, or even a change in the message of God, but rather a changed emphasis that was called for. This is made abundantly evident in the clarifying statement in Evangelism to which we have already referred.

To impress this upon the present-day workers of the Northern Union gathered at Minneapolis, the old pulpit was referred to. It is the same pulpit. True, an electric

The old pulpit and Elder R. A. Anderson reading from the book Evangelism.
reading lamp has been fastened to it. And within more recent years a microphone has also been attached, but the pulpit itself remains the same; a significant symbol of the great message we have been commissioned to give to the world.

During the intervening years techniques have been developed and new methods have been devised to help in our work, all of which we appreciate. We thank God for the invention of electric light, radio, television, projectors, slides, evangelistic and mission films, and more recently—black light. These and a score of other very important things are invaluable to us today. Think of how much we owe to the microphone! Not only does it make clear the preacher’s voice to his immediate congregation, but through the microphone we are enabled to reach the ears of millions around the world. But neither our microphones nor all our electrical devices add a single thing to the message itself. The pulpit is the same; the message is unchanged.

Too often we have failed to sense the full truth of that message, and at times secondary issues have been emphasized to the neglect of the central primary truths that are the heart of the everlasting gospel. We all recognize that what we need today, as our forefathers needed then, is a clearer understanding of Christ and His place in both our doctrines and our prophecies. We repeat, it is not a new message but a new emphasis that is needed. And only such an emphasis will bring the outpouring of the Spirit of God in the latter rain.

No greater hour ever challenged the church than that in which we live. How desperately God needs “able messengers of the new covenant,” men who can set forth the fullness of Christ. The following words of counsel should stir every worker in the Advent cause:

More people than we think are longing to find the way to Christ. Those who preach the last message of mercy should bear in mind that Christ is to be exalted as the sinner’s refuge. Many people are sadly ignorant in regard to the plan of salvation; they need more instruction upon this all-important subject than upon any other. Bear with a certain voice an affirmative message. Lift Him up, the Man of Calvary, higher and still higher. There is power in the exaltation of the cross of Christ. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement. Make the gospel the glad tidings of salvation.

—Evangelism, pp. 185-187.

Delegates attending the General Conference session in 1888.
JUSTIFICATION by means of faith is a familiar theme to many, and so it should be. We have been told that this topic should be the pith and core of every sermon. It is in fact the very heart of Paul’s teaching. In the closing verses of Romans, chapter 3, Paul sets forth several great truths: (1) The purpose of the law, (2) universal sinfulness, and (3) the remedy for man’s sin.

Paul’s View of the Purpose of the Law. Ellen G. White emphasizes that the enemy of man has ever labored to disconnect the law and the gospel, but in the plan of God the two go hand in hand. Alexander Maclaren, the great Scottish preacher and Bible commentator, observed that every word of God whether command, doctrine, or promise, has in it some element bearing on the conduct of man; that God does not reveal simply that we may know, but that knowing, we may do what is right. The law is a swift witness to drive home to man’s conscience the conviction of sin. Some would argue that it is a cruel act on the part of God to plague a man’s conscience; that man is driven to distraction, to insanity, and even to death through the pangs of a guilty conscience. On the contrary, though remorse without repentance may indeed be a cruel and hopeless experience, conscience is a merciful gift, a prerequisite to a faith that saves.

Within the Jewish nation of the Old Testament there existed a more profound, a far deeper conviction of sin than was found in heathen nations. We need but contrast the heart-searching lament of many a psalm with the tone in Greek and Roman literature; yet we are told that certain prayers inscribed upon Assyrian and Babylonian tablets might almost stand beside Psalm 51, for there is a law written in men’s hearts that awakens a measure of consciousness of sin. But on the whole, the deep sense of sin in Israel was chiefly a product of the revealed law. Therefore, the purpose of the law, whether in the Old Testament or written in the heart, is to bring men to Christ, who will provide the power that enables man to keep God’s law. “Do we then make void the law through faith? God forbid: yea, we establish the law” (Rom. 3:31).

Paul’s View of Universal Sinfulness. Undergirding Paul’s teaching regarding the purpose of the law is the fact of universal sinfulness. In verse 20 is the negative statement: “By the deeds of the law there shall no flesh be justified.” And in verse 23 follows the positive assertion that “all have sinned, and come short of the glory of God.”

There is not so great a difference among members of the human race as we sometimes like to think. Men are alike in at least one respect: the fatal taint of sin is upon all. No matter in which direction we may travel, how far we may go, nor how degraded a specimen of humanity we may meet, we are all alike in that we are sinners. All are fundamentally alike in physical necessities, primal instincts, and most tragically of all, in the common experience of sinfulness. Jeremiah speaks of the human heart—not some human hearts—when he says, “The heart is deceitful above all things, and desperately wicked” (Jer. 17:9). The gospel would be better understood if the fact of universal sinfulness were more keenly felt.

In Romans 3:22 Paul makes a very direct statement. He says, “There is no difference.” I have never been able to find a translation that says there is not much difference. The characteristics in which men are alike are far more important than are those in which they are different. The diversities
may be superficial, but the identities are as deep as life. Christianity deals with the central similarities and brushes aside as of secondary importance the subordinate diversities. It deals with characteristics and facts common to humanity.

The gospel does not assert that there is no difference in the degree of sin. It is not a question of degree but of direction—not how far a ship has proceeded on her course, but which way she is headed. It is the “set of the sails.” The New Testament does not teach that all darkness is of the same shade—that a man who tries according to his light to do right is on the same level with a man who disregards all obligations. Man admits faults and imperfections. He apologizes for slips and acknowledges weaknesses; however, these and all other names by which he may try to tone down the ugliness of an ugly thing do not change its nature. In spite of the conventional terms he may use to designate his ugly traits, they stand avowed as sin when the floodlight of God’s law reveals their true character.

As the state of the malady does not make it different from another case of the same disease, so there is no difference in the fact of sin. And by the same token there is no difference in the fact of God’s love for man. God does not love man because of what he is. Neither does He cease to love him because of what he is. We do not have to prime the inexhaustible fountain of God’s love with our own merits. However, sin can make us incapable of receiving the richest blessings of that love. Man cannot prevent the sun from shining but he can and does draw the shutters. He cannot stop the stream from flowing, but he can and does turn away the pitcher from receiving the living water.

There is no difference in the way a man must receive salvation. The only thing that unites him to Christ is faith (Rom. 3:22). He must trust God, trust His sacrifice, trust the power of His living love. Man must trust Him with a trust that is self-distrust. Almost everyone has at least one friend into whose hands he would trust his very life without hesitancy. Why should we not trust Christ, our unfailling Redeemer?

The people with whom Paul is contending in this chapter were willing to admit that faith was essential to Christianity, but they wanted to add a little of their own morality. However, they could not lean half upon Christ and half upon themselves. Neither can we. The feast that Christ provides is not a potluck supper to which everybody brings a dish. As we come to Christ we can only bring empty hands and a receptive heart and mind. It is not easy to get away from the idea of personal merit. The commentary of Ellen G. White on the last parable of Matthew 25 is that “those whom Christ commends know not that they have been ministering unto Him.”—The Desire of Ages, p. 637. When they hear the Saviour’s words of commendation they make perplexed inquiries.

There is no difference in the power of Christ for all. Naaman happened to be a nobleman and expected to be treated as one; therefore he was offended when Elisha treated him as a leper. But in the thing for which he came to Elisha he was no different from the most lowly leprous beggar in Samaria.

There are no incurables in Christ’s presence. When He healed there was no difference between leprosy and a case of tonsilitis or a common cold. His record is that He healed all. And He is the same today.

Paul’s View of the Remedy for Man’s Sin. The message contained in verse 22 of this third chapter of Romans is so familiar to us that there is danger that we may lose the sense of its essential greatness and won-

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UNSELFISH LOVE

The face of Jesus of Nazareth must have been singularly sweet, with a purity unequaled in the history of man. But His was no brilliant figure, resplendent with purple, glistening with gems, surrounded and saluted by the leaders of the nation. No armed guard with banners rode beside Him. No pomp of court or camp attached to Him. He was humble, lowly in heart. His followers were fishermen,—folks far down in the social scale. He was no master of castle or of vast estate; rather, He had “not where to lay His head.” The only flag that floated over Him was the ensign of holiness; the only glory in which He gloried was the glory of His Father,—the glory of unselfish love.—Selected.

September, 1959
der. “Even the righteousness of God which is by faith of Jesus Christ.” That God should give His righteousness, not only as coming from Him through Jesus Christ but as a part of His own perfection, is a truth that familiarity has largely robbed of its wonder. We need to meditate more upon this precious theme until it regains in our own experience the celestial light that belongs to it.

In this same passage (chap. 3:21-4:25) we find that faith is the condition of righteousness—Christ is the channel. But the essential point on which Christ is to be trusted is set forth in verses 24 to 26. There are some great words here! “Justified.” “Propitiation.” “Redemption.” “Righteousness” of God. Being justified means being declared righteous by a judicial act. Justification is traced to its ultimate source in God’s grace. And God’s grace has been defined as His loving disposition. It has been illustrated as the hand of God reaching down to grasp the hand of man. Redemption, the medium of the bestowal of God’s grace, implies captivity and liberation for a price. Verse 25 tells us that this ransom price was Christ’s blood—His death. Recently a professor came to me proudly displaying a pin on his coat lapel indicating that he had, over a period of years, donated two gallons of his blood. Men pride themselves, and justifiably so, on being blood donors that the lives of others may be sustained. But Christ gave not a pint, not a quart here and there through His thirty-three years on earth, but He gave every drop of His blood and that blood was powerful enough to save from death unto eternal life every human being who has been and yet is to be born into the world.

There is perhaps no English word that can adequately portray all that the term “propitiation” implies. The meaning, however, is clear: Christ in His sacrificial death met the penalty of sin and made possible the pardon and reconciliation of all who have faith in Him. We must experience faith in Jesus Christ, and it must be faith in His propitiation if it is to bring us into contact with His redemptive power. What a marvelous arrangement this is! Jesus loves to have us come to Him just as we are. Here many fail. They want to make themselves better first. Some want to wait until they are older, not realizing that the days and years do not automatically make a man better. They only make him weaker. Redemption through Christ is the most sublime transaction in the history of the universe. The Holy One covers the sinner with His righteousness. “This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. . . . This robe, woven in the loom of heaven, has in it not one thread of human devising.”—Christ’s Object Lessons, p. 311.

By an act of simple faith the sinner, defiled and lost, is given full credit for the earthly victories and the righteous deeds of Jesus. Man’s redemption is assured by his acceptance. This is indeed the most uneven trade conceivable. All of my liabilities in exchange for all of His assets! No wonder the enemy of God and man is not willing that this truth of God’s Word shall be clearly presented. He knows that if it is received fully, his power will be broken.

We note two phases of the transfer of the righteousness of Christ. First, it is imputed to the repentant sinner and then actually imparted to the Christian. “For if while we were hostile [enemies] we were reconciled to Him through the death of His Son, the more certainly, after being reconciled, shall we obtain salvation through Christ’s life” (Rom. 5:10, Weymouth). So simple, yet so incomprehensibly wonderful! Paul calls this a mystery. It is indeed the mystery of Good leadership implies consideration of those who follow. It requires a communication system that works both ways—from the bottom up, as well as from the top down.—Dr. William Menninger.
NOW therefore give me this mountain, whereof the Lord spoke in that day” (Joshua 14:12).

This mountain was a difficult assignment, an insoluble problem. “The Anakims were there,” “the cities were great and fenced.” And it might be added, the Israelite invaders were lightly armed and unskilled, hence little prepared to challenge the inhabitants of this mountain stronghold.

No less impossible is the task assigned the church by its Lord and Founder. “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). This is the modern minister’s mountain. The ratio between the present world population and the few possessing the eternal truth of God, is so unbalanced that many have lost faith in the ultimate triumph of the Master’s commission. How can a few thousand ever reach more than 2.7 billions of people with the everlasting gospel? To this question there is but one answer, With man it is impossible to negotiate this mountain. Present plans are too narrow, equipment too meager, and faith too small.

The mountain of our mission towers over us like a giant colossus, while ministers like tiny ants creep all too slowly toward its summit. Thousands are Christless in the teeming cities that are at our finger tips. Dark counties, dark cities, dark streets, dark homes, are the minister’s nightmare. How to reach them with the Light of the world, is the problem. Add to this the millions of Africa, Asia, and Europe, insulated against Christianity by their own religious “isms,” and we face again the high mountain, fenced cities, and heavily armed giants of Caleb’s day.

This Man

Caleb did not deny the height of the mountain, the impregnability of the cities that graced its top. Nor could he discount the famed warriors that guarded the dizzy heights. This eighty-five-year-old veteran sought merely the privilege of attack. He would act in concert with the brethren. He submitted his request for the approval or disapproval of his colleagues. In this he revealed not weakness but meekness. It is difficult to imagine Caleb sulking in a corner had his request not been granted. It is this writer’s opinion that he would have accepted his assignment as Heaven sent and made the best of it. This man had measured well the delicate fine line separating a request and a recommendation—the former originating with the individual, the latter with a group. The unity of the body meant more to him than personal achievement. He therefore declined to “go it alone.” Nor did he consider “being sent” a personal affront or evidence of disrespect. “Moses sent me” (Joshua 14:11), he declared. And forty years after that mission he could say, in effect, to Joshua, “Send me.” One must admire the spirit of the man.

This man had confidence in the sacredness of his mission. His was a holy war. “If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said” (verse 12). He was on the King’s
business. To him nothing else mattered. The difficulty of the task lost its awesome portent if the Lord was at his side. For Caleb, this was enough. Should it not be so for us? Our Hebron is a lost world. Hath not God ordered that the heights be scaled? Has He not promised to participate on the side of His commissioned sons? It is enough. Let the advance be ordered and the battle joined. Too long have honest men died in ignorance for want of a messenger. Too long have heavenly agencies withheld their power for want of a yielded instrument. Too long has our world lain wrapped in midnight darkness. "Let there be light!"

This man, facing the supreme test of his life, had a faith fed by personal experience. "I wholly followed the Lord," he testifies in verse eight. His was a life totally committed. Caleb was a man with an eye "single to the glory of God." His calling received his undivided attention. He refused to be swayed from his chosen course by sin or sideline. The mountain was his consuming passion. He gave all that he had to it. He gave himself to it—and he mastered it. Total commitment is not an act of today that lasts forever. Rather it is a decision that requires daily renewal. Economic, social, and academic pressures threaten to do to us what the naked sword could not do to the early disciples—namely, strip us of our power, and nullify our spiritual influence with the world. "This one thing I do," said the apostle Paul, then he added, "Woe is me if I preach not!" The mountain required the whole man. Caleb gave himself to it and it was his.

This man's experience is proof of the adage, "What we are to be, we are becoming." "As my strength was then, even so is my strength now" (Joshua 14:11). Not a few among us dream of brighter days and greater opportunities in the future, and neglect our present duties. To the dreamer

If honor be your clothing, the suit will last a lifetime; but if clothing be your honor, it will soon be worn threadbare.—Arnot.

the future is always more glorious than the drab present. But the present is drab only when neglected. Caleb had proved himself forty years earlier, as a mere "spy," a man being a good spy was just as important as being a leader, for without his services the organization might be cut to pieces. "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary."

It is a privilege to be a worker in the cause of God on whatever organizational level. Though it is true that some have, in their weaker moments, placed a halo around certain responsibilities, we are all necessary to one another. For those who emulate and envy we pray, "Father, forgive them, for they know not what they do." Every man of God should pray for the doorkeeper complex. One Adventist minister said: "If I should die a district pastor, I would die happy." This man has achieved the spirit of Caleb. Uncorrupted by pride or ambition, content to serve where sent, he goes his busy, faithful, and happy way.

Finally, this blessed man was a blessing to others. "And Joshua blessed him" (Joshua 14:13). Later Caleb's daughter requested, "Give me a blessing." Her request was granted. We are blessed that we might be a blessing to others. That we are a blessed people few will deny. Like Israel of old, we possess in total the oracles of God. We know the truth of God from the genesis of life to the destruction of death. We know transformation and reformation, prophecy and protest. "Such as I have," said Peter, "give I thee." Adventism lives as long as she expands. She must spread or die. Her present good health, under God, is due to her willingness to share herself with the world. From the busy centers of the civilized world to the remotest heathen outpost, the truth of God is taught and heard. Hospitals, schools, and dispensaries belt the globe, bringing physical and mental relief to stricken thousands. This spirit
must not die, it must grow. The age of public evangelism is not passing. Opportunities are ours today that we have never before enjoyed. True, there are new difficulties, but these merely require new study and renewed attack. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4). Christianity began with men who regarded neither wind nor rain—men who by doing made the impossible possible. So shall it be in the end of the age. The church militant will soon be charged with new vitality. The ends of the earth will soon echo with truth preached with new power, and the lives and acts of latter-day apostles will give added luster to a cause that is already bathed in light. E. E. C.

Essential Steps to Success in the Ministry—5

Industry

TAYLOR G. BUNCH

HABITUAL diligence in any employment, physical or mental; steady attention to business; any productive activity; the opposite of slothfulness: laziness, or indolence"—thus we may define the word industry, an attribute essential to success in the ministry.

Success in any line of endeavor is impossible without an industrious and diligent spirit. The wise man said: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "Issues" as here used mean the harvest, products, or results of life. One of the most eloquent and magnetic preachers of apostolic times was Apollos, who was declared to be "mighty in the scriptures," and "being fervent in the spirit, he spake and taught diligently the things of the Lord" (Acts 18:24, 25). Yes, he was a great preacher and soul winner because he was an industrious student of the Scriptures.

Herrick Johnson said: "A loitering, lazy minister is one of the saddest of anomalies, and his wasted hours and opportunities will make a terrible arraignment when accounts come to be settled," and in his book, Pastoral Work, Dr. Andrew Blackwood says on page 32, "Sloth or laziness, seems to be the worst of ministerial sins. This evil spirit may brood over the hours of a man's study. Who but God knows how the pastor spends his time when alone with books?"* How true this is. He never has to punch a clock, he makes his own schedule, and no person has a better opportunity to shirk his duties. There are ministers whose lives are almost a continual vacation, and yet they imagine they are very busy, and they are, as far as going in circles is concerned.

Sloth is defined as "disinclination to action or labor; sluggishness; laziness; idleness; indolence." Slothfulness, the opposite of industry, is so serious that it is reckoned among the seven deadly sins. We read in Hebrews 6:12: "That ye be not slothful, but followers of them who through faith and patience inherit the promises." This indicates that the slothful will not only fail in their work, but will also lose their inheritance in the kingdom of glory.

The Bible contains many warnings against being slothful, sluggish, indolent. Here are a few of them: "The soul of the sluggard craves, and gets nothing, while the soul of the diligent is richly supplied" (Prov. 13:4, R.S.V.). "The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain" (Prov. 15:19). "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (Prov. 19:15). "The desire of the slothful killeth him; for his hands refuse to labour" (Prov. 21:25). There is a saying that "the devil is never too busy to rock the cradle of a sleeping saint," and especially of a sleeping and lazy minister!

The wise man gave good counsel when he said: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). Life is short, the time to work is limited, and the amount to be done...
is great, therefore earnestness and diligence are demanded if we would make a success of life in any vocation. Archbishop Leighton once said: "To him that knoweth not the port to which he is bound, no wind can be favorable," and Dr. David Starr Jordan declared that "the whole world will stand by and let a man pass who knows where he is going."

Excellent advice to anyone, and especially the minister, is given in Proverbs 4:25-27. It says, "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." This is the singleness of purpose that is essential to success in any line. The minister who has a true sense of mission will not engage in side lines that interfere with the work to which he has been divinely called and ordained. Canon Peter Green said: "If a man is wholly set on his work, and makes it the chief object and delight of his life, he will not be likely to give too much time to things not connected with it." He was speaking to ministers. Our ministry has been given timely warnings along this line.

In his book, *His Word Through Preaching*, Bishop Gerald Kennedy says, "The ministry is a full-time job from the moment one goes to his small rural church of forty members to the time when by the grace of God he may be called to the great cathedral with thousands of members and a large staff. There never was a church that did not demand more time than a man had to give it, or deserve more complete devotion than the best of us could muster. I never saw a man concerned with side issues who was worth his salt in the ministry."—Page 86. (Used by permission of Harper and Brothers.)

When pastor of the Riverside church in New York, Dr. Harry Emerson Fosdick had a schedule that required one hour of study for each minute of his sermon. Such a study program would soon fill the pews of any church. James Gordon Gilkey, a pastor of experience and the author of many books, said: "A parish minister must plan to work at least twelve hours a day. He must budget his time with utmost care, and he must ruthlessly eliminate from his life the numberless minor tasks which prevent him from doing his major work well."

The need of diligence and industry in the work of God is graphically stated in the following paragraphs by Ellen G. White, another well-known writer.

"God has no use for lazy men in His cause; He wants thoughtful, kind, affectionate, earnest workers. Active exertion will do our preachers good. Indolence is proof of depravity. Every faculty of the mind, every bone in the body, every muscle of the limbs, shows that God designed our faculties to be used, not to remain inactive. . . . Men who will unnecessarily take the hours of daylight for sleep, have no sense of the value of precious, golden moments. . . . Persons who have not acquired habits of close industry and economy of time, should have set rules to prompt them to regularity and dispatch. . . .

"Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence. But many will never attain superior rank in the pulpit or in business, because of their unfixedness of purpose, and the laxness of the habits contracted in their youth. Careless inattention is seen in everything they undertake.

"A sudden impulse now and then is not sufficient to accomplish a reformation in these ease-loving, indolent ones; this is a work which requires patient continuance in well-doing. Men of business can be truly successful only by having regular hours for rising, for prayer, for meals, and for retiring. If order and regularity are essential in worldly business, how much more so in the work of God!"—*Gospel Workers*, pp. 277, 278.

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**WARNING TO PREACHERS**

It is sobering to think that a man may preach for a lifetime with fair outward success without either an indiscreet or unyielding antagonism to the powerful evils which maim and strangle lives, and without real religion, getting along with a flow of moral chatter as a substitute.—HALFORD E. LuccoCk.
Queries Concerning the Ark and Its Contents

W. E. READ

There are certain questions that arise as to the contents of the ancient ark in the Mosaic or earthly tabernacle, and it is not easy to resolve them, when one takes into consideration Biblical and extra-Biblical data, also the counsels of Ellen G. White. However, let us observe the following items and then seek to draw some conclusions.

1. There are some things that are revealed.
   1. That the Decalogue is on tables of stone in the heavenly sanctuary.
      From the Ellen G. White writings we read:
      The Lord gave me a view of the heavenly sanctuary. ... Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written.—Life Sketches, p. 95. Also Testimonies, vol. 1, p. 76. (Italics supplied.)
      When the temple of God was opened in heaven, the ark of His testament was seen. Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined, the law that was spoken by God Himself amid the thunders of Sinai, and written with His own finger on the tables of stone.—The Great Controversy, pp. 433, 434. (Italics supplied.)
      2. That the original set of tables is in heaven, a transcript of which was placed in the Mosaic, or earthly, tabernacle.
      Before the temple was destroyed, God made known to a few of His faithful servants the fate of the temple, which was the pride of Israel, and which they regarded with idolatry, while they were sinning against God. He also revealed to them the captivity of Israel. These righteous men, just before the destruction of the temple, removed the sacred ark containing the tables of stone, and with mourning and sadness, secreted it in a cave where it was to be ... no more restored to them. That sacred ark is yet hid. It has never been disturbed since it was secreted.—Spiritual Gifts, vol. 4, section 1, pp. 114, 115 (1864); The Spirit of Prophecy, vol. 1, p. 414 (1870); The Story of Redemption, p. 195. See Prophets and Kings, p. 453 (1917). (Italics supplied.)
      3. That in the Temple of Solomon there was nothing in the ark save the two tables of stone” (1 Kings 8:9; see 2 Chron. 5:10). (See further under Section III.)

   With these factors in mind we begin to explore the subject and perhaps arrive at some conclusions—some based on revelation, some perhaps in the nature of deductions.

II. There are some things that are not revealed.
   1. There is no Biblical record that Aaron’s rod and the pot of manna in the ark were in the Mosaic ark; the record states that “nothing” was in it but the two tables of stone, (1 Kings 8:9; 2 Chron. 5:10).
   2. There is no actual Biblical record that either of these two items was in the ark in the Mosaic temple.

Note: This is supplementary material to the article that appeared in The Review and Herald, November 29, 1958, under the title “Where Is the Ancient Ark of the Testament?”
tabernacle. The texts before referred to in Kings and Chronicles would indicate this. Note the language: “There was nothing in the ark save the two tables of stone.”

We might also note an extra-Biblical record. Josephus remarks:

In this ark he [Moses] put the two tables whereon the ten commandments were written.—Josephus Antiquities, iii.6.3.

3. Notice now the English translations of Exodus 16:33, 34, and Numbers 17:10. And it is well to notice the Biblical statements regarding the “pot of manna.”

On Exodus 16:33, 34:
K.J.V.—“Lay it up before the Lord.”—v. 33.
Laid it up before the Testimony.”—v. 34.
R.S.V.—“Place it before the Lord.”
Placed it before the Testimony.”

See also Jewish Bibles by Jewish Publication Society, Hebrew Publishing Company, Kalisch, Friedlander Bible (Jerusalem).
Knox—“Leave it to lie in the presence of the Lord.”
Left the jar to lie in the tabernacle where it was to be kept.”

There may be some comments by Ellen G. White on this matter, but so far we have discovered nothing. Another commentator, M. Kalisch, remarks:

“The vessel with the manna, occupied thus a most significant place in the holy tabernacle” (Exodus, p. 303).

As to the significance of the expressions “before the Lord” and “before the Testimony” see “Some Conclusions,” Section V.

Numbers 17:10:
K.J.V.—Aaron’s rod was placed “before the testimony.”
Hertz—“Before the testimony—i.e., in front of the ark that contained the two tables of the Testimony,”—Pentateuch and Haftorah, p. 644.
Josephus—“These rods Moses laid up in the tabernacle of God.”—Josephus Antiquities, iv. 4.2.

Regarding Aaron’s rod Ellen G. White says in Patriarchs and Prophets, page 403, “It was shown to the people, and afterward laid up in the tabernacle as a witness to succeeding generations.”

“This wonderful rod was preserved to be frequently shown to the people to remind them of the past, to prevent them from murmuring, and again calling in question to whom the priesthood rightfully belonged.”—Spiritual Gifts, vol. 4, section 1, pp. 35, 36.

III. There are some things that might be presumed.

1. The pot of manna and the rod of Aaron might have been placed temporarily in the ark later, but as already seen, there is no record that this was ever done. On this the Cambridge Bible remarks:

Rabbis like Levi ben Gershom and Abarbanel had certainly no desire to vindicate the accuracy of the Epistle of the Hebrews, and yet they say that the pot and the rod were actually at one time in the ark, though they had been removed from it before the days of Solomon.”—Cambridge Bible, on Hebrews 9:4.

2. Ellen G. White mentions in Early Writings, page 32, when referring to the sanctuary in heaven, that “in the ark was the golden pot of manna, Aaron’s rod that budded, and the tables of stone.”

Inasmuch as the foregoing data indicates that originally, neither the “pot” nor the “rod” were in the ark in the tabernacle in the wilderness, but if there at any time, were added later, and seeing they were not in the Temple of Solomon, and were not in the heavenly sanctuary when Moses was given the pattern from which to build, a reasonable conclusion, it seems, is that those two items were transferred from earth to heaven, in the same way that the Garden of Eden was transferred. (See Patriarchs and Prophets, p. 62).

IV. Further items that are revealed.

1. The tables of stone will be brought forth and exhibited to the inhabitants of earth.

The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God, upon the tables of stone, which are now in the ark, to be brought forth in that great day when sentence will be pronounced against every evil, seducing science produced by the father of lies.”—Colporteur Ministry, p. 126. (Italics supplied.)

When the judgment shall sit, and the books shall be opened, and every man shall be judged

HOW TO OVERCOME INATTENTION

Often a minister is obliged to preach in a crowded, overheated room. The listeners become drowsy, their senses are benumbed, and it is almost impossible for them to grasp the truths presented.

If, instead of preaching to them, the speaker would try to teach them, speaking in a conversational tone and asking them questions, their minds would be aroused to activity, and they would be able more clearly to comprehend the words spoken.—Gospel Workers, pp. 166, 167.
2. That the tables of the Decalogue will be exhibited twice:
   a. Just before the Second Advent.

   In describing what takes place immediately after the first six of the seven last plagues have fallen, and just before the falling of the seventh and the second coming of Christ, Ellen G. White says:

   While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates afar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet, “The heavens shall declare His righteousness: for God is judge Himself.” That holy law, the prophet, “The heavens shall declare His righteousness: for God is judge Himself.” That holy law, the words are so plain that all can read them.

   —The Great Controversy, p. 639.

   b. At the close of the millennial period.

   In describing the final coronation of Christ and the final judgment of men at the close of the millennium, the same writer says:

   As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the multitudes without the city, all with one voice exclaim, “Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways. Thou King of saints”; and falling prostrate, they worship the Prince of life.—Ibid., pp. 668, 669. (See The Story of Redemption, pp. 425, 426.)

   From a careful study of the above statements one can hardly come to a definite decision as to which of the two tables, the original or the transcript, will be held in Christ’s hands at that time.

V. Some conclusions.

1. Concerning the expressions “Before the Lord” and “Before the Testimony.”

   a. In ancient days not only Aaron’s rod but the rods of all the tribes were laid up “before the testimony” (Num. 17:2, 4). It is the same Hebrew expression used with reference to Aaron’s rod. It is also the same Hebrew expression in Exodus 16:33, 34—“before the Testimony” which is the equivalent of “before the Lord.”

   b. Still further, other items are stated to have been “before the Lord,” such as:

   The altar Lev. 4:18; 16:18
   The table Lev. 24:6
   The sacrifices Num. 6:16; 2 Sam. 6:17
   The incense 1 Kings 9:25

   It must be recognized that these could be “before the Lord” and yet not in the sacred ark.

   c. Ellen G. White states that God said this to Moses concerning the rods:

   “Thou shalt lay them up in the tabernacle of the congregation before the testimony, . . .

   “Bring Aaron’s rod again before the testimony, to be kept for a token.” . . .

   This wonderful rod was preserved to be frequently shown to the people to remind them of the past.—Spiritual Gifts, vol. 4, section 1, pp. 33, 36.

   “Thou shalt lay them [the rods] up in the tabernacle of the congregation before the testimony.” . . .

   “And Moses laid up the rods before the Lord in the tabernacle of witness.”

   “Bring Aaron’s rod again before the testimony, to be kept for a token.” . . .

   This wonderful rod was preserved to be frequently shown to the people, to remind them of the past.—The Spirit of Prophecy, vol. 1, pp. 305, 306.

   d. Extra-Biblical testimony.

   M. Kalisch in his commentary says, “The vessel with the manna occupied a most significant place in the tabernacle.”—Exodus, p. 303.

   e. Inasmuch as we are considering Aaron’s rod and where it was placed, it seems clear that

   (Continued on page 30)}
I DO NOT come before you tonight as an expert on the subject that I have chosen to discuss. So I shall refrain this evening from unveiling for you the Beaven plan for success. Rather, I should like to talk to you graduates personally about a philosophy that I feel is eminently needed in our world today, and pre-eminently needed by those who work in the cause of our church and the ranks of workers for our Lord Jesus Christ.

In Paris one day a detective was following another man. He lost him in the crowd and he wondered how he might find him again. He wondered if perhaps he had stopped at a certain hotel. To find out without causing suspicion he decided that the best way was to go to the hotel and inquire if he himself, giving his own name, of course, was registered there. While the clerk was looking for his name in the register he planned to quickly scan the list to determine whether the man he was pursuing was actually registered at the hotel. At first everything worked out according to plan. The detective entered the hotel, crossed the lobby, walked to the desk, and asked the clerk if he himself was registered there. And then he got the shock of his life. Quickly, almost without looking at the register, the clerk replied, "Yes, he is registered here, and he is waiting for you in room 40." Stunned, the man backed away in a daze, a victim of his own scheming. He took the elevator to the fourth floor and knocked on the door of room 40. Slowly the door opened. There, standing before him, was a man looking startlingly and remarkably like himself, a little grayer, a little heavier, with a few more lines in his face—the man he would be in about twenty-five years' time. I will leave their conversation to your imagination or to your reading, for this comes from a story entitled "The Man Who Lost Himself."

I remind you of this, however, because I believe that in the providence of God, if you are permitted to live, that for each of you there will be a person, a you, five, ten, twenty, twenty-five years in the future. When you open that door twenty-five years hence and look squarely in his eyes, how will you like what you see? To you, as you look forward, it seems a long, long time. It will seem short then, as you look back. In a quarter of a century, where do you think you will be? What will you have done? What is now hope, aspiration, fear, determination, will then be a reality. What you will be then will be to a large extent determined by what you think now; for you are not what you think you are, but what you think—you are.

I call you tonight, in the light of the future, to the pursuit of excellence. Naturally, the question arises, What is excellence? Probably no one can define it. More than competence is required, however, for an excellent individual. An excellent person
should be creative and concerned with the social and moral impact of what he does. But excellence can get recognition and be appreciated only in a setting of competence. A recent report from Princeton University states: "A society of slobs cannot recognize excellence in its members. It is self-defeating to try to treat persons of top excellence without reference to others. In a school, for instance, if excellence is thought of only in terms of the top youngster, with the rest regarded as oafs, a backlash of egalitarianism in the community will stigmatize the best. Only where there is a sense that no matter what job an individual is doing he can do it well will there be a good climate for excellence." How can excellence be stimulated? This report goes on to point out that much more must be done to honor the discoverers of excellence.

Let us put it another way. Excellence in performance, in personality, in aspirations, seems steadily on the downgrade. Recently some reactions to this have developed in educational and scientific fields, but public attitudes have continued to enshrine the obvious and the second-rate. In America in particular this seems to be true, where America's standards of excellence have lagged in the change in frontiers—the change from physical frontiers to those of the mind. At work are many influences—specialization, which cuts the individual off from broader tradition; distractions arising from the affluence of our society; and an economic outlook that dulls the taste for adventuresomeness. In the words of the Princeton report again, "A mistaken interpretation of political democracy, which may infuse egalitarianism through all society and induce suspicion of the above-average individual"—this, too, is a cause of the downgrading of excellence in our midst.

I believe that there is a considerable confusion about the meaning of equality in a free society. On many things about equality we are in general agreement. Most of us, I am sure, feel that all men are equally worthy of concern. We feel that the economic cripples of life deserve our sympathy and fairly shared support. Most of all, we believe that all men should have equal opportunity, that every citizen should have equal political and civil rights, or, as the phrase is cut into the stone of our Supreme Court Building, "Equal justice under law."

But as Eric A. Walker, president of Pennsylvania State University, said recently, "We've got to be brutally frank; we are not born equal." All men are not created equal in ability, nor in what moves them to do their best in all possible levels of achievement. I feel sure that Thomas Jefferson, in writing the famous passage in our Declaration of Independence, never meant that all men were created equal in talents and thus should be rewarded equally by society. Just as we know from experience alone that all men were not created equal in ability, so we should realize that native capacity alone is never a guarantee of superior performance. Many a keen mind unhoned by a sufficient challenge or incentive grows dull. Many a promising young starter fades...
before the finish when the goal is made to appear grubby to him.

To feel the inner glow from what we imagine a well-done job, may very easily cause us to rest on the oars awhile and thereby lose the race. For the question is not just whether we feel we are doing an adequate job or even a praiseworthy job; the question is, Are we using to the maximum effect the abilities we have?

The challenge today is to create an atmosphere in which men, whatever their level of talent, gain through their association with one another. When this condition exists, those of lesser talent and gifts are drawn upward by the precept and example of those whose abilities are greater, and those of higher attainments are elevated toward new peaks of achievement with the rising level of the average. “Less than in the sum total of their abilities,” observed Charles Darwin in The Origin of the Species, “men differ in the degree to which they use them.”

Now, some of you may be thinking, “This is a fine sociological interpretation of the day and the trends of the day, but why does this have particular application to us who are workers in the cause of God? Certainly we are not necessarily infected with the virus of the illness of the day. Can not we remain aloof, going our own way, toward our own goals, which are infinitely superior to those of many around us?” And my answer is, This is one of the great delusions that come upon the workers of the church, the belief that we can remain so far removed from the world in which we live that we are not part of the sociological picture and are not affected by the trends of the day. This, I say, is a delusion, for we cannot escape the influences about us. We are as likely to fall victim to them, if we are not careful, as those with whom we associate outside the pillars of the church.

And because I believe this to be true, I have a special concern that we not fall into these errors, for we have a special reason not to and have had special instruction that ought to preserve us from these sins of omission and commission. Many years ago Ellen G. White wrote repeatedly, urging Seventh-day Adventist youth and workers in the pursuit of excellence. Those writings are as applicable today and as fresh as in the days in which they were penned. Let me share some of them with you.

God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers...

The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God. Our heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern. Our minds should be so trained that if necessary we can present the truths of His word before the highest earthly authorities in such a way as to glorify His name. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God.

Every faculty with which the Creator has endowed us, should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable.

It is right for the youth to feel that they must reach the highest development of their mental powers. We would not restrict the education to which God has set no limit.

I am instructed to say to students, in your search for knowledge, climb higher than the standard set by the world.

Above all other people on earth, the man whose mind is enlightened by the word of God will feel that he must give himself to greater diligence in the perusal of the Bible, and to a diligent study of the sciences; for his hope and his calling are greater than any other.
IN LINE WITH GOD

I read an article recently about a metal called permaloy. It is a highly magnetic substance, but it acts in a strange way. When pointed in certain directions, it has no magnetic power. But when it is placed in direct line with the magnetic pull of the earth, its power is very strong. The same is true in our own lives. When we are out of line with the magnetic pull of Almighty God, we have no strength and we lose our grip. That is when we are frustrated and feel discouraged. But when our lives are lined up in right relationship with God, we have the ability to reach out and to conquer life.—Charles L. Allen in All Things Are Possible Through Prayer (Fleming H. Revell Company).

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thought that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

You may become men of responsibility and influence if, by the power of your will, united with divine strength, you earnestly engage in the work. Exercise the mental powers, and in no case neglect the physical. Let not intellectual slothfulness close up your path to greater knowledge. Learn to reflect as well as to study, that your minds may expand, strengthen, and develop. Never think that you have learned enough and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning and putting to practical use the knowledge gained.

With this instruction before us, how can we refrain from the pursuit of excellence?

I am concerned particularly about those who have unusual talents, those who have potential to promulgate new ideas of great significance. We cannot make progress in the resolution of our social, political, moral, and economic problems and in the continued improvement of our standard of living unless our society is bequeathed new ideas, which to a great extent are yet to be born from great minds that have received no proper nurture.

Almost every country is short of personnel of the highest level of competence. This church is short of personnel of the highest level of competence, and this should not be. Within this group graduating tonight are many with talents of the greatest potential. It must be our active concern as citizens, as educators, as lovers of God, that the very able among our youth be provided opportunity with stimulation in order that latent abilities may mature. Thus we shall be prepared to meet the crucial challenge of future decades and maintain the noble heritage that is so precious to us all.

There are certain favorite and standard themes that commencement speakers often take. One of them is a review of the progress of mankind with an invitation to the graduates to continue the progress. A denominational variant is to point to the progress of the church, to the pioneers and their glorious dedication to the work, and to invite the graduates to make the same kind of dedication. Tonight, however, I have a much simpler message than this. I say to you graduates, perform to the limit of your abilities. There are members of this class capable of a type of leadership possible to only a small minority of the population. For some of you this may reflect not only a high intelligence, but a sensitivity to the needs of others and a deep concern for the public welfare. This precious gift has been entrusted to you for the benefit of mankind. Treasure it by using it.

You may find yourself ahead of your fellows at times, and that can produce a feeling of loneliness. Yet much of the world's progress is due to that relatively small band of persons who were true to the responsibility of the exceptionally gifted in particular areas. Each of you has demonstrated that he has that combination of intelligence and diligence required to reach to this point in your educational journey. From here you will proceed in different di-

He that takes time to think and consider will act more wisely than he that acts hastily and on impulse.—C. Simmons.
The private and personal blessings we enjoy, the blessings of immunity, safeguard, liberty and integrity, deserve the thanksgiving of a whole life. —Jeremy Taylor

Rejections and at varying rates, but you will never know the outer limit of your ability if you are not willing to put it to the test.

Retain your personal integrity. If your goal is legitimate, it is possible to obtain it without loss of integrity. Recognize, but do not condone the fact, that at times men gain personal advancement through acts that whittle away at the foundation of our social order. Should the whittling continue indefinitely, the foundation of that order will be in danger. If the time should ever come when the next step in your advancement seems to involve a compromise of your integrity, hold fast to that integrity, hold fast even when the immediate rewards seem to go to those who compromise. They, too, cannot escape the fact that a man's reward is what he becomes as well as what he receives.

What then is required of you? Latitude of perpetual questioning, and seeking of answers. As intelligent individuals, it is required that we develop inquiring minds and an everlasting desire for learning. The joy of doubting and questioning must not become corroded. When one is actively mentally, he resists the comforting lull of the known. It is natural to feel comfortable in surroundings that are familiar. There must be the familiar and known havens to which one may return to re-establish his confidence, to restore his faith, and to commune with his loved ones and with his God. But one cannot stay on the mountaintop forever; he must return to the plow in the valley.

For the sake of the truth you already see, you may someday want to distort newfound truth. It is a tremendous problem. New evidence can shake our convictions down to the roots. Sometimes you will have to hold your beliefs in the face of facts that seem to annihilate them. Again, may I urge you to have courage. Truth does not contradict itself. In time the conflicts resolve, often leaving your first ideas not only intact but enriched. What is true will endure, if you take the time to question calmly and if you go to the authorities who can help you. Always consider new evidence, and never distort facts to fit your favorite idea, for distortion is running from reality, from that very reality which is the intellectual's job to interpret and explain to the rest of his society. Fix your heart on truth.

The other danger is that you will become cynical. The cynic runs from his job too. He tests his ideas against reality, meets hardship, decides the whole problem is unsolvable. And you might want to throw out your books and try farming. Now, I have nothing against farming. Take it up if you want to, should the time come when you get that "where-am-I" feeling. Give up books if you want to, but keep on thinking that, hard as it is, there is truth. But do not allow yourself to be narcotized by that favorite denominational cliché which is the perfect excuse for the closed mind, the one of amorphous totality which says "We have the truth," implying that there is nothing important yet to be discovered or learned. How much better it would be for us to say "We have truth," indicating that we have a part, and that conceivably we don't know everything yet.

The qualities of reason and courage mark good men and women in every walk of life. Let us look at the excellently developed individual. After years of study, has he overcome the dangers, is he reasonable, open-minded? If he advocates a cause, does he interpret fact honestly? Does he extend his conclusions too far? If he is a true intellectual in the sense of being a mature, informed, capable thinker, he can help us, for he holds much of the wisdom of the ages in his head. This man or woman has the mental power to see deeper and farther than most of us, and so he can point our way.

Thinking is the hardest job in the world. Creativity is an exhausting process. But there is no substitute for mental sweat, just as there is no satisfaction as sweet, as deep, as long-lasting as that which comes from spiritual and intellectual labor. The law of labor binds equally genius and
mediocrity. Webster took thirty-six years to complete his Dictionary. Bancroft took twenty-six years to write his History. Gibbon took twenty years to write The Decline and Fall of the Roman Empire.

I challenge you to a regimen, to a discipline as exacting, as severe as that of a monk or an athlete, the discipline of the learned man. This discipline demands mastery of mind and emotion. In such control, man, in turn, finds mastery over matter. As of this moment, dedicate yourself to learning. Never again will you have such an opportunity to learn. Develop your mind. Dig down deeply into the subconscious for the hidden sources of the wonders that rest therein. Exercise your memory. Use the creative forces within you, and the craftsmanship in your hands. Lift the world a little forward by your work. What seems like effort today will become easy tomorrow by constant practice.

Your life as a learned person will be judged by what you believe, how you act, the ideas you develop, the books you keep, the writings you write, the words you speak, the effective way you teach and preach. Remember you have been chosen from among many for this life. So it boils down to an ancient question of quality versus equality.

A great football coach used to keep a big sign in the locker room where all the players could see it when they were getting ready for a big game. Printed in large, bold letters it read: “When the going gets tough, let the tough get going.” I think that’s a very useful motto for all of us. Toughness of spirit can overcome anything, and the art of doing what other people think is impossible results from acquiring that toughness of spirit.

William James pointed out that basically there are two kinds of people in this world, the tender-minded and the tough-minded. The tender-minded give way under any adversity, but the tough-minded know what they want and are willing to try to get it. A tough streak exists inside each of us. Discover yours, and then develop it. You will then find that you, too, can do the impossible.

I ask you, members of the class of ’59, for two things. First, an appreciation of excellence and of the intellectual. But remember, the intellectual is never really at home; his life is one of inquiry, of re-evaluation, of new conclusions. Facts appear that affect our whole system of values and ideas. Facts get lost and forgotten too, and have to be rediscovered. Our culture is always in flux. And the keepers of culture (and the intellectual is one of these) must always be watching. The world is confused. We need heroes of the mind, as well as of the spirit, to show us how to live. Second, I ask of you a rededication to the highest goal ever put before mankind. It is found in Counsels to Teachers, page 24:

Godliness—Godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.

I challenge you tonight to the pursuit of excellence. And if, in the grace of God, it should be your privilege to reach the stage of retirement and inactivity, you will have an easy yardstick by which to determine whether or not you have been in pursuit of excellence. Rest assured, when your work is done, if you bemoan that you did not do more, you have not caught the vision. But if, when your work is finished, you bemoan the fact that you did not do it better, then truly you have been in pursuit of excellence.

REFERENCES

5. Ibid., p. 510.
Queries Concerning the Ark and Its Contents

(Continued from page 23)

this was not placed in the ark in olden days, and the expression "before the testimony" could not mean that, for if it does, then the rods of the other tribes were also in the ark, for they were "before the testimony."

2. Concerning Hebrews 9:4. The text reads:

a. K.J.V.—"The ark of the covenant ... wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."

The various English translations agree in the thought of "wherein" indicating that the writer's idea was that the pot and the rod were in or inside the ark. The Greek expression used is en-he, and it should be noted that en is variously rendered in the New Testament. While it is translated "in" 1,863 times, it is also rendered "at" 106 times, "by" 142 times, et cetera.

Still further, it should be mentioned that the Old Testament references in Hebrews are mainly from the Septuagint and it is interesting to observe the prepositions used in Exodus and Numbers with reference to where the "pot" and the "rod" were placed in the tabernacle. These are as follows:

In Exodus 16:33. "Before the Lord" enantion tou Theou.
In Exodus 16:34. "Before the Testimony" enantion tou marturion.
In Numbers 17:4. "Before the Testimony" katenanti tou marturion.
In Numbers 17:7. "Before the Lord" enantion Kuriou.
In Numbers 17:9. "Before the Lord" prosopa tou Kupiou.
In Numbers 17:10. "Before the Testimony" enopion ton marturion.

There are naturally various shades of meaning in these words, but in the main they have the same meaning. For the prefixes kata and pros, the lexicons give such meanings as: over against, in the presence of, down over against, opposite, at the point over against, toward, at, before, in front of.

* b. The reference in Hebrews 9:4 is obviously to the Mosiac tabernacle and not to the Temple of Solomon, but, as we have already seen, there is no data in either the Bible or the Spirit of Prophecy writings to show that either the pot or the rod were ever in the earthly Temple.

c. Paul's reference can be understood then, we believe, in the light of the data expressed in the excerpt from the Cambridge Bible (see Section III.1), that these two items were put there, for a time, subsequent to the erection of the tabernacle by Moses, and before the erection of Solomon's Temple.

Another thing should be observed, and that is that Ellen G. White does not state that they were in the ark of the Mosaic or earthly sanctuary; what she does state is that she saw them in the heavenly sanctuary (See Early Writings, p. 32). This can be understood as indicated in Section III.2.

3. That the tables of the Law will be revealed and brought forth from their hidden place is clear, but this will be an act of God and not man.

a. It will be done:

"In the great day when sentence will be pronounced."
"When the judgment shall sit." (See Section IV.1.)

b. From a study of the closing chapters of The Great Controversy, one would gather that the revelation of the tables of stone will be on at least two separate occasions—just prior to the Second Advent and at the close of the 1,000-year period. (See Section IV.)

The excerpts in Section IV seem to apply particularly to the Second Advent and the millennium, one evidently being a reference to Daniel 7:10, which we usually think of as the investigative judgment which began in 1844, and closes just before the Second Advent. However, up to now there has been no spectacular revelation of the tables of the law, and even as late as 1917 (see Section 1.3) Ellen G. White mentions that the tables that were in the ark of Solomon's Temple were hidden where Jeremiah secreted them. From the data on this section we conclude:

1. That the tables of the law to be used in the work of the investigative judgment are those in the ark of the heavenly temple, because those pertaining to the earthly sanctuary are still secreted and undisturbed.

2. That the paragraphs from the writings of the Spirit of Prophecy in reference to the tables of stone being exhibited before mankind, do not reveal which of the two sets, the original or the transcript, will be in the hands of the Saviour when they are shown to men.

* Referring to Hebrews 9:4, Ellen G. White comments: "The sanctuary to which Paul here refers was the tabernacle built by Moses at the command of God, as the earthly dwelling-place of the Most High."—The Great Controversy, p. 411.

It is not so much the being exempt from faults, as having overcome them, that is an advantage to us.—Pope.

THE MINISTRY
How to Attract People to Evangelistic Campaigns

WALTER SCHUBERT
Associate Secretary, General Conference Ministerial Association

Today many people in the so-called Christian countries are so satisfied with their own religious beliefs and filled with all kinds of prejudices, that they resent, and are even hostile toward an evangelistic campaign that is not sponsored by their own church, and they therefore will not attend. We must also remember that Roman Catholics are taught that it is a mortal sin to listen to Protestant evangelistic campaigns, or even to read non-Catholic literature. Another important segment of nominal Christians are indifferent to evangelistic campaigns of any church. These people do not like to attend meetings where they think the preacher will attempt to impose upon them the acceptance of a certain religious creed. When this class of people read the name of Christ or anything else that identifies the advertising as propagating a religious belief, they will not attend because it annoys them.

Let me demonstrate. When I participate in a general conversation among a number of non-Adventists, everything goes along pleasantly and smoothly whether the subject be about politics, science, social problems, art, or world travel. But if I introduce a spiritual subject and speak of Christ as the only Saviour of mankind, there is immediately an embarrassing silence; they feel disturbed and the congenial spirit of friendship disappears.

How to Approach the Modern Mind

This strained attitude on the part of my listeners has brought me to the conclusion that this present age requires a new method of approach for the preaching of the message, but not a changed or diluted message. The message must always remain the same, for truth is eternal. Evangelists have realized this change of attitude toward religion during the past fifty years. The servant of the Lord tells us repeatedly that new and untried methods ought to be thought out and put into practice in order to appeal to those we want to reach. We must take people as they are and not as we wish they were. We must come down to their way of thinking, feeling, and doing.

In these days when the god of science is venerated more than the Creator, it is indeed difficult to attract a crowd to an evangelistic meeting that requires people, right from the beginning, to adapt themselves to our way of thinking, advertising, and preaching. To avoid this very reaction in his day, the apostle Paul had a wonderful method, which we find recorded in 1 Corinthians 9:19-22:

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; and to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

If the apostle Paul were alive today, he would probably write: "To an agnostic I would be like an agnostic; to an atheist I would be like an atheist although I believe in God; to a Catholic, like a Catholic; to a Mormon, like a Mormon; to a Jehovah's Witness, like a Jehovah's Witness; et cetera." In 2 Corinthians 12:16 he records: "Nevertheless, being crafty, I caught you with guile." In order not to awaken their prejudice but to win their good will and
find a way of giving them the blessed message, the apostle Paul used very tactful methods. Like Jesus, he tried first to supply their immediate needs and after having gained their confidence he then began from their viewpoint and philosophy of life, little by little, to preach the message as they were able to understand it.

**Christ’s Methods**

Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. He then bade them, “Follow Me.”—*The Ministry of Healing*, p. 143.

The only way of success in soul winning is Christ’s method. When the evangelist begins a campaign he ought first of all to be interested in supplying the urgent needs of the people. There may be some who are bereaved and need consolation more than the knowledge of who the number 666 represents. Again there may be a young man who is on the verge of an illicit love affair who first needs help on his special problem. Then there are others who feel that they are not wanted, and these will require understanding and loving counsel. Therefore it is imperative that in his first meetings the evangelist identify himself completely with the heterogeneous needs of these people, by sincerely trying to help them and by manifesting a keen interest in their welfare and happiness.

What are the things that psychologists today tell us the average person wants? Instead of disillusionment, he wants hope; instead of anxiety, he craves peace; instead of a guilty conscience, he longs to hear an authoritative voice of forgiveness; instead of unhappiness, he seeks for happiness; instead of poverty, he is ambitious for a better standard of living; instead of insecurity, he aspires to security and confidence; instead of indifference on the part of people, he longs for recognition and companionship.

The servant of the Lord says:

> You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is to work as Paul worked. He says, “Being crafty, I caught you with guile.”—*Evangelism*, p. 125.

Yes, the Lord wants the soul winner to use his mental powers to the utmost; this, together with prayer, will attract the attention of the people and induce them to accept the beauty of truth, which is for their happiness on earth and their future eternal joy. Satan is constantly devising plans and methods to seduce people and to carry them along with him to eternal destruction. The soul winner, who is the depository of eternal truth, should do no less but even more.

**The Meeting Place**

The place where the lectures are held is often a determining factor of a poor or a good attendance. A recent experience illustrates how careful the evangelist needs to be in choosing the hall. We rented a hall the size we wanted in a nice clubhouse in an ideal location. It was well recommended by some, but after we had begun the effort, a number of people said:

> “Why are you giving these fine lectures in a hall that does not have a good reputation?”

We heard afterward that many would not bring their families to that hall. This has taught me to investigate more thoroughly the reputation of the hall under consideration.

It must also be remembered that a good Catholic, for instance, is prohibited by his church from going to any place where religious services that are contrary to his faith are held. It would not be wise, therefore, to hold meetings in a
Protestant church if we wish to interest Roman Catholics. Nor will they attend a meeting in a Masonic hall that to them is a mortal sin. Another important matter is to find out if there is sufficient parking space around the hall for automobiles. If there are too many restricted areas, it might militate against a good attendance.

The Advertising

The advertising ought to be done in a way that will appeal to the type of people we have been considering in this article. There are some things that many people resent today; for example, expressions such as “Evangelistic Crusade,” “Hear Evangelist So-and-so,” and “Hear what the Bible says.” When a Roman Catholic reads them he will be aware immediately that the meetings are sponsored by the heretics of the church, by the adherents of Luther who revolted against the only true church. The advertising ought to be handled in such a way that it will not antagonize any group of people but rather will encourage them to attend because they feel it is the place where they will receive help in solving their daily problems.

In some places it would be unwise to advertise our meetings as being sponsored by the Seventh-day Adventist Church. We must remember that in general we are not so popular as some might suppose. So when we advertise the first meetings as being sponsored by us, it instantly raises a barrier of prejudice in the minds of some and will keep them away instead of drawing them in. The servant of the Lord has said: “Do not think it your duty to say at once to the people, We are Seventh-day Adventists.”—Gospel Workers, p. 119. And in Evangelism, page 576 we read: “Angels of God see in the different denominations many who can be reached only by the greatest caution.”

There are other ways of advertising. And if our advertising does not give the impression that the meetings are of a proselytizing nature, then many more people will be attracted to them, particularly from certain segments of the population.

Instead of calling the meetings an “Evangelistic Campaign” it would be better to say “Public Lectures” or some other title that would appeal to all classes. We give here three suggested titles for handbills:

The Lecture Hour Program

Considering the religious beliefs of the people of your community and the multitudes who are indifferent to religion, it is well, at least during the first five or six meetings, to keep a strict lecture atmosphere, avoiding public prayers (although we will pray behind the scenes more than ever), and congregational singing, as well as refraining from taking names and addresses and offerings. For the orthodox Catholic it is a sin to contribute to the “heretics” as well as to participate in Protestant prayer and congregational singing, but they will listen to choirs, solos, and instrumental music; in fact, they enjoy them.

Names and addresses should only be taken when the speaker has won the confidence of his audience. You may have to wait a week or two, but the names will then be worth while. Many will accept the saving truth of our Lord, join our church, and prepare for the eternal kingdom.

1. Lyceum Lectures

THE SECRET OF HAPPINESS
What Is Happiness?
Causes of Unhappiness
Highways to Happiness
Effects of Emotions on Unhappiness and Health
How to Control Disturbing Emotions
Conquer Fear and Anxiety
Peace of mind can be yours NOW!
Hear JOHN JONES
(On Bible and Archeology)

2. Lyceum Lectures cordially invites you to attend an outstanding lecture

THE GUIDE OF LIFE
Does Life Have a Meaning?
Do the Stars Determine Your Life?
Recent Archeological Discoveries That Shed Light on Life’s Greatest Questions
Hear JOHN JONES
in a fascinating analysis of astrology, palmistry, and fortunetelling

3. Lyceum Lectures

ON THE STAGE OF PREDICTION
FOUR POWERFUL NATIONS
A Fascinating Analysis of the Philosophy of History
* Sinister Forces That Drive the Nations Toward Suicidal Combat
* Can Modern Man Find the True Interpretation of Current History and Decipher Its Significance?

Disclosing an ancient oracle that forecasts the future of mankind

Lyceum Lectures
Protein—How Much and What Kind?

M. DOROTHEA VAN GUNDY
Nutritionist, International Nutrition Research Foundation

The subject of protein has received a great deal of attention in the past one hundred years. Two early investigators, Liebig and Voit, thought that protein was used by the body for energy, therefore the harder one worked the more protein he required. It has now been shown that the protein requirement remains quite constant and is not increased with more activity.

Voit’s recommended intake of protein at the level of 118 grams a day was not based on any scientific nutritional research but merely on a survey done on a group of German miners. He found that on an average, they consumed 118 grams a day, and he concluded this must be their requirement.

Since the days of Liebig and Voit, much scientific research has been done in this field, and the conclusions are that one can get along on a much lower protein intake than was at first thought possible. However, it has been rather difficult to erase the influence of these early workers.

Hindhede, a Danish physician, is quoted as saying: “No one can deny that Liebig and Voit were great investigators, but the errors of great men are a hundred times more dangerous than the nonsense of the multitude. Thus the attitude in favor of meat has been disseminated throughout the world.”

When man was created, God gave him the best food possible for the maintenance of health. There is a wide distribution of protein in all natural foods—fruits having the lowest percentages. Foods that are completely lacking in protein are products of our own modern civilization, such as sugar, fats, and products made from these items. White flour is lower in quantity and quality of protein than whole-grain flour, and refined breakfast foods that have had the bran and/or the germ removed are also of an inferior quality. If these protein-free, or low-protein foods, are replaced by a variety of natural foods (which God gave to Adam and Eve in the Garden of Eden), there should be no problem in obtaining an adequate protein intake.

How many grams of protein are required by the average man or woman? The recommended allowance (National Research Council) is 70 grams a day for a man and 58 for a woman. However, these allow for liberal margins of safety.

In 1946, investigators at several universities reported the minimum requirement to be about 50 grams a day, and it made no difference whether the protein came from vegetable sources, or a combination of vegetable and animal protein. Since then Dr. W. C. Rose, of the University of Illinois, has done brilliant work in the field of protein research and has become famous for his work with the amino acids requirements. He concluded that the protein needed for an adult man was less than 25 grams a day.

We would not recommend that one should try to live on such a low protein intake for we should allow for a margin of safety; but let me remind you, it would be difficult indeed to get so little protein when one uses a variety of natural foods.

Dr. Mervyn Hardinge, of the College of Medical Evangelists, who did a series of nutritional studies on vegetarians, found that the average daily protein intake for people living exclusively on a vegetable diet was 83 grams for men and 61 grams for women. On a lacto-ovo-vegetarian (including milk and eggs) diet, the average was 98 grams of protein for men and 82 for women.
Many surveys done in all parts of the world show that if people get enough calories to take care of their energy needs, they are almost always certain of getting enough protein, even on an exclusive vegetable diet, particularly if the diet includes a variety of natural grains, nuts, legumes, vegetables, and fruits.

All protein is broken down by the digestive process into amino acids. Some of these amino acids appear to be more important than others. However, they supplement one another in such a way that two foods used together are better as a rule than when used separately.

Let us consider some of the vegetable protein foods, which include nuts, legumes, seeds, cereals, commercial vegetable products (made from a combination of vegetable proteins), and vegetables. The percentage of protein is not high in vegetables, but the quality is very good. Research is emphasizing this point more and more.

Nuts make a valuable contribution from a protein standpoint. They should be used sparingly, however, because of their high fat content. Many people complain that they cannot digest nuts, but I think this is because of the way in which they are sometimes prepared. Many nuts on the market are overroasted in deep fat and heavily salted. They are then eaten between meals as a snack or at the close of a heavy meal. The stomach rebels at the extra load.

Nuts, when used, should be included as part of the meal. Some people will digest them more easily if they are ground fine, or made into nut butters. Nuts should be purchased raw and then may be toasted lightly in the oven before using. Beware of rancid nuts. Better not buy them even at bargain prices if in this state, for it is the fat in the nuts that turns rancid and it may be toxic.

Speaking of tree nuts, Henry Bailey Stevens has this to say: "Here is a product which nature has already packaged wonderfully, encasing it in an individual shell that brings it direct from the tree to the table. It does not have to be refrigerated. It does not even have to be cooked. Best of all, it has a superlative food value. "Many nuts are also valuable sources of iron and calcium. The almond and filbert supply a larger proportion of iron than does an equal amount of beefsteak and several times the amount of food lime (calcium) supplied by meats of any sort. Tree nuts are so well adapted to human foods as to foster the intimation that they are the most natural protein for the private family."6 Answering the question about nuts being hard to digest, Stevens flatly says No.

"The research of Osborne, Cojori, and others has shown that such protein is of the finest quality and can be as well utilized as the protein of meats if the nuts are crushed or well chewed. In fact, Tissier, of the Pasteur Institute, found that animal protein is twice as putrefactive as vegetable protein. Nut proteins resemble those of milk so closely that they were long known as vegetable caseins. Furthermore, nut fats are more readily digestible than most animal fats, and are far less likely to decompose in the alimentary tract. Pound for pound, walnuts, almonds, pecans, filberts, and others rate well with leading flesh foods in protein content four to one."6

Legumes play an important part in the vegetarian menu. The soybean can easily be classified as the king of this food group. The publicity given to it in the last twenty-five years has probably made every reader familiar with its value. It is one of our finest vegetable protein foods. It carries 36 to 40 per cent in the dry bean. It has a good quantity and quality of fat and is low in carbohydrates. Commercial soy milk is also a valuable source of vitamins and minerals. Most wonderful of all, however, is the soybean's versatility. It can be made into flour, meal, milk, cheese, and served in many different ways. Soy milk is an adequate replacement for cow's milk with respect to protein.

All types of seeds have a good protein content. Our most popular ones in this class are sunflower and sesame seeds. The use of both of these has increased considerably in the past few years. They are used equally well in baking, confections, butters, and spreads, and in other protein dishes. Flax seed is another with high nutritional value and we would do well to become better acquainted with it.

Cereals also make a good contribution from the protein standpoint. It has been well established that a variety of cereals give a better pro-

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SURVIVAL THROUGH LOVE

More and more clearly every day, out of biology, anthropology, sociology, history, economic analysis, psychological insight, plain human decency, and common sense, the necessary mandate of survival—that we shall love all our neighbors as we do ourselves—is being confirmed and reaffirmed. —ORDWAY TEAD.

SEPTEMBER, 1959

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tein than wheat used alone. Thus a five- or seven-grain cereal would be better than a wheat cereal. Buckwheat and other cereals are known to have an excellent protein.

There are many commercial products on the market today. Some of them are made from gluten, which is the protein of the wheat after the starch has been washed out. Others are made with a combination of gluten, soybeans, food yeast, and/or other vegetable protein foods. The nutritional value of these items is determined by the formula used in their manufacture.

Morris B. Jacobs, in *Chemistry and Technology of Food and Food Products*, volume 1, page 218 says: “In recent years there has been considerable interest in the production of ‘meat’ substitutes in which wheat gluten containing 60 to 80 per cent protein has been used. While the process of manufacture is not generally known, the wet, or reconstituted wet gluten is denatured by heating in water. It is then sliced or ground and combined with other products, such as specially prepared yeast proteins and vegetable flavoring materials, to produce an edible product having something of the characteristic of soft tissue meats. The palatability of such products necessarily varies with the formula and skill of the manufacturers. If properly formulated, they are highly nutritious.”

Some people have the idea that gluten is indigestible. Nothing is further from the truth. Digestibility, according to the scientist, is the percentage of the food that is utilized by the body. When wheat protein (gluten) was compared, at Rutgers University, with five other proteins, including meat, eggs, and casein from milk, it was highest on the list with 98.5 per cent digestibility.

In conclusion, we will add a few facts about the protein found in vegetables. These proteins are of excellent quality, and if vegetables are compared on a caloric basis with the so-called high protein foods, the quantity may even be more than that in the protein foods. For example, it would require a pound of celery to furnish 100 calories. This amount of celery would furnish approximately 10 grams of protein. But beefsteak (club, broiled) supplying 100 calories would give only 6.7 grams of protein.

One thing to remember about vegetable proteins is that they are all low in fat (except nuts, soybeans, and seeds), and those containing fat are high in the unsaturated fatty acids that are so essential in maintaining health. Animal proteins are nearly all associated with saturated fat, and for this reason many doctors are putting their patients with high blood cholesterol and degenerative heart disease on a vegetarian diet, omitting egg yolks, and all dairy products except skim milk.

We find some popular health teachers are advocating that protein and carbohydrates (starches) are not to be combined or used in the same meal. As we look over the composition of food we find many of our plant foods contain both protein and starch. If our Creator intended that they were to be used separately, would He have put them together in so many foods?

“God has furnished man with abundant means for the gratification of natural appetite. He has spread before him, in the products of the earth, a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says that we may ‘freely eat.’”

Let us return to the program God originally planned for man in the beginning—a variety of vegetable protein foods. We will find ourselves greatly blessed.

REFERENCES

6. Ibid., p. 134.

(Recommended reading—“Are Nonflesh Proteins Adequate?” U. D. Register, Ph.D., in *The Review and Herald*, Aug. 7, 1958.)
Reclaiming Backsliders

A Bible Study by

FRANK H. YOST
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In any fruitful study of how to reclaim backsliders one naturally asks the question, “Why did these persons leave the church? Some of the following paragraphs deal largely with prevention, which is always better than cure.

The big question overshadowing all others in the minds of many pastors is essentially this: How can we bring it about that this particular group of believers shall be so full of brotherly kindness and charity, so fond of young people, so careful to follow high standards themselves, so lenient in judging others, so thoughtful of others’ welfare, so self-forgetful, so friendly and sociable, that the whole church membership will seem like one big family, and everybody will feel at home with everybody else?

I. Need for fellowship in the church
1. Blessings from community of worship (Heb. 10:25; Matt. 18:20).
2. Necessity of uniting with the body of Christ (John 10:1-16; 1 Cor. 12 and 14; Eph. 2:14-22).
3. Privilege of mutual and cooperative experience and service (Matt. 11:28-30; 28:18-20; Acts 1:8; 2 Cor. 5:11-6:10; Phil. 3:7-11).

II. Need for discipline
1. Method and application of discipline (Matt. 18:15-18; 1 Corinthians 5).
   a. Unwise handling of a soul.
   b. Undue haste.
   c. Decisions on incomplete evidence.
   d. Unethical and unconstitutional disposition of cases.

III. Need for improved spirituality in the church
See item “Conversion” in Index to Writings of Ellen G. White.

2. Definite conversions needed.
   a. Winning their loyalty to Christ and the church.
   b. Substituting positive things for the items of negation and prohibition.
   c. Using them in service.

IV. Need for training elders, deacons, and deaconesses, Sabbath school officers, and other leaders so they can take an active part with the pastor
1. In fostering brotherly love and a real family feeling among church members, and
2. In putting forth patient, kindly, and tactful efforts to seek out lost and wandering sheep and bring them back to the fold.

V. Steps in gaining the backslider
1. Prerequisites
   a. A sympathetic and understanding spirit.
   b. Much secret prayer.
   c. Firmness of character.
2. Steps
   a. Securing all the facts in a case.
   b. Faithful visitation and tactful personal interviews.
   c. Meeting and removing from the congregation any external cause of defection.
      (1) Cleansing the church.
      (2) Inspiring the services.
      (3) Creating a strong social spirit in the church; helping the members to realize that the Christian religion is essentially social, and every member needs the prayers and cooperation of all the other members.
   d. Meeting personal difficulties and aiding at the points of private causes of defection.
   e. Appeals to give up definite sins.
   f. Inspiring to private devotion, prayer, and Bible study.
VI. Examples of work for backsliders
1. Brother S——, district pastor in the ——— Conference, doubled the attendance of a small congregation in his district through tactful visitation among lukewarm and backslidden members.
2. Evangelist C——, called to a large center of Adventists of many years' standing, was advised to try winning backsliders before starting intensive series of meetings, and in a few months gained fifty members from among the backslidden.

VII. Questions
1. Why do so large a percentage of our members backslide to the point of being disfellowshiped?
2. How can we be sure that our baptismal candidates are converted?
3. How can the pastor create a closer bond of confidence between himself and his people?
4. Is disfellowshiping the exclusive or the best form of church discipline?
5. How can the church services be made more deeply spiritual?
6. Is it better to sweep a large number into a congregation, and later disfellowship a number of unconverted and uninstructed ones, or to harvest the fruitage of an evangelistic program very cautiously and selectively, and thus be able to retain a larger proportion of those baptized?
7. Might it not be advisable to put all new members of a church into a class where they would be taught how to give short, simple Bible studies to their neighbors and friends, thus giving them at the outset some elementary training in the fine art of soul winning?

The large losses in membership sustained by our churches have been the subject of serious discussion at various gatherings of the leaders of the denomination; but thus far no successful remedy has been found. It remains for our faithful pastors, who are devoting their lives to pastoral and evangelistic work, to give earnest, prayerful, and persistent study to this outstanding problem until it is solved.

Perhaps some will try the plan followed in one fairly large church. A new pastor when entering upon his work, suggested that a series of meetings be held in an adjoining city in order that the members might receive help by joining him in carrying on what is usually called an effort. One of the local elders suggested instead that a series of meetings should first be held in the church for the express purpose of reclaiming men and women who had drifted away. The pastor heartily agreed. The meetings were largely attended by members and former members, and fifty backsliders were brought back into the church.

It is to be hoped that a number of the workers taking the course in pastoral problems, will choose as their particular problem for study the heavy losses in membership that are occurring all over the world. We all need to be reminded that the shepherd of the parable left the ninety-nine who were safe within the fold, and went out and searched for the missing sheep until he found him, and then brought him back on his shoulder rejoicing. Jesus came to seek and to save the lost. He didn't confine Himself to the association of good people. He chose the company of sinners in order that He might become their Saviour. It is our privilege to follow in His steps.

Not only should the pastor carry a burden for backsliding members, but the church and Sabbath school officers also should feel a deep sense of responsibility, and should be able and willing to cooperate with the pastor in the work of reclaiming the lost. The rank and file of the members should realize, moreover, that this work requires tact and skill of a high order and much prayer. We must study it if we would show ourselves approved unto God, spiritual workmen that need not be ashamed, rightly (that is, tactfully, lovingly, and understandingly) dividing the word of truth.

Jesus was Himself forsaken that none of His children might ever need to utter His cry of loneliness.—John H. Vincent.

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Back numbers of the MV Program Kit, including the Week of Prayer numbers, are available from the editor's office. Many pastors and evangelists have clipped and filed the Kit consistently through the years and have found it a priceless source of sermon material. Send your request with your name and address to—

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SHEPHERDESS -- Her Vital Partnership

Triumphing Together

MRS. A. J. PATZER

The woman who becomes a minister's wife today carries a great responsibility. Important as all other professions may be, the ministry is still the highest calling of the Christian church. The minister is not a draftee or selectee. He is a man called of God. That makes him God's choice, and if he has responded wholeheartedly to this call, he is God's leader for the church. And it stands to reason that the woman closest to him, the one who must share his joys and sorrows, should also share his consecration and dedication.

An unsanctified wife is the greatest curse that a minister can have. Satan is ever at work to dishearten and lead astray ministers whom God has chosen to preach the truth. The most effectual way in which he can work is through home influences, through unconsecrated companions. . . . Satan has had much to do with controlling the labors of the ministers through the influence of selfish, ease-loving companions.—The Adventist Home, pp. 355, 356.

Love must remain the actuating motive of service, so that no task will be too difficult and no self-denial too great. Each day's work should be joyfully accepted as an opportunity to do for God what many others have not been called to do.

Together in Influence

In the early years of the Advent Movement our ministers were drawn from various backgrounds of education and preparation. With their consecrated wives at their side these men sensed God's call to herald the message. Those days were difficult because they called for more self-denial than our times demand. Today, with newer methods, world progress, and greater prominence of the cause, the ministry enjoys more wonderful privileges and advantages. But the spirit of simplicity and self-denial should remain the same. However, the world—I say it gently—is dangerously close to some of our ministers' wives, and at times the confidence that has been placed in them by members of the church may be denied in their lives.

As wives of ministers we should help our husbands in their labors and be careful of the influence we exert, for we are observed. So much more seems to be expected of us than of other women.

We should remember that we are living in a dangerous period of the church's history. The fathers and founders of our church are nearly all gone and we could be in danger of forgetting the holy principles on which our church was established. Ministers and their wives should work together to keep the standards of the church high. There must be no compromise, as our influence tells decidedly, unmistakably, in favor of the principles of truth or against them. We draw others to Jesus or we send them away.

The wife of a clergyman was once asked, "What do you consider to be the first essential for a minister's wife?" She thoughtfully replied, "It is her own daily meditation and prayer time. This is a must, and the time will lengthen as she grows in her own Christian experience." We cannot of ourselves live the life of a consecrated helper without that daily meditation and prayer time. It will help and strengthen us to do the Lord's work and to keep out of the gossiper's group.

Let there be a dignity about you that gossipers will not understand but that they will respect. Someone has said, "An empty brain and a tattling tongue are apt to go together." Be a safe keeper of confidences, for you will constantly be seeing, hearing, and sensing things that it is your sacred duty to keep to yourself.

September, 1959

39
The minister’s wife must have common sense, and one who does will know by instinct certain things that her incompetent sister cannot be told. With meekness and humility, yet with noble self-reliance, she should have a leading influence upon those around her and should act her part in directing conversations heavenward. The people expect this and have a right to do so. If these expectations are not realized, the husband’s influence is more than half destroyed!

To be cheerful when it is difficult to be cheerful; patient when it is difficult to be patient; to push on when we want to stand still; and to keep silent when we want to talk, are some of the qualities the minister’s wife has to develop or possess in order to reach the standard that is expected of her.

Together in Finances

Nothing is sadder or less charming in real life than financial incompetence. The man who lives beyond his income isn’t funny—he is a bad business risk. Nor is the extravagant wife cute and fetching—she is a millstone around her husband’s neck. Food, warmth, attention, love, and sleep—these are basic needs, not luxuries. The only two of those that money can buy are food and warmth, and they can be acquired, and often have been acquired, without money. Each family has just so much money to spend any one month and it is largely the wife who decides how this money is to be spent. So if the salary is used in ways that constantly put new burdens on the husband, it is largely the wife’s fault.

I know several ministerial families who are always remarkably relaxed about money. They are always ready to invite friends in, they give generously to every call for money that comes along, dress nicely, and in general seem quite secure. The wives do not work and they have the same income as fellow ministerial families who are constantly complaining about their inadequate salary. Here are a few things to consider if you find yourself in the complaining category. First, and most important—God blesses an honest tithe and the generous giving to all other offerings. Second, comfortable families always budget their fixed expenses away below their income. For example, they could buy a more expensive rug, but being economyminded they settle for a less expensive one. True, it may not be as beautiful, but it is adequate. Also, if their income would normally allow $575 suits and $39 dresses, they buy $50 suits and $18 dresses, and, of course, pay cash.

We all have “the temptation to gratify selfish, extravagant desires, but let us remember that the Lord of life . . . came to this world to teach humanity the lesson of self-denial.”—The Adventist Home, p. 382. If we will remember this, we will not use up every dollar meeting supposed wants and conveniences. “The reason so many men become bankrupt and dishonestly appropriate means is because they seek to gratify the extravagant tastes of their wives . . . I wish I could impress on every mind the grievous sinfulness of wasting the Lord’s money on fancied wants.”—Ibid., p. 388. Let us remember, too, that we are paid with tithe money and should exercise extreme care in spending it.
A good definition of budget is, "Telling your money where to go instead of wondering where it went." If you are not already budget wise, I would strongly suggest you begin to learn how to handle family finances. One of the best ways you can help your husband to success and be a good minister's wife is by knowing how to make his income go as far as possible. Your knowing how to handle family finances will contribute much to your peace of mind, your happiness, and the welfare of your husband and family. Should you ever have that martyred, resentful feeling, remember that "in order to become acquainted with the disappointments and trials and griefs that come to human beings, Christ reached to the lowest depths of woe and humiliation."—Ibid., p. 381.

Prepare Together for Bigger Responsibilities

No one ever knows what the future holds. But it is wise to be prepared for any opportunities of greater service that may come along. Talents used are talents multiplied. Success is not the result of chance or destiny. God requires the training of the mental faculties. Be ambitious for the Master's glory and cultivate every grace of character.

Encouragement is as important to a man as fuel to an engine. It keeps him going. It recharges his mental and spiritual batteries. It can help change defeat into triumph. Most of us have hard experiences from time to time, and it helps a great deal to have someone we love say, "Never mind, it will take a lot more than this to stop you. I know you can win through."

Help your husband to be enthusiastic! A man cannot make a success of anything unless he has enthusiasm for it. The word "enthusiasm" stems from the Greek and literally means "God-inspired." The man who puts ardor into his work becomes irresistible. The important thing for a wife to realize is the necessity of an educational self-improvement program to the man who wants to rise and be of greater service in the cause of God. Therefore, encourage your husband to keep learning, and utilize every spare moment.

Train the Children Together

What about the children who are the minister's sons and daughters? They are not angels; they take their place with all other husky children. You, of course, have trained them not to expect special favors at home, school, or church. Adventist minister's children are usually well trained in obedience and courtesy. But when they are careless in church decorum or with another's property, the offense becomes far more grave than among a less-privileged group. It is wise for the parents to give constant thought to the price they must pay for their leadership. Remember that good public relations cannot be fostered by inconsiderate conduct.

Ellen G. White says:

Until you can be united in the work of properly disciplining your child, let the wife remain with her child away from the scene of her husband's labors; for no example of lax, loose discipline should be given to the church of God.—The Adventist Home, p. 356.

As the minister and his wife faithfully do their duty in the home, restraining, correcting, advising, counseling, guiding, they are becoming better fitted to labor in the church and are multiplying agencies for the accomplishment of God's work outside the home. The members of the family become members of the family above and are a power for good, exerting a far-reaching influence.—Ibid., p. 359.

Would that every mother could realize how great are her duties and her responsibilities and how great will be the reward of faithfulness.—Ibid., p. 233.

To get a bee into a jar, do you lash at him? No, you put a little honey in the jar.—G. A. Coon.

Only under the most extreme emergency should a mother leave such a responsibility to someone else.

As we meditate upon the wonderful things God has prepared for us we will feel that no sacrifice has been too great, no suffering too severe. Our entrance into the home that Jesus has prepared for us will be worth every effort. That hour of triumph is near; therefore, may we, with our loved ones, continue to march loyally under the flag of our mighty Conqueror and together we will triumph!
REUNION  The Protestant world, especially its evangelical wing, is watching the overtures that Rome is making to the Eastern Orthodox Church, recently made public by Pope John XXIII. Many Protestant leaders would welcome reunion not only with the Eastern Church but with other sections of Christendom. Others have called for a forthright declaration by the World Council of Churches that no reunion can be contemplated with an unreformed Roman Church.

It is difficult to see how any forswearing of reunion could be forthcoming in view of the following statement in the constitution of the World Council of Churches: "The function of the World Council shall be: (1) to carry on the work of the two world movements for Faith and Order and for Life and Work." The avowed object of these movements, according to Sasse's history of these bodies, was to establish "one visible church of Christ" in which Rome was to be specifically included.

Furthermore, in *Christ and His Church*, p. 107, Bishop Stephen Neill, formerly associate General Secretary of the World Council, stated definitively: "Membership of the World Council of Churches is open to any church which professes faith in Jesus Christ as God and Saviour. The invitation to Rome stands always open." H. W. L.

"TUTTI FRATELLI"  The Red Cross was born one hundred years ago. A young man from Geneva had come to the region where the dreadful battle of Solferino was in progress. He came because he wanted to see Emperor Napoleon III. Instead he saw loads of wounded brought into Castiglione every few minutes. They were all races—French, German, Arabs, Slavs, Italians—and they were lying about on the roads and flagstoned streets suffering, groaning, cursing, and dying.

As Jean Henri Dunant saw the horror of it all, he went into action, rounding up Lombardy peasant women from their homes, and organized a system of first aid, which has grown into a world-embracing Red Cross organization. As he looked on all the suffering races a phrase rang in his mind: "Tutti Fratelli ["all are brothers"]!"

Dunant's genius had its roots in the Christian faith. He became one of the founders of the World Alliance of the Young Men's Christian Association. He looked on the masses, and like his great Master, was moved with compassion. "My heart burns within me" was one of his phrases, and when he went into action he cried, "I render glory to God for all that the Lord has done!" H. W. L.

SPIRITUAL ISRAEL  In a recent book entitled *A New Heaven and a New Earth*, by Archibald Hughes (Presbyterian and Reformed, 1958), a not-too-well-known statement by W. G. Campbell Morgan on Israel is given. For years Dr. Morgan gave the earthly or physical Israel a place in God's plans for the kingdom, but in 1943, two years before his death, he used these words:

"I am not quite convinced that all the promises made to Israel have found, are finding, and will find their perfect fulfillment in the church. It is true that in the past, in my expositions, I gave a definite place to Israel in the purposes of God. I have now come to the conviction, as I have just said, that it is the new and spiritual Israel that is intended."

Justification by Means of Faith  (Continued from page 16)

the ages, understood only by those who experience it; experienced only by those who accept Christ and demonstrate faith in His saving power. Accepting the Lord Jesus in the soul requires a faith that is simple in its operation and wonderful in its results. Many professed Christians who have a knowledge of the sacred word and believe the truth of it fail in the childlike trust that is essential to the religion of Jesus Christ.

In chapter four of Romans, Paul uses the experience of Abraham to demonstrate that God’s program for the human race really can be successful. In verse 20 we read that Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Luther translated it thus: "He believed in hope when there was nothing to hope for."

To each of us has been given an amount of faith, perhaps as small as a grain of mustard seed, but if exercised it will grow into a faith like that of Abraham's. Thus we will fulfill the purpose of the law when we have simple faith in the shedding of His blood and believe that it can cleanse us from sin.

We are then justified, and remain so just as long as we maintain our grasp on a faith that clasps the hand of God in every emergency.
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T-2203 | F-2103 | Be Good To Your Heart!
T-2204 | F-2104 | The Miracle of a Human Blend
T-2205 | F-2105 | The Dreadful Price of Ignorance
T-2206 | F-2106 | Headaches, and How to Treat Them
T-2207 | F-2107 | What Is Cancer? Can You Escape It?
T-2208 | F-2108 | Appendicitis
T-2209 | F-2109 | What's Getting Under Your Skin?
T-2210 | F-2110 | Arthritis: and How to Treat It
T-2211 | F-2111 | How to Get Along With Your Nerves
T-2212 | F-2112 | Miracles of Modern Surgery
T-2213 | F-2113 | Your Diet and Your Disposition
T-2214 | F-2114 | Give Nature a Chance!
T-2215 | F-2115 | Living With a Damaged Heart
T-2216 | F-2116 | Treat TheseTerminal Now!
T-2217 | F-2117 | Nerve Stresses and Stomach Ulcers
T-2218 | F-2118 | Be Kind to Your Colon!
T-2219 | F-2119 | Close Out Your Medicine Cabinet!
T-2220 | F-2120 | The Secret of Personal Happiness!

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**Tape No.** | **Film No.** | **SUBJECTS**
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T-2212 | F-2122 | Don't Kill Your Husband With Kindness!
T-2213 | F-2123 | When Sickness Comes to Your House
T-2214 | F-2124 | Are You Tied in Knots?
T-2215 | F-2125 | When Those Germs Came to Dinner
T-2216 | F-2126 | Learn About Cancer—and Live!
T-2217 | F-2127 | Your Wonderful Eyes
T-2218 | F-2128 | Danger Signs Around Your Home
T-2219 | F-2129 | When Someone You Love Is Injured
T-2220 | F-2130 | Take Care of Your Eyes!
T-2221 | F-2131 | Why Do So Many Doctors Smoke?
T-2222 | F-2132 | How to Stop Smoking
T-2223 | F-2133 | Dangerous Drugs
T-2224 | F-2134 | Don't Blame Diseases For Your Illness
T-2225 | F-2135 | Eat Right and Stay Young!
T-2226 | F-2136 | Your Ears and Your Personality
T-2227 | F-2137 | Be Glad You've Been Sick!
T-2228 | F-2138 | Choosing a Good Doctor
T-2229 | F-2139 | Building a Happy Home
T-2230 | F-2140 | Living Happily Ever After

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**AUDIO-VISUAL AIDS**

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September, 1959

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In this volume he reviews the lives of the principal characters of the Old Testament from Abraham to Ezra. He reveals a wholesome acquaintance with the Bible, which he speaks of confidently as "the Book of Life," recording "the experiences of living men with a living God, the God who wanted me to have life and have it more abundantly." The author is conservative, but with a respect for sound scholarship wherever it is found.

An excellent bibliography reveals wide research. Though we have long been acquainted with the personalities that walk through these chapters, yet they become real as the lens of modern scholarship is focused upon them. We heartily recommend the volume, confident that whatever your backgrounds you will find much to enlighten and inform. 

R. A. A.

Darius the Mede, John C. Whitcomb, Jr., Eerdmans Publishing Co., Grand Rapids, Michigan, 1959, 84 pages, $2.75.

This little monograph, an Evangelical Theological Society Publication, deals with one of the unsolved historical problems of the book of Daniel. The author makes a laudable effort to defend the historical accuracy of Daniel against critics who use the Darius problem as an argument to discredit Daniel. Of the various identifications proposed in the past the author believes that the one identifying Gobryas (Gubaru), governor of Babylon, with Darius the Mede, is the best. His work is of value in collecting all pertinent material that sheds light on Gubaru. Whitcomb goes into great detail in defending his favored identification against some others, but mentions only briefly the identification of Darius the Mede with Cyaxares, the son of Astyages, considering it apparently hardly worth refuting. However, this last-mentioned identification deserves more recognition, and is defended in the Additional Note on Chapter 6 of the book Daniel in the SDA Bible Commentary, vol. 4, pp. 814-817, where the arguments militating against the Gobryas identification are also listed. There are statements in Ellen G. White's writings with which this book by Dr. Whitcomb does not agree.

Siegfried H. Horn


The thesis of this deeply spiritual work with its superior scholarship comes from the pen of an organized writer. Chester K. Lehman is acquainted with pastoral work and college Bible teaching and has administrative experience in the field of Christian education. The author instills confidence that he knows his Lord and the need for the power of the Holy Spirit in church work. Tracing the work of the Spirit from Creation, through the ministry of Christ, Pentecost, and church history, the author ably discusses this work in the life of the believer.

The section on Conversion and Holiness with its scholarly textual emphasis provides a studious as well as a devotional setting for the reader.

The book's special value is in meeting the various types of Pentecostal confusions. This book will interest ministers and theologians. It includes the layman's needs for ministerial service. Sections of the book require close concentration, and for this reason we recommend its study to our ministerial workers. It blends with the special messages to our church. 

Louise C. Kleuser


Early in this century Professor Walker, from 1901 until 1922 professor of Church History at Yale, issued his popular general church history, which in many colleges has been used as a text. Recently, three younger church historians now teaching in the Union Theological Seminary (one born in America, one in Germany, one in England) have brought the Walker volume up to date and have slightly revised certain chapters. The publishers have presented the new edition in attractive form. The bibliography is fairly up to date, well organized and selective, but not extensive. The weakness of the Walker work even in its revised edition lies in its somewhat inadequate treatment of recent developments. Yet there are not many suitable general church histories available, and Walker's compares not at all unfavorably with Qualben, Fisher and Latourette.

Leif Kr. Tobiassen

THE MINISTRY
The virtue of Christian neighborliness is on the decline, says Roman Catholic Bishop Hubert M. Newell, of Cheyenne, Wyoming, while speaking on the role of the laity in the church. He urged the women to “vindicate their faith not in an intolerant or aggressive manner that will heighten religious tensions, but by living their religion and demonstrating its principles in their relations with others—Catholics and non-Catholics alike.” To be indifferent to the welfare of our neighbor in need, whether we have met him formally or not, is unchristian, and to despise or distrust others, particularly on racial or religious grounds, is to deny the universality of Christ’s redemptive mission, said Bishop Newell.

Bibles are “quite unashamedly” among the worst-printed books offered to the public, Dr. R. Leonard Small, of St. Cuthbert’s Church of Scotland, told delegates to a meeting of the “Tell Scotland in Print” movement. He said most Bibles are printed in type that is too small and their general appearance is “quite unattractive.”

Clergymen have a “quite separate” role to play from that of psychiatrists in the field of mental health, a noted psychoanalyst, Dr. Richard Sutherland, of Oakland, California, warned. He said the psychiatrist deals in analysis, which “is not enough.” It opens the door and then the clergyman must come in and offer the individual “some possible frame of meaning for everyday life.” Dr. Sutherland was addressing a seminar on pastoral counseling for mental health at the University of California Extension Center.

The Saigon Seventh-day Adventist Hospital School of Nursing graduated the first class of student nurses ever trained in Viet Nam by a church nursing school. Five Vietnamese girls, one Chinese boy, and one Vietnamese boy received diplomas. In almost any other country this would not be an unusual occasion. But in present day Viet Nam where nursing is generally regarded as “coolie work” the ceremony marked a big step forward. By adding Bible studies, Christian ideals of service, and intensive English language study to their high American standards of nursing procedures and education, the Seventh-day Adventist Hospital is making an acutely needed change in the social attitude toward nurses in Viet Nam.

For the first time in nearly 300 years a communion service was held among the ruins of the Abbey Kirk of Holyroodhouse in Edinburgh, Scotland. Commissioners to the General Assembly of the Church of Scotland (Presbyterian) attended the service. Holyroodhouse is the residence of Queen Elizabeth II and the Duke of Edinburgh when they visit this city. The last time Communion was held in the Abbey Kirk, it is believed, was in 1687. Two of four silver chalices used at this service were used again by the commissioners.

Cleveland’s first all-religious radio station has been “wonderfully accepted” in the first six months of operation, and the FM station is looking forward to a long and fruitful ministry. John M. Rader, manager of the “Good News Station” WCRF-FM, said he had been fully prepared to work “at least a year or two” before his station was fully settled, with a steady and enthusiastic audience. “It has been a thrilling experience to pass the test in only six months,” he said. “We have been extremely fortunate that the Christian community has accepted us so completely. It certainly speaks well for the pastors in the area. Everyone has worked with us in the project.” WCRF-FM is a daytime and early-evening operation. It is on the air 60 hours a week, offering a carefully prepared schedule of news broadcasts, sacred and classical music, Bible study programs, missionary information, public-service programs, and programs aimed at story-minded children and teen-agers.

Publication of a monthly magazine devoted entirely to the work of evangelism was announced by the Billy Graham Evangelistic Association. The tabloid-size periodical will be entitled World Evangelism and will carry news and pictures of evangelistic activities around the globe. Editor of the magazine will be Dr. Sherwood Wirt, former newspaperman and more recently pastor of Hillside Presbyterian church, Oakland, California. The first issue will be out in the fall, and mailing will be from the Minneapolis offices of the association. Worldwide circulation is planned.

A course on bedside ministry has begun in San Francisco at the University of California Extension Division. Clergymen attending the series of seminars will hear experts in various illnesses discuss the
needs and viewpoints of patients. Topics for the weekly seminars include cancer, mental health, heart disease, and alcoholism. The aim of the course is to provide improved pastoral counseling for sick persons.

Posting of Ku Klux Klan signs in Texarkana, Arkansas, was protested by the Texarkana Ministerial Alliance as a “sacrilege.” Posters urging people to join the Klan were placed on trees and utility posts throughout southern Arkansas. They bore the national United States motto, “In God We Trust.” “These posters have taken the sacred name of God in vain and are of a discriminatory nature,” the Alliance resolution said, “and the posting of them in Texarkana and vicinity is denounced.”

Plans for the celebration of the 400th anniversary of the Scottish Reformation were made known at the General Assembly of the Church of Scotland in Edinburgh. Presbyterians of Scotland will mark the fourth centenary at the 1960 General Assembly. Events will include a “United Act of Witness” in cooperation with other churches of Scotland, a Festival of Reformed Praise, and meetings of women and young people of the church. A special committee will sponsor an essay contest among university students with the first prize being a one-week trip to Geneva, where John Calvin founded Presbyterianism. An historical play dealing with events of the Reformation has also been commissioned. It will be written by Robert Kemp and will be presented in the church’s Gateway Theater during the celebration.

Use of funeral parlors for Christian burial services was scored at the annual synod of the Anglican Diocese of Toronto by the Reverend G. H. Thompson, chairman of the Diocesan Board of Religious Education. Warning against the evils of secularism, godless materialism, and militant humanism in twentieth-century society, Dr. Thompson said: “The proper place for a Christian funeral is a church, not a place masquerading as a chapel.” The clergyman charged that the words “church” and “chapel” were words of ecclesiastical significance and were improperly applied to places set aside in funeral parlors.

More than 2,000 church musicians from West and East Germany met at Luebeck, Germany, in German Church Musicians’ Conference, the first jointly sponsored by Protestants and Roman Catholics since 1927. Organized under the auspices of denominational music associations, choirs and other groups interested in religious music, the six-day meeting featured public and private lectures and discussions as well as a great number of sacred music performances in prominent Berlin churches and concert halls. In addresses, leaders of both faiths emphasized the importance of church music not only for worship but for the life of the community in general and as a strong bond between Protestants and Catholics.

A group of ministers, psychiatrists, and social workers in Edinburgh, Scotland, have started a campaign to help persons bent on suicide. Calling themselves Telephone Samaritans, they have joined in publicizing a local telephone number, which persons in despair are requested to call any time of day or night. When a call is received, the operator contacts one of the “Good Samaritans” who immediately visits the caller and, if necessary, seeks further help from qualified persons. Last year there were more than 70 suicides and 100 attempted suicides in Edinburgh.

The Federal Communications Commission announced it has granted a permit to the Moody Bible Institute of Chicago for a new noncommercial FM broadcasting station in that city. It will operate with 47,000 watts power from a 450-foot antenna.

In the last ten years 198 new churches were built at a cost of $20 million by the Presbyterian Church in Canada, the Reverend J. Alan Munro, home missions secretary, reported at its annual General Assembly in Toronto, Canada. Shortage of clergy was emphasized by Dr. J. Stanley Glen, principal of Knox College. He said the rate of recruitment of men for the ministry was only one third of the comparable rate in the United States.

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To those who have been hurt by sin, I am healing balm.
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To those who are distressed by the storms of life, I am an anchor, sure and steadfast.
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SEPTEMBER, 1959

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This book deals with many areas of interpretation such as fundamentalism, perfectionism, ecumenism, dispensationalism, Roman Catholicism, etc. Each section is handled in a scholarly, kind, and Christian fashion; each has its own bibliography. Twenty-seven authors are listed as reference sources in the area of Adventism; 24 in the area of Catholicism. A book for workers and church leaders, it is factual, up to date, scholarly, and very readable. Price $4.50

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A preacher's preacher talks to preachers about preaching and brings into sharp focus—out of his bountiful experience as an evangelist and pastor—the call, the preparation, the responsibility, the high privilege, and the rewards of the true preacher. It will bear rereading and frequent reference. Price $5.00

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