

# THE MINISTRY

FOR WORLD EVANGELISM

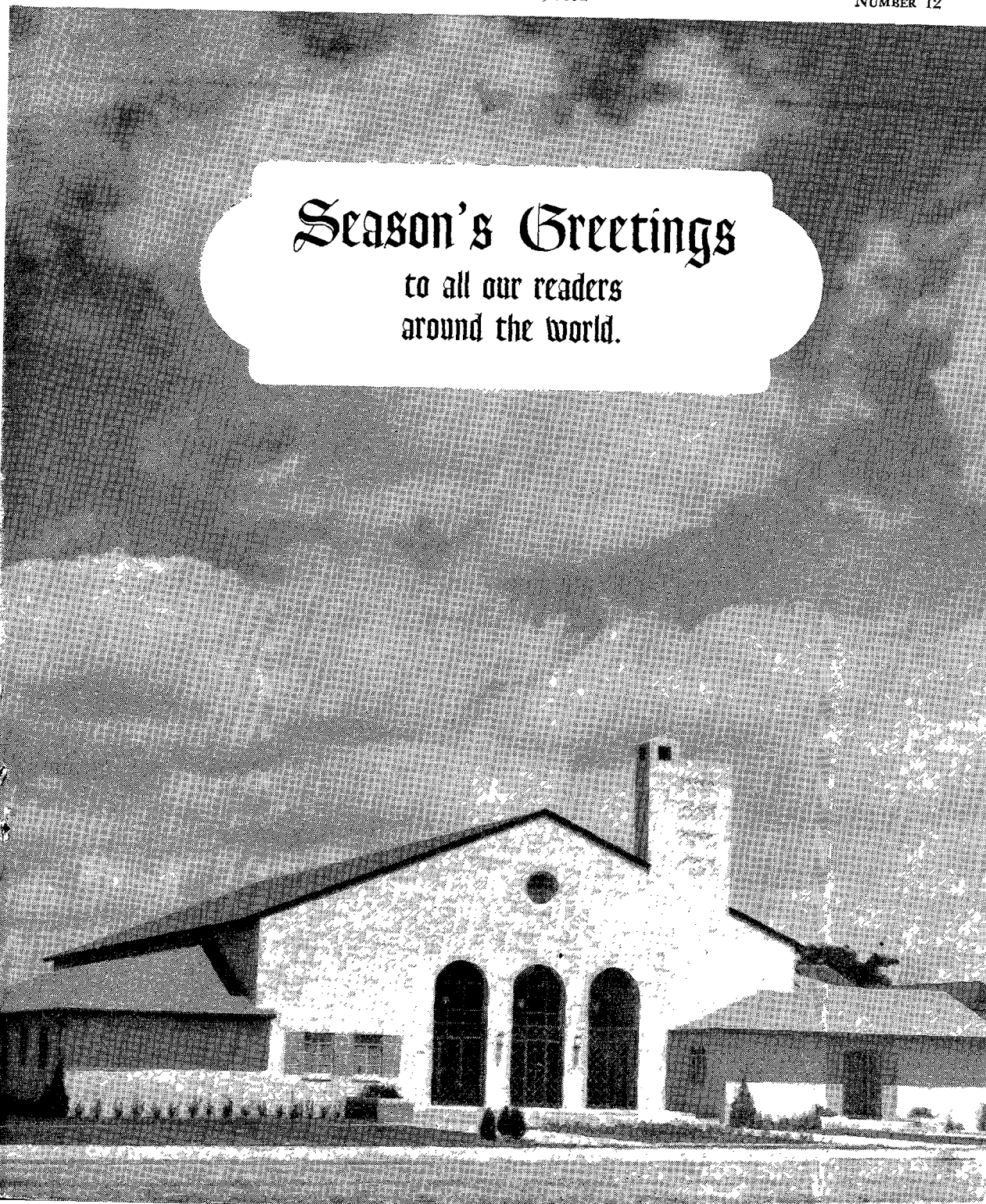
VOLUME XXV

DECEMBER, 1952

NUMBER 12

## Season's Greetings

to all our readers  
around the world.



# The Bible Conference of 1952

ADLAI A. ESTEB



From all the world our leaders came  
And all united in one holy aim:  
To search the Word of God with open heart,  
Receiving what His Spirit might impart.  
We did not meet to merely speculate  
Upon vague theories of some nation's fate.  
Instead we journeyed back on wings of time  
To hear Christ speaking forth His truths  
sublime,  
To test our modern thinking by His thought,  
And square our faith and practice, as we  
ought,  
By His divine example, word, and deed,  
And make the life of Christ our only creed!

We came like children come, without re-  
straints,  
To hear truth "once delivered to the saints,"  
And thrilled to find the message just as pure  
As then, and certain as the stars endure.

We stood with Moses on the mount and saw  
Majestic fire as God proclaimed His law.  
We found the truth struck home with great-  
est force  
When we had traced the doctrines to their  
source.  
We stood with prophets and the saints of old  
And thrilled to see the points of truth un-  
fold.

We saw Ezekiel's valley of dry bones,  
And heard the prophet's agonizing groans  
As he beheld the hosts of Israel dead—  
Their dried-up bones o'er all the valley  
spread.

What transformations as the breath of God  
Brought forth an army from the barren sod!

We caught a glimpse of chariots of fire,  
And felt Elisha's need and great desire  
For double portion of the Spirit's power  
To help us meet the challenge of this hour.  
But when Elijah's chariot rent the skies,  
Elisha's hands reached up to grasp the prize.

We found, while waiting at the Master's feet,  
The honeycomb still yields its precious sweet;  
The Rose of Sharon fragrance fills the air  
Within His garden at the hour of prayer.  
We found Christ sitting for His portrait still  
In every true disciple who would *will*  
To take the time to tarry in His sight,  
Adjust the focus, and let in the light.

We found the sanctuary held the key  
To understand the gospel's harmony—  
The hub around which all the doctrines  
cling,  
And, like the stars, within their orbits swing.  
Within the temple came the vision fair  
Of Christ our Righteousness, beyond com-  
pare.

We saw King Jesus lifted up on high,  
With holy power to bless and beautify!

And there, within the veil, we saw the  
throne—  
The throne of mercy where our needs are  
known;  
Where Jesus ever lives to intercede,  
Imputes His righteousness to meet our need,  
Imparts His holy life and power  
To live the Christian life from hour to hour.

For thirteen days we drank from ancient  
wells  
While organ music in majestic swells  
Increased its tempo and crescendo tone  
To blend with angel voices round God's  
throne.

We heard sweet music from the holy land,  
Which greatly strengthened ev'ry heart and  
hand.

Then leaders stood, when came the closing  
days,

In consecration, and with holiest praise  
They pledged to carry back to all the world  
Christ's flag of righteousness to be unfurl'd;  
To lift the torch of living truth far higher,  
And give His message with our souls on fire;  
To lift the Christ of God on high.  
"EVANGELIZE!" became the battle cry!

# THE MINISTRY

FOR WORLD EVANGELISM

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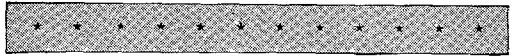
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## AT A GLANCE

<b>FEATURES</b> .....	4
Making Christmas Minister to Adventist Ideals—"Let's Go!"—"Total" Evangelism—Calls, How They Originate and Our Attitude Toward Them (Part II)	
<b>EDITORIALS</b> .....	13
Our Silver Jubilee—What Is Success?	
<b>NEWS AND ANNOUNCEMENTS</b> .....	15
<b>PASTOR</b> .....	17
Shepherds of the Flock—Surgeons of the Mind (Part II)	
<b>EVANGELISM</b> .....	20
Resolution on World Evangelism—An African Concept of God—"Doom-cried to Apathy"	
<b>PULPIT</b> .....	24
The Twelve Tribes of Israel (Study Outline)	
<b>BIBLE INSTRUCTOR</b> .....	27
Out-of-Season Contacts—The History of the Bible (Bible Study Outline)	
<b>MUSIC</b> .....	31
Retired Schoolteacher Wins Bible Hymn Contest—The Divine Gift (poem)—Thy Word, O Lord, Unto Our Feet (poem)	
<b>SHEPHERDESS</b> .....	32
A Little Organization Might Do It	
<b>FORUM</b> .....	34
En Masse Promises and Solemn Covenants	
<b>NEWS</b> .....	37
<b>MINISTRY INDEX FOR 1952</b> .....	41
<b>POINTERS</b> .....	48
<b>POEMS</b> .....	5, 9, 11, 31

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DECEMBER, 1952

## In This Issue

AT THIS happy season our minds turn to our readers around the world. Greetings to each of you!

H. M. Tippett's article on Christmas is one all will read with interest and profit. See page 4. Do not miss the article "Let's Go!" by Robert H. Pierson, beginning on page 7. This sounds a clarion call to evangelism, which is echoed by W. L. Emmerson's article on "Total' Evangelism," page 10.

### Cover—Dallas, Texas, Church



THE three Rust brothers (John E., E. G., and A. B.) came to Texas from Battle Creek in 1875 and aroused considerable interest in the message. That same year M. E. Cornell came and gave another series of addresses.

Then in 1876 a church of eighteen members was organized in Dallas, following a series of meetings by D. M. Canright. The church in Dallas was the first Seventh-day Adventist church organized in Texas, since which time it has continued to grow.

In the autumn of 1944 and the winter and spring of 1945, F. W. Detamore, then of the Voice of Prophecy, came to Dallas and held two series of meetings, one in Fair Park and the other in Oak Cliff, and as the result the Dallas membership was nearly doubled. At that time it was seen that the future needs of the Dallas church would exceed the capacity of the Live Oak Street church; therefore a building program was begun. In 1950, under the leadership of H. Christensen, seven lots were purchased on the Central Expressway.

In the summer of 1951 C. J. Dornburg was called to be the pastor of the church. In September the ground was broken for the new church, and it was dedicated on June 21, 1952. The church seats 810 and is air conditioned. tower in the front is an added attraction. The present membership is 525.

The building has been widely acclaimed by the public and professional architects alike as an ideal house of worship. In an open competition the design won first place and as this copy goes to press a special council of ministers of different denominations is convening there. The organizers, attracted by its simple beauty, requested the privilege of meeting in the Adventist church, a gesture of appreciation and confidence. We trust it will indeed be a house of prayer for all people.

C. J. DORNBURG, *Pastor.*

# Making Christmas Minister to Adventist Ideals

H. M. TIPPETT

*Book Editor, Review and Herald*



ONCE more we are confronted with what to do with the most popular holiday of the calendar year. Before we consider what to do with Christmas, it may be profitable to inquire what Christmas has done to us. We

need not probe very far in our analysis to reach some uncomfortable conclusions. In the first place, the celebration of the holiday has become in most homes much too costly. Yielding to the commercialization of Christmas by those who stand to profit by oversentimentalizing the occasion, we have spent more and more on gifts, extended little by little our list of recipients, and become more lavish in our festivities. So great a burden has this become in many a home that savings banks suggest a running start on the annual parade of gifts by joining a Christmas savings club, the results of its accrued funds to be spread over our gratuities at year's end. When we saddle ourselves with such a fretful concern over a forthcoming holiday that we are kept perennially in mind of it, the occasion is costing us more than is warranted.

In the second place, the popular celebration of Christmas is destroying the pure virtue of gracious receiving. The exchange of gifts is too often a system of barter and reciprocity, a sort of face saving between the giver and the recipient. It sometimes descends to the sordid level of examining price tags to see how warmly we are regarded. God loves a cheerful giver, but one wonders how cheerful the giving is that is done with expectation of commensurate reward. God loves the grateful and cheerful receiver too, for gracious receiving makes glad the heart of the giver, but it is almost a lost art. When giving dictated by a popular social custom becomes a tax upon the affections, the gift has ceased to be the symbol of unfeigned love it ostensibly purports to be.

Again, the growing secularization of Christmas robs the holiday of its sweetest associations, as far as the Christian is concerned. Although Christmas never could be

a holy day like the weekly Sabbath, because it is not the true anniversary of the Saviour's birth, nor a commanded memorial, most of us have been brought up in Christian homes, where the traditional observation of the day has had to do with the mystery of the Christ child and all the storied wonder of shepherds abiding in the fields, of a star in the sky, a babe lying in a manger, and angelic choirs singing over the hills of Bethlehem. And so year by year we kindle our hearth fires and light our Christmas tapers to capture anew something of the warmth of the tale that never grows old. There is surely nothing pagan in such a practice, for we are not exalting a calendar date or its secular associations, but memorializing a great event—the incarnation.

If at this festive season of the year, then, we are moved to clothe the naked and feed the poor and minister to the suffering, we are indeed bringing gifts and honor to Christ as surely as did the Magi in the days of Herod the king. In view of this obvious truth, we need not be concerned over the question of whether or not we shall observe Christmas, but rather how we may make the colorful season minister to our love for the Saviour and impart a deeper love and reverence for Him in the minds of our children.

In the *Review and Herald* of December 9, 1884, Mrs. E. G. White, writing on the subject "Christmas Is Coming" (quoted in December MINISTRY, 1950), gives us counsel as to our attitude toward this popular day of celebration. After pointing out that the actual time of the Saviour's birth is lost in obscurity, she writes:

"As the twenty-fifth of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose."

The article then warns against letting the youth seek their own amusement in the pleasures of the world at such a time, and says that their activities should be controlled and directed into pure channels.

Continuing her instruction, the messenger of the Lord says:

"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints."

It was in this article that approval was given for placing evergreen trees in the church at Christmastime to delight the little ones, but especially to use the occasion to stress the privilege of bringing gifts for missions to hang on the tree. As an adaptation of that same idea, churches might bring the poor and underprivileged families of a community into the meeting and provide appropriate gifts to meet their needs. The practice would be a wonderful object lesson to children, showing how popular social seasons can be utilized to express our love for God in acts of charity.

If it is appropriate to erect a tree in a sanctuary of worship, is it not equally as appropriate to erect one in the home, and to make Christmas an occasion for reviewing together the wonderful meaning of Jesus' first advent into the world? Although beautiful ornaments are available for the tree at small cost, why not teach the children to make their own? Many happy hours prior to the season can be employed in gathering acorns, milkweed pods, and pine cones from the woods and spending an hour or two now and then painting them with gay colors, perhaps stringing some of them together in chains. Stars can be cut from silvered cardboard and shepherds and their sheep manufactured by nimble fingers. There is pure joy in such occupation, especially if the exercise is accompanied with happy little songs of the Saviour's birth.

Says the counsel from heaven: "Let the precious emblem 'evergreen,' suggest the holy work of God and His beneficence to us; and the loving heart-work will be to save other souls who are in darkness." Here, then, is a sound principle upon which all our celebration should be based. Whatever may be the symbols that we employ, the attention must be centered in Christ and what His coming to the world means to all of us.

Does this accent on showing our love for Christ in stories, songs, and exercises, the bringing of gifts for missions, and the preparing of baskets for the poor preclude the exchange of gifts in the family? Only an

## EMMANUEL

*Of all the names the Saviour bears,  
(And each becomes Him well),  
One hath peculiar charm for me,  
His name, Emmanuel.*

*"God with us"—now and evermore!  
"God with us"—all is well!  
His name we worship and adore,  
His name, Emmanuel.*

*Emmanuel! Emmanuel!  
God come from heav'n, with men to  
dwell!*

*Our human life He entered in,  
To share our sorrows, bear our sin.  
O precious name, Emmanuel!*

—T. O. CHISHOLM.

ascetic extremist would say so. The pleasure of opening little gifts around the family tree at the close of a Christmas worship hour would only add to the happiness and cheer of the occasion. Our caution should be that we do not make the gifts lavish and expensive. Bibles, books, and educational games are always appropriate. In many a family, needed articles of clothing are gift wrapped and presented at this time. A savings account bankbook with an initial deposit will please older children.

A growing menace to our Christmas celebrations is the easy availability of children's toys. Too many children are surfeited with the wonder playthings of our modern day. I have been in homes in which the nursery and the toy box left nothing whatever to the imagination. In such homes a new toy created surprise and pleasure for only a day, sometimes for only an hour, because of the confusing multiplicity of things the children have to play with. It is wretched training to give to them so many things that their imagination is stultified. Many a rich little boy riding his Shetland pony is not nearly so happy as the child of the streets who has only a broomstick for a horse, and the reason is simple. The boy riding the stick is riding with imagination in an unfulfilled dream world, while the boy on the real horse is riding with the fulfillment of pride and vanity that do nothing helpful for his social relationships.

Children need to be taught to play constructively. During the national political conventions last summer, my grandchildren, kept indoors by rainy weather, were wishing I would turn the television on to something more interesting than the speeches I was listening to. I suggested to them that their toy animals might like to see this great historic occasion, when a Presidential nomination was televised for the first time. They caught on to the idea at once and began regimenting their panda bear, long-eared bunnies, dwarf burros, and barnyard fowl in solemn rows before the TV set. Soon I got as much merriment as they did as we looked at the unique audience gazing with mute but rapt attention at the perspiring orators in Chicago, and it provided a half hour of innocent activity and pure fun. Animal audiences for other occasions were the order of the day after that.

How can children grasp the meaning of Christmas symbolism when we put stars and angels at the top of a tree and toy cannon, toy soldiers, toy bombers, and other insignia of hate at the bottom? Can we consistently teach children about the coming of the Prince of peace with good will to men while we put into their Christmas packages replicas of the shooting irons of some desperado of the comic sheets? Let us not be stampeded by popular customs or commercial sales pressure to the following of any practice in the home that undermines the principles of Christian idealism. Thus lavish spending, intemperate feasting, unseemly hilarity would be ruled out as not becoming our profession.

What more appropriate time can we conceive than this yuletide season for the clearing of misunderstandings between families and between workers in the cause? "Peace, good will toward men" was the message of the angels over the Judean hills. That promised peace and good will are in a special sense the heritage and stewardship of the church. If alienation has come into the church circle to disrupt its organization as the arbiter of peace and spiritual idealism in a community, just now before we turn the pages of a new year should we not make a special effort to make confessions one to another, to make restitution where it is proper, and to face the world and our mission to the world with a united front? Jesus was God's Christmas gift of love to men. It is every worker's privilege to give him-

self to God at this season, so that He can give His Son once more to men.

So then, as with herdsmen and children, wise men and princes, who age on age have caroled the message of peace, we gather round a manger to sing once more the first Noel, may we realize that in contemplation of the Bethlehem cradle we are not minimizing the cross, that in singing our lullabies we have not forgotten our litanies, that in worshiping Him who came dressed in swaddling clothes, we have not lost reverence for Him and the days of His seamless dress of holy service. For in the midst of our rejoicing over the Bethlehem story we must remember that though it is better than all the birth tales of literature, though it has kept men on their knees in every century in adoration, though it has inspired great music, great thought, and great art, though it has put a new glory on motherhood, still the story of holy night is not a complete story, but only the initial event in a spiritual drama that was to unite two worlds, the world of the redeemed and of a universe unfallen.

Mark the words of God's inspired writer to His last-day church:

"Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings. . . . Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of His kingdom."—*Review and Herald*, Dec. 9, 1884.

Christmas may be a feast of love and light and fellowship as we look upon it as an occasion to exemplify the spirit of Him who gave all for our redemption.

"He gives to life the most who loves the most,  
For life is love in action, and the host  
Of heaven itself is server of the feast—  
The feast of light, where He who has released  
The greatest love becomes the honored guest,  
The inwardness of grace made manifest.

\* \* \* \* \*

"O shining I AM presence, Holy Ghost,  
The substance of the feast, the guest, the host—  
He gives thee back the most who loves the most."

—LOUISE GARNETT.

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**It is always easier to be good when we are with good men. If we keep in conscious fellowship with the Good Man, Christ Jesus, His goodness will be reflected in our every thought and act.**

# "Let's Go!"

ROBERT H. PIERSON

*President, Southern Asia Division*

[EDITORIAL NOTE.—The writer of this article, Robert H. Pierson, began his work in the North American Division and was called to India as a missionary. During World War II he returned to the homeland, pastored the Takoma Park church for a time, was called to assume the responsibilities of an enlarging radio work in New York, and from there proceeded to Inter-America as a union president. Here he served with distinction until he was called at the time of the last General Conference session to the presidency of the Southern Asia Division. He therefore speaks out of a wide and varied experience.—R. A. A.]



RECENTLY I sat with a committee in Washington, D.C. We were considering greater world evangelism. During the course of our deliberations questions were raised as to how we might more fully promote the spirit of evangelism and how we could keep our talented and successful evangelists happily engaged in the great work of soul winning. It was suggested that on occasions some such workers aspire to administrative or departmental service, and look upon such a change as an advancement or promotion.

I sat quietly and listened to the various suggestions brought forth as possible remedies for the situation. It was suggested that larger appropriations should be set aside for public evangelistic efforts. Someone else presented the idea that our evangelists were not given enough recognition for their services—that even though some were bringing scores of people into the truth each year, their deeds were being kept in a corner. Perhaps a little more publicity would help.

Others felt that an over-all planning committee should be set up to coordinate the efforts of conference evangelistic companies, so that their services might be union wide. Thus they would be assured of being engaged in strong, fruitful efforts at all times. Among other thoughtful and helpful suggestions that were put forth were these: that conference committees should be more liberal with their allowances to evangelists, who are put to added expense because of frequent moves, and that more equipment ought to be supplied these workers. Finally

someone suggested that a new category in the wage scale be adopted that would recognize the evangelists' worth on a par with that of administrators.

All the suggestions were no doubt good, practical, timely, and helpful. However, I could not help thinking back over my own twenty years as an evangelist, departmental secretary, and administrator. Here are some of my own deep-seated convictions in the matter.

## *Let Us Practice What We Preach*

I firmly believe the greatest impetus that any of us as administrators can give to the program and the morale of our evangelists is for us simply to *practice what we preach*. Putting it into the North American vernacular, I believe that if you and I as conference, union, or division presidents were "in there pitching" with our evangelists, doing a little soul winning ourselves, it would do more than all the extra allowances, special wage scales, increased publicity, and larger appropriations combined, to impress our evangelists that we sincerely believe what we say when we tell them that evangelism is the greatest work and the highest calling on earth.

It is proper for us as leaders to extol the glories of evangelism and to punctuate our talks at workers' meetings with suitable statements from the Spirit of prophecy. It is our duty to keep this great work constantly before those whom we lead. But if our own actions fail to say Amen to the program we preach, we should not be surprised if our eloquent appeals leave our workers a bit cold. Our workers would rather see a sermon on soul winning than hear one any day.

"Swivel-chair evangelism"—directing the soul-winning activities only from the easy chair of the executive office, without ever venturing out into the heat of the battle for souls and wrestling with the lost ourselves—will leave us barren despite our oft-repeated appeals. If sometime we would only speak from behind a pulpit as well as from behind a desk, we would speak with conviction to those we seek to lead into

greater things for God. Not in the committee room or in the office, but only in the tent, the hall, or the home, actually evangelizing, will we as leaders find the key that will open the treasure chest of truly greater evangelism.

#### *A Leader Ought to Lead*

I am just simple and naïve enough to believe that *a leader ought to lead*. We ought to set the pace for the forces the Lord has appointed us to direct. If the program is Ingathering, why should we not be among the first to reach our goals? If we are promoting the MV classwork, why should we not ourselves be Master Guides? If the appeal is for the Week of Sacrifice, can we speak with sincerity if our own names are not on the dotted line? If this is essential in the raising of funds or other promotional projects, it is doubly necessary in promoting the greatest of all work—evangelism!

As leaders of evangelistic forces let us lead! Instead of saying, "Now go," and patting our workers on the back and wishing them God's blessing while we relax in our executive office, ought we not to challenge them with a "Let's go," and ourselves lead our evangelists into an aggressive program of soul winning that will fire their zeal, increase their confidence, and convince them that we really mean what we say when we declare evangelism to be the greatest and most important work on earth?

When the hands of ordination were laid upon our heads, the minister who stood before us charged us: "Go preach the Word!" By accepting the hands of ordination we on our part covenanted with our God and with the church that we were giving our lives to the preaching of this message. Preaching is our first work; we gave it that place when we took our vows of ordination. We were not charged, "Go administer a conference," or, "Go operate a hospital," or, "Go as chairman of a college board." No! The charge was "*Preach the Word!*"

It is farthest from my mind to suggest that we should dispense with administration, discontinue our departmental activities, close up our offices, and all go out preaching the gospel. That would be going to the other extreme and would prove disastrous to our worldwide program of soul winning. I believe in our program of administration. I also believe that some of our ordained men have to be called away from full-time preaching work to administer con-

ferences, operate hospitals, and be chairmen of college boards. Again I believe that in accepting these added responsibilities we are not being untrue to our ordination vows. But somehow I feel that if Jesus were here on earth today, and could see some who have been strong evangelists now fully occupied with merely the mechanics of administration, He might say, "These ought ye to have done, and not to leave the other undone."

My appeal is that we as leaders buckle on our evangelistic armor and not merely save our conscience with a week-end spearhead effort once in a while, but *get into a full-scale evangelistic effort at least once every two, three, or four years*. With our heavy administrative burdens it may not be possible for us to do this more frequently, but for our own souls' sake and for the encouragement and inspiration of the workers we lead, we ought to keep fresh in their minds the fact that we can do and are doing what we are urging them to do!

#### *The Mastery of Our Time*

Sometimes we excuse ourselves by saying that we would like to follow such a program but we simply don't have the time. I know well the constant pressure under which our Adventist administrators (and other workers as well) labor. There are goals to reach, funds to raise, problems to solve, budgets to balance, committees for which to arrange and hold meetings, worker differences to adjust, and countless other duties pressing in to demand the attention of the busy executive. I know—I have been through it myself for a few years.

But, brethren, we all have twenty-four hours each day and three hundred and sixty-five days each year. There is probably no other group of men who are more their own masters than we administrators. We are the ones who pretty well arrange our own programs. We decide what is most important and just how we shall spend our time. If we are good enough organizers to administer successfully the affairs of our conferences and institutions, we ought to be able to organize our own program so that for three months every three or four years we could find some time to conduct an evangelistic campaign.

We do not need to lay down our administrative responsibilities completely during those three months. If we make preparation for our meetings well enough in ad-



vance, and the workers in our field know our plans, we can work matters out so that our administrative program can be kept in the background and we can rejoice in the thrill of preaching the message again. I urgently repeat that as individuals who are constantly dealing with problems we need to do this *for our own souls' sake!* If we do not evangelize, we will fossilize! If we are too busy to take time out for soul winning, we are too busy for our own good—and probably too busy to give strong spiritual leadership in the field where the Lord has made us overseers.

Frankly, some of us who have been out of direct evangelism for several years are a bit fearful to buckle on the armor and try again! What if we should hold an effort and there were no baptisms? That really would be embarrassing! What would the other workers say? In the first place, the Lord will honor our faith and we *will* have souls for our hire—if not a large number, at least a few who will shine as the firmament forever. In the second place, the workers will be so thrilled to see us out in front really leading that they will rejoice with us, whatever the results of our labors may be.

Of course, we may not all be first-class evangelists. I know that when it comes to evangelistic preaching I am a real amateur—one who has never had the privilege of being associated with a fellow evangelist from whom I could learn the best methods in all the different phases of modern evangelism. But the Lord has laid upon my poor heart a burden for souls and kindled in my bones a fire that my administrative burdens have never quenched.

Perhaps I have just been foolish enough not to know that it can't be done, or that I might make a spectacle of myself for trying, but I promised the Lord many years ago that whatever else He might give me to do, I would make soul winning my *first* work. I am quite conscious of the fact that most of the men in my fields have been and are much better preachers than I. Still I want to share in the joy of preparing at least a few souls for eternity. The good Lord in His love and mercy has never failed me. In the many efforts I have held along with my regular administrative and departmental work, He has always given me a few souls. In some cases, in spite of me, not because of me, He has raised up several new churches. There is not a single one of you conference presidents reading this article

## STIR UP THY GIFT

A. B. CRAW

Stir up thy gift to a burning flame  
And let it shine in His dear name;  
So shall thy light make plain the way  
And gladden hearts in earth's dark day.

Stir up thy gift and let its gleam  
Shine over ocean, hill, and plain,  
Till traveler, climber, voyager, all  
Triumphant rise through earth's gray pall.

Stir up thy gift—thy King appears,  
And blent with His thy light shall be;  
The night is rift—the morning nears—  
We hail our King on bended knee.

O wondrous Gift by heaven endowed,  
Our hearts to bend, our souls to raise!  
Sing on, sing on, both long and loud,  
Till heaven and earth join in His praise.

who cannot do as well as I and even much better.

You know, most of us administrators are really only "apostate evangelists." We started out as evangelists or pastor-evangelists, and then somehow through the years we have *come down through the ranks*, until today we are executives. We could preach the message then, and the Lord will still greatly bless us today if we will get down our Bibles and our charts, lock up our presidential office from noon until the next morning several days a week for about three months, and preach this Advent message in a full-fledged effort. And as leaders we would really lead our workers into a program of greater evangelism. It would water our own souls, tender our hearts toward our workers in the field, inspire them with new zeal, and convince them that we are really speaking from our hearts when we speak glowingly about the place evangelism should hold in every worker's program.

God forbid that we as leaders should ever degenerate into mere pacifiers of personnel, balancers of budgets, builders of buildings, and movers of resolutions, when there is a world dying at our doorstep. Our workers are looking to us to lead them militantly into the last great conflict. May God give us the grace and courage to say always, "*Let's go!*" instead of "*You go!*" *Let us now glorify evangelism by evangelizing!*

# "Total" Evangelism

W. L. EMMERSON

Editor, "Present Truth" (England)



IF THERE is one word used more than another today in connection with secular plans and programs, it is the word "total." In the past few decades we have seen the rise of the "total" state in many lands; we have been appealed to for "total" mobilization for the prosecution of "total" war and for the attainment of "total" victory. "All-out" programs have been and still are the order of the day to meet the tremendous problems of our time.

Turning with such thoughts in mind to the marching orders of the Christian church, one cannot but be amazed and thrilled to note that, though they were issued nearly two thousand years ago, their phrasing is as modern as if they had been written but yesterday. For while the world is being urged to "total" effort in this cause or that, the mandate to the church is for nothing less than "total" evangelism.

Look again at the words of the great commission as given by Jesus to His disciples just before He left them to return to His Father in heaven, and note the fourfold repetition of the word "all"—actually fivefold if the wording of Matthew and Mark are combined. (Matt. 28:18-20; Mark 16:15.)

"Go ye into *all* the world."

"Make disciples of *all* nations."

"Teaching them to observe *all* things whatsoever I have commanded you."

"*All* power is given unto me."

"Lo, I am with you *all* the days [literal translation]."

In the first phrase we have what we might describe as the "total" geographical content of the commission. We are to go into all the world. That means the remotest corners of the earth—north, south, east, and west. It means into the densest forests and the most arid deserts, on to the highest inhabited plateaus, to the tiniest islands and atolls. And surely one of the greatest signs of the Divine Providence overshadowing the Advent Movement is that it is in fact literally fulfilling this command.

Many missionary organizations have been in existence for a longer time, but none has set itself anything like so "total" a program of extension. The proclamation of the Advent message today is well-nigh worldwide, and before the end God will make it truly so.

The command to go into all the world is supplemented by the instruction to go to "every creature." This suggests that the message must reach, not merely every place on the surface of the earth, but every stratum of society in every place.

Here again we are conscious of the leading of the Lord in the diverse avenues by which the Advent message is going to different classes of society. Thousands of souls are reached through evangelistic meetings, but other thousands would not respond to any such invitation. They, however, may receive the message through literature, through a visit to one of our medical institutions, through Dorcas ministry, through home visitation, or through the latest means of all, the radio and television and associated Bible schools. Yes, in the providence of God plans have been instituted whereby not merely every geographical area but every stratum of society in every area can be reached by the Advent message.

Coming back to the divine commission, we next note that the message itself is to comprise "all things" which Christ commanded, or in other words, the "whole counsel of God."

The tragedy of many of the agencies professing to be carrying out the great commission is that they are proclaiming only half the gospel, some very much less than half, and some even "another gospel" that is not the message of God at all!

Many missionary agencies are riddled with modernism, and far from teaching all things that Jesus commanded, they are teaching hardly anything that He enjoined and much that He did not.

There are those who proclaim fervently the free grace of God and consequent justification by faith but who fail altogether to declare the possibility, yea, necessity, of righteousness by faith. They proclaim the

"faith of Jesus" but say nothing about "the commandments of God."

Then there are the social gospelers who are busy clearing slums, getting fair wages and homes for all—truly noble endeavors—but who have little to say about personal relationship to God, the afterlife, and our future home in the kingdom of heaven.

In all humility we can claim that only the Advent people are going into all the world proclaiming "all things" pertaining to life and godliness.

Sensing the tremendous task and responsibility that God has laid upon the Advent Movement and people, we may well ask, "Who is sufficient for these things?" But God's biddings are always His enablings, and associated with the great commission are two "total" promises to the messengers of God in their great need. They make known the wonderful fact that for the prosecution of the program of "total" evangelism upon earth there has been a "total" mobilization also of the omnipotent resources of heaven.

Said Jesus, "All power is given unto me." We live in an age of power, when the strength of nations is calculated in terms of economic power, political power, and so on. For the prosecution of our God-given task there has been provided all spiritual power. That power has been placed at the disposal of our great Leader, who in turn dispenses it to each and every worker for God.

"Ye shall receive power," were Jesus' parting words to His disciples, and that promise is equally for you and me today. God has never given a task to man without also providing power for its accomplishment.

"I was made a minister," declared Paul, "according to the gift of the grace of God given unto me by the effectual working of his power." Eph. 3:7. And no one has ever been called to minister for God in any form without a similar promise of power for effectual service.

"He that wrought effectually in Peter to the apostleship of the circumcision," said Paul on another occasion, "the same was mighty in me toward the Gentiles." Gal. 2:8. And "the same" God will be "mighty" in us wherever we may be if we avail ourselves of the divine provision.

Finally, to assure us that this promised power will not be intermittent, but continuously available to the messengers of God,

Jesus adds a last comprehensive word: "Lo, I am with you all the days."

He does not promise to energize us mightily one day and then withhold His power from us the next. If there is any arresting of the flow of power, it is because there is some clogging of the channels.

Perhaps the most wonderful promise in all the Scriptures is that inspired word through the apostle Paul: "God is able to make *all* grace abound toward you; that ye, *always* having *all* sufficiency in *all* things, may abound to *every* good work." 2 Cor. 9:8. God is able! Will you give Him free course in your life?

What indeed should be our response to the great call of God in these last hours of time?

Surely, the total mobilization of the resources of heaven for the total program of the church on earth demands the total surrender and effort of every child of God for the finishing of the work. May that be our resolve.

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**EQUALITY** AMERICA has 250,000 ministers, while there are fewer than 15,000 American missionaries all over the world.—*World Evangelist and Our Guide.*

## GO, TEACH ALL NATIONS

H. M. S. RICHARDS

*Go to every land,  
This is His command;  
To all, everywhere,  
Go, then, do and dare.*

*Preach Him, do not fear,  
His Word, fair and clear;  
All men, all stations,  
Go, teach all nations.*

*Go, for in going,  
His true Word sowing;  
Here, there, everywhere,  
Lighting lamps of prayer.*

*Then His promise stays,  
His presence always;  
Whate'er your stations,  
Go, teach all nations.*

# Calls—How They Originate and Our Attitude Toward Them

## Pastor's Responsibility to His Church When Call Is Received

L. C. EVANS

*President, Southwestern Union Conference*

### PART II

**A**NOTHER important phase of the matter of receiving and accepting or rejecting a call is the relationship and attitude toward the church of the pastor and his wife receiving the call. Perhaps few circumstances concerning the life of a minister are fraught with greater possibilities for good or for evil than is the atmosphere created by the pastor and his family when a call is received. Just as a church almost invariably reflects the attitude of its minister in all of its missionary campaigns and soul-winning activities, so it will also reflect his attitude and judgment relative to his leaving or remaining with the church.

It is seldom necessary for a minister receiving a call to inform the church of the matter if he and his wife have prayed earnestly about it and have decided to remain. On the contrary, should they reach a decision to accept the call, naturally they must pass the information on to the church concerned.

If the worker has been in no way responsible for the call coming to him (other than information regarding the outstanding accomplishments during his pastorate, which somehow has a way of getting around, for the record of our work is open and available to far more people than we realize), at the close of his Sabbath service he can reveal to the church body that, although he had nothing to do with the call that has come his way, he and his good wife have given careful study and much prayerful thought to the question and have come to the place where they have a clear conviction that the Lord is in the call and would have them accept it; therefore, they have yielded to what they believe is the call of the Master in accepting the invitation to connect with such and such a conference to become the pastor of such and such a church.

The minister would surely wish to state that he had greatly appreciated the cooperation and support of the loyal church members during his labors of love among them and that it was not for lack of such cooperation that he was impressed to accept the call. He might say, "However, we have settled the issue on our knees

before God; very definite plans have been laid, and we shall have our farewell service on such and such a Sabbath and shall take over the responsibilities in the new field on a certain date."

The pastor might also say that as far as his successor in the church is concerned, he is sure the conference committee will give careful and prayerful consideration to filling the vacancy and will have just the right man to take up the work where he leaves off. In some places it might not be out of order to tell the following story: "The statement I have just made about my leaving and the work of the conference committee in regard to my successor reminds me of a minister who at one time made that remark, and a good sister got up and said, 'O brother, I just can't believe it; that is what they told us the last time!'" A little story of just the right kind at a time like that will most certainly help to relieve the tension of the moment.

But the minister who before his departure all but wrecks the church program through the manner in which he breaks the news to the church, allowing the church to become pitted against the conference and the general organization, certainly does serious injury thereby to the cause of God as well as to himself. Frequently, because of the confusion created by the manner in which the call was handled by the pastor, his own converts are greatly shaken and are among the first to fall away from the church after his departure. May God give us all more grace and wisdom in dealing with delicate matters of this kind.

In other words, the worker's mind should be definitely made up before he reveals the matter of his call to the congregation, and the congregation should be assured that "all things work together for good to them that love God, to them who are the called according to his purpose." And if the call does come at a time when it seems rather difficult for the worker to understand why it came, the church is certain to reflect his attitude in the matter. Any question in his mind about the call should be discussed with the conference president and, if necessary, with the conference committee, but

not with the members of his church until the one receiving the call has the situation under complete control in his own mind and heart.

### *Should a Minister Remain to Introduce His Successor?*

While we are discussing the matter of calls, it might be well to mention that there are few times indeed when it is wise for the departing minister to remain and introduce his successor, for this produces conflicting emotions in the hearts of the people. It is virtually impossible for them to say in one breath, "We are so sorry to see you go," and then turn to the new minister and, forcing a smile, say, "We are glad to see you come and are very happy to have you as our new pastor." The worker must permit neither selfishness nor poor judgment to overrule. It is well for us to remember that we are all soldiers of the cross and actively engaged on the battlefield of service. None of us has the right to sing the song "I Shall Not Be Moved," and apply it to his present position!

Although a worker should not insist on staying to introduce his successor—unless by special request of the conference president—equally bad, or perhaps much worse, is the thoughtlessness of any pastor who in moving to a new field arrives ahead of schedule and embarrasses the minister who may not have completed or possibly even introduced the matter of his leaving to his own congregation. If both conference presidents involved, and the minister whose place he is taking, are consulted, there will be little chance of error on this point.

Another thing we need to remember is the fact that since we all have outstanding weaknesses, and most of us have preciously few over-towering strong points, we should be careful of the manner in which we refer to those who have gone before us. Their strong work may be along different lines from ours. That is why changes in leadership are necessary—so that the work may be well developed along all lines.

It is well, therefore, to remember that after we have done our best, both we and our work are far from perfect. Only as the Lord Jesus blesses the work of our talents, whether they be many or few, great or small, will even our best efforts be conducive to the upbuilding of the kingdom of our God. No doubt we shall learn to our sorrow in the great eternity beyond that much of our building for the kingdom of God in this life has been of wood, hay, and stubble, rather than of gold, silver, precious stones, and pearls.

May our loving God help us all as workers

*(Continued on page 46)*



## **Our Silver Jubilee**

**T**HIS issue concludes volume 25. This year has been the silver jubilee of THE MINISTRY magazine, and we take this opportunity of expressing our appreciation to our worker body around the world and especially to our leaders for the excellent support you have given us through this quarter of a century.

This journal was born out of a real need. Before its publication mimeographed reports were sent to different groups of our workers—to evangelists, pastors, college Bible teachers, Bible instructors, evangelistic singers, sanitarium chaplains, and others. Those who received certain manuscripts soon learned that other groups were receiving manuscripts in other fields, and so letters began to pour in to the secretary's desk asking for copies of each of the materials. This led to the recognition of a real need for a journal that would become a true exchange among the workers. W. A. Spicer, who recently passed to his rest, was at that time General Conference president, and the General Conference secretary was A. G. Daniells, who became the first Ministerial Association secretary.

LeRoy E. Froom was appointed editor of the new journal, and the first issue came off the press in January, 1928. It consisted of twenty-four pages about half the page size of the present issue. Soon it was increased to thirty-two, and later to forty-eight pages. The journal was growing not only in size but also in popularity and service, and today almost every ministerial worker in the world field who handles the English language receives a copy of THE MINISTRY. Furthermore, journals in other languages patterned after this parent magazine are also being published in some divisions.

For twenty-three of these twenty-five years Elder Froom was the able editor, and

what the journal is today is largely the result of his clear vision and experienced leadership. We gladly pay tribute to this able friend and colleague in service, with whom I worked closely as an associate editor for nine years. His work as an editor and in the field of research is too well known to need comment.

But now the future is before us. With the new inspiration that has come to our world work as a result of the Bible Conference, we can confidently look forward to greater and speedier advances in the cause of God than we have ever known in our history. We are on the very verge of the kingdom. The Lord is pouring out His Spirit upon all flesh, and we are already witnessing the beginnings of the fulfillment of His promises. As editors we pledge ourselves under God to keep this journal both informative and inspirational. To do that, we need the prayers and the cooperation of every reader. We remind you again that this is a journal of method. Other journals report the news of the advances; *THE MINISTRY* gives the news behind the news—that which makes success possible. We exist to share methods and techniques used by our workers which bring about certain results. For such reports and instruction our workers around the world are waiting.

So whether you are a pastor, a musician, an administrator, a doctor, a nurse, an evangelist, a teacher, or a Bible instructor—we solicit your help in keeping the world field aware of methods that are calculated to advance the cause of God under all the varied circumstances that our workers encounter in their service around the world.

And so we say, Thank you once again, and God richly bless you all. We are counting on you.

R. A. A.

## What Is Success?

ONCE before we quoted from Simeon Stylites. We do so again, feeling that his forthright analysis of a problem he discerns within the Christian church is too wholesome for us to pass by. Writing under a *nom de plume*, Halford E. Luccock says some very courageous things that we do well to notice. He is professor of homiletics at Yale University Divinity School, a charter member of the editorial advisory board of *Pastoral Psychology*, and a contributor to a number of religious journals as well as

the author of some eighteen books in the field of ministerial literature. We quote from his column in *The Christian Century*:

### Nightmare

EDITOR *THE CHRISTIAN CENTURY*:

Sir: On a Sunday evening radio program—"Our Miss Brooks," which is rather a bright spot compared to the usual fare served up on radio serials—a remark was recently made which seems to be related to a lot of things in America. A high school principal exclaimed in tones of terror, "I had a horrible nightmare last night. It was awful. I dreamed I was teaching in a classroom."

It is easy to see that to an educational executive the lowly, menial business of actually teaching pupils would be a horrible nightmare. Think of being reduced to the essential job which is the basis of the whole towering educational structure!

Perhaps this remark could be blown up to the size of a generalization. Well, here's a try. One great trouble in many areas of work, in professions and callings, is that success is so commonly measured by the distance one gets away from the basic work of his profession. The inevitable result is a vicious sort of Hindu caste system in which the person with the least actual contact with the job to be done is up on the higher rungs of the ladder. Thus, by a common measurement, the farmer, who grows the food, is on a lower rung than the processor or jobber; the retailer is lower than the wholesaler; the auto worker is lower than the salesman.

This is sadly true in education. The schools of a city are largely directed by officials in downtown offices who have not done any classroom teaching in fifteen or twenty years. Dr. Mary Smith, who weaves schedules and tests in her office, is of the nobility. Miss Mary Jones, poor soul, who has done practically nothing for twenty years except very effective teaching, is a commoner. Thus the top brass loses touch with the real job. Bliss Perry tells of crossing the Harvard Yard and pausing before the administration building to say, reverently, "Tread softly. There are teachers buried under those roll-top desks!"

The same perverse yardstick works harm in another profession—the ministry of the church. There is a widespread illusion that the farther a man gets away from the face-to-face, first-hand contact with people in a parish, the greater his success. To many a secretary of this or superintendent of that, to be reduced to the rank of a parish parson would be like a general of the army being sent to boot camp.

Of course, this generalization does not hold everywhere, thank heaven! There persists among a host of people the feeling that the pastor has the top job. There was more sense than nonsense in Mr. Chesterton's saying that in the church young men should be started as archbishops and then allowed to work their way up to the high office of parish priest. The same insight is found in the observation of Somerset Maugham that when a writer does a real book, followed by a dreary succession of potboilers, it does not mean that he gets a swelled head, but just that he has moved away from his original material.

How about this as a help? (It is drastic.) How about assigning once in a while, the superintendent of schools and the principal of the high school to a classroom of forty children? Or the president

of the university to a class in freshman mathematics?

How about a sabbatical year for the force at general church headquarters, spent on a four-point circuit? And promoting teachers in a theological seminary to a year at a down-at-the-heels church? It might be tough on the church but good for the classroom. That would give a hair-raising nightmare to a lot of folks, including

Yours, SIMEON STYLITES.

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Need we say more?

It is well for us all to remember that we are workers together in one great common cause, and whatever the particular line of work assigned us, we are nevertheless members one with another as we move forward in the joyful service of our Lord.

The forthright challenge from the pen of Robert H. Pierson in this issue draws Stylites' pertinent observations into focus and really re-echoes some thoughts from the excellent talk he gave at the Autumn Council. Our vision must be kept clear as we move forward together in our world task.

R. A. A.

## News and Announcements

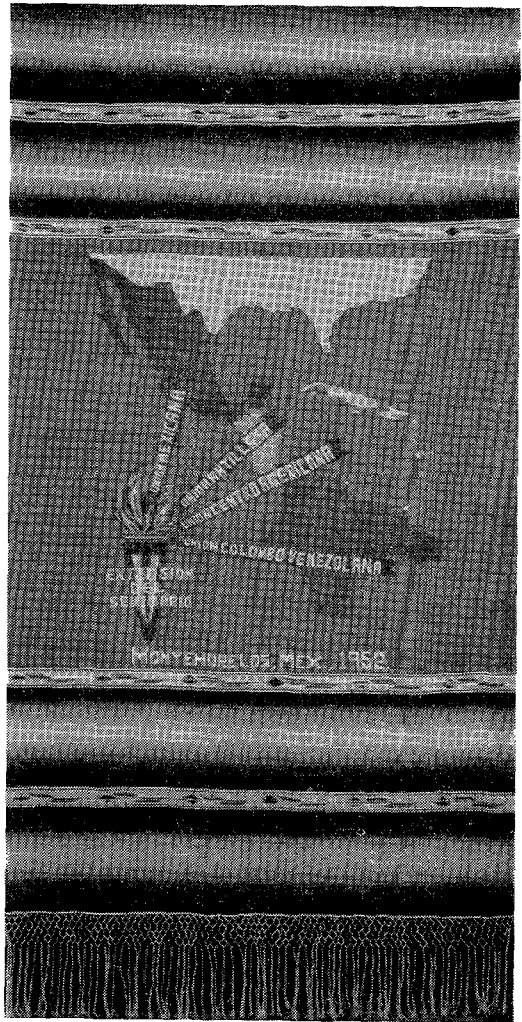
### Seminary Extension School Students Present Impressive Serape

On October 20, before the assembled students and faculty in the chapel of our Theological Seminary at headquarters, Pastor Henry J. Westphal, president of the Mexican Union, brought to a colorful finale last summer's field extension school for the four Spanish-speaking unions of the Inter-American Division. The report of the school itself appeared in last month's *MINISTRY*. But expert Mexican weavers had just completed the promised, specially woven serape, somewhat like a tapestry, beautifully and impressively portraying the work of the recent extension school in Mexico—symbolized as a glowing torch, sending forth its beams of light to the benefiting unions. Pastor Westphal brought it to Washington personally for official presentation to the Seminary on behalf of the student body attending the extension school in Montemorelos last July and August. It constitutes a handsome, abiding token of the love and appreciation that the sixty-five men and women who comprised the student group felt for the help they received.

On the platform for the simple but impressive presentation, with President E. D. Dick and Pastor Westphal, were the three instructors of the teaching team—Dr. Siegfried H. Horn, director, Melvin K. Eckenroth, and this reporter. After prayer by Elder Eckenroth, Pastor Westphal gave a most interesting account of the practical uses to which the instruction of last summer has already been put by earnest students, and of the continuing influence of this school that is now history. And he spoke of their

desire for another Seminary Field Extension School before too long. He then made formal presentation of the beautiful serape, woven in radiant, shading colors, merging in typically Mexican fashion, like the glorious tints of the rainbow. The serape, which had been concealed behind tightly drawn curtains at the back of the platform, was then disclosed to view.

In a few well-chosen words Dr. Horn received it from Pastor Westphal, and in turn transmitted it to the custody of President Dick and the Seminary. Elder Dick gave assurance of an honored place for it, temporarily on display in the main corridor, and then permanently on one of the walls in Faculty Room. Significant comments were added on the increasingly important role these extension schools are destined to play in days to come—carrying the



This black and white reproduction of the serape cannot, of course, bring out the beauties of the full color and characteristic shading of this token of abiding gratitude of the Inter-American extension school student body. It is being permanently placed in the faculty room at the Theological Seminary.

blessing of Seminary offerings out to our various division fields. Several formal requests, he observed, are now before the Seminary for decision as to time, sequence, and teaching personnel.

A benedictory prayer was then offered by this reporter, and the epilogue of the Montemorelos school was over.

LEROY EDWIN FROOM.

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## Lay Evangelism Magazine

For some months I have wanted to convey to the ministers of the movement my deep appreciation for the wonderful manner in which our workers are cooperating with our laymen in bringing about the great new day of lay evangelism. Since the 1951 Laymen's Congress in Grand Ledge, Michigan, we have seen so many miracles take place that we envision the mightiest soul-winning fruitage of all time just ahead of us. Our laymen are really on the march. And we know that the ministers of this mighty last-day movement are truly leading in the vanguard of this parade of progress.

There is one sad aspect to the picture, and that is the fact that some of our ministers have not had access to our laymen's journal *Go* and have not been able to keep abreast of the laymen's advance. Some conferences, it is true, have made provision for all the workers, but we are thinking of those who do not receive *Go* regularly. We were reminded recently of the "indispensable" value of *Go* to every worker by a letter from a minister. I quote herewith a part of it:

"We are thrilled with the magazine *Go*. We are regular workers in God's cause, but I would say that this splendid little digest for the lay workers is indispensable to the regular worker. We depend on a filing system, and so do not keep complete magazines on file; thus there is little left of *Go*

when we are finished with it. A lot of it goes here and there into the file. The nail has been hit squarely on the head with this sane and sound venture!"

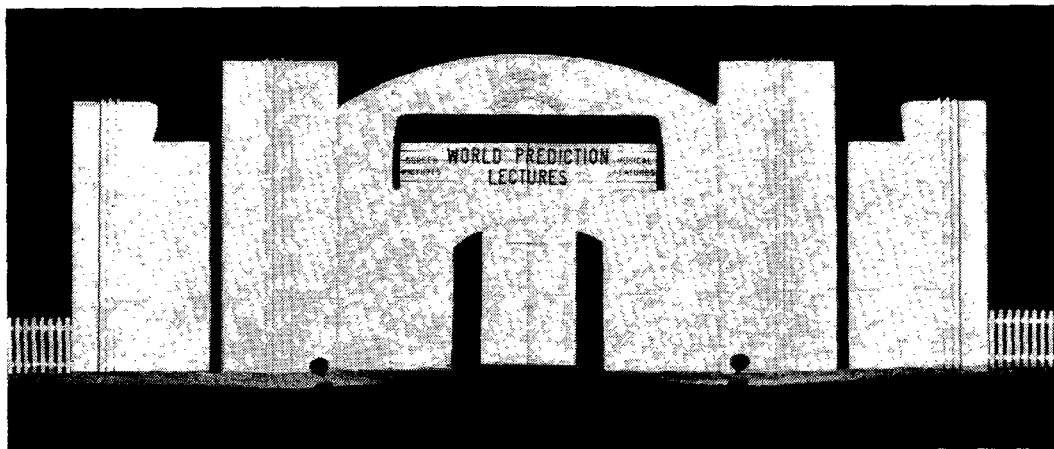
Brethren, let us complete the welding of that divine triangle of minister, church officer, and layman. Remember: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Christian Service*, p. 68.

Since *Go* is really "indispensable" to the regular workers as well as to the laymen, let us leave no stone unturned to see that every worker in this movement is receiving this laymen's journal. Thus we can all talk intelligently of the progress of the laymen's movement around the world. In this way we will help to fulfill the dream of a united people completing God's work on the earth.

ADLAI ALBERT ESTEB,  
Editor, "*GO*," *The Journal*  
for Adventist Laymen.

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HOME SAID Wesner Fallaw: "We observe that our culture is surfeited with gadgets that have driven from the home any need for the parents gathering the children around them, for chores and household art, thus forming a self-sufficient economy. Once the family could stand on its own, in details ranging from preparing the ground for seed all the way to harvesting, grinding the grain, and baking the bread. But now the household is thrown out of order if the toaster won't work." —HAZEN G. WERNER in *The Christian Faith and Secularism*.



This picture shows the front part of a plywood tabernacle now being used by Arnold Kurtz, a successful pastor-evangelist recently moved to the Georgia-Cumberland Conference from the Northwest and now located in Bristol, Tennessee. The front section is bolted to the open end of the Butler Steel building, 40 by 80 feet, with gable-styled roof. The large box sign above is lighted by an automatic timing device each evening at dusk and goes out again at 10:30. Since it is a bulletin-type sign, it is possible to change the letters for each succeeding night. The tabernacle was pitched on a very prominent lot in Bristol, and the campaign ran from May through to the end of September, 1952. It is planned to pitch this tabernacle in many other parts of the Georgia-Cumberland Conference.





# PASTOR *Shepherding the Flock*

## Shepherds of the Flock

WESLEY AMUNDSEN

*Secretary, Association of Self-supporting Institutions*

**H**IGH and holy is the work to which God has called His ministers. As God's anointed their calling is sacred.

The priests of God in Old Testament times were looked upon as holy men. Or, as I. H. Evans wrote it in *The Preacher and His Preaching*, page 46, "To ancient Israel God declared the priest to be a 'chief man,' and holy unto God. . . . All his life, after he had been consecrated, and anointed with the holy oil, he was to be a holy man."

God made a distinction between priests and the people, for Malachi wrote, "He is the messenger of the Lord of hosts." Mal. 2:7.

Anciently the priest stood in the position of mediator between man and God. When a man had sinned he brought his sin, or trespass, offering to the priest, who offered it up before God in his behalf.

Ministers of today are said by Paul to be shepherds of the flock. He says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

If sheep are to prosper, produce wool and offspring, they must be diligently cared for, properly fed, and provided with water. In cold weather they must be sheltered from the wintry blasts, and when the intense summer heat causes them to suffer, they must be provided with shade.

It is certain that David understood sheep, for the shepherd's psalm, which begins with "The Lord is my shepherd," reveals that he also had a personal acquaintance with the Chief Shepherd. How wonderful it is to be able to say, "The Lord is my shepherd," and to know that it is really true! But how about our shepherding of the flock? Do we feed them? Do we lead them in quiet pastures? Do we prepare tables of the very finest of the wheat for them? Do the sheep know us to be true shepherds?

What about your flock, fellow shepherd? Is it prospering spiritually as it ought to? If not, who is to blame? Do you lay the blame on the members of the flock? Or do you find that perhaps you are at least partially to blame for the condition of the flock?

How tragic it is when a shepherd of the flock takes sides with factions in the church! Sick sheep must be cared for tenderly. Spiritually sick members need the loving care of a compassionate shepherd.

Think of Jesus in His ministry as the chief shepherd. While here on the earth He had a trying time in His work of organizing the New Testament church. Closely associated with Him were the twelve apostles, men extremely diverse in nature and characteristics. There were often divisions among them. Some were ever seeking for the highest office; they wanted recognition; they were envious of the others. But through the three and a half years of association with those men, Jesus never took sides. He never drove a wedge between them. He was conversant with their ambitions and personal desires. He was establishing His church—a church that as time went on was to be composed of a large variety of members of the human family.

Christ has in His church today a called-out people. No two of us are exactly alike. We do not think alike on many issues; we do not all eat alike or dress exactly the same; we live in separate houses as families. But we all belong to the same church—the body of Christ.

It is the duty of the shepherd to do all that he can to maintain harmony among the various members of the church. He must never take sides or pit one faction against another. How can the flock prosper if the shepherd endeavors to classify some of the sheep of his pasture as goats because they do not meet his expectations?

Although it is true that sin in the church must be dealt with, nevertheless in the situations that arise from time to time where groups of members enter into controversy with one another over certain issues, the pastor must be

most judicious in exercising his authority. Much damage can be done to the church by ministers who injudiciously enter into factional disputes. The shepherd of the flock is not to be a disputant; he is to "feed the flock" and nourish the tender lambs most carefully.

If the shepherd fails in his obligation as a minister of God, then the Lord will eventually deprive him of his place and will raise up another who will be more faithful in the discharge of his responsibility.

Speaking through the prophet Jeremiah, God says, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. 3:15.

Ministers of God, you who are represented by the seven stars that Christ holds in His right hand, make full proof of your ministry, not only in the preaching of the Word and the raising of funds, but in the most important work of shepherding the flock. Then, when the Chief Shepherd shall appear, you will receive a crown of glory, which will never fade away.

## Surgeons of the Mind

HOWARD F. MAXSON

*Chaplain, New England Sanitarium*

### PART II

JESUS said, "I am come that they might have life, and that they might have it more abundantly." John 10:10. This more abundant life is the life that is rich in the fruits of the Spirit: love, joy, peace, long-suffering, et cetera. (Gal. 5:22, 23.) Spiritual health is rich in these fruits, and, conversely, spiritual sickness is devoid of these fruits; and in their place come the fruits of the flesh, the old nature found in the thought habits, the reasoning habits, of the subconscious mind. These fleshly fruits are listed in Galatians 5:19-21 as adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, wrath, envyings, drunkenness, revelings, et cetera. In verse 26 Paul speaks of these fruits as vain. They turn the fruits of the Spirit into sorrow and discouragement. As spiritual physicians, ministers for and of Jesus, we are expected to apply the Word in such a way that spiritual health is brought forth.

To properly understand how and where to apply the Word and counseling treatment, we need to understand the spiritual malady of the individual mind. The subconscious mind is that intricate accumulation of thought and reasoning habits that has been gathering all

through the life. Certain stimuli brought to it by the senses cause it to react in a way determined by those impressions of the past that have been harbored there.

Now, many of these reactions in the form of thoughts tossed up to the conscious mind for consideration are not acceptable to the conscious mind. Thoughts of hatred, lust, envy, guilt, are repressed or forced back by the conscious mind. This results in a conflict in the life which can become such a pressure that it will result, not only in a life of discontentment, fear, and guilt, but in mental and physical breakdown. Physicians agree that this type of conflict enters into the etiological factors of physical sickness far more than we realize.

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death."—*Ministry of Healing*, p. 241.

We might illustrate this phenomenon by the well-known expression, "So-and-so gives me a pain in the neck." This pain can, and often does, become quite literal as a result of a persistent hatred under the repression of the conscious mind. Guilt feelings under repression are another source of trouble. Many of these pressures can be resolved by the pastoral counselor, and the abundant life can be restored.

The pressure up from the subconscious, or old nature, in the form of fear, temptation, pride, hate, guilt, or what have you, is met by the counterpressure exerted by the conscious mind attempting to keep these feelings repressed. In order to bring the peace and joy of the more abundant life, one must in some way release these pressures. Herein so often lies the objective of the spiritual counselor.

There are three main ways of releasing these pressures:

1. By taking away the pressure of the conscious mind. This consists in a re-education of the conscious mind, that what it rejects is really all right to do. This, as you can see, is a very dangerous step if the repressed thought is morally wrong. In such a case it would only add to the feelings of guilt, and the person would be worse off than before. This method is sometimes resorted to by a worldly counselor who does not have the right moral standards. Does this not drive home to us the lesson that we as Christian pastors should become acquainted, to some degree at least, with the art of Christian counseling, and make ourselves available for

this service to needy people? Would it not be one way of preventing some of the discouragement that causes us to lose so many of our members to the world?

This method, however, is good in cases where the person has false values and wrong ideas. The writer remembers such a case recently where a patient who had been hospitalized for weeks was able to make a quick discovery, the result largely of this type of spiritual therapy.

2. By allowing pressure to be released verbally (catharsis), talking it out, "getting it off the chest," as we so often hear. This is of great value, but unless insight is gained and something done about that insight, it is often only temporary relief.

There is much that could be said about catharsis. Let us think of just one of the opportunities afforded the counselor. As the person speaks of his problems and goes deeper, he reveals his growing edge,\* the hurt and tender places in his life; he reveals his mental and spiritual ills. Thus the pastor is shown just the places to insert the Word and is guided in the spiritual treatment he should give. As the person experiences Christ applied to his own individual need, and the fulfilling of that need applied to his edge of character growth, he will take Christ into that growth.

The good pastoral counselor will listen to the one who has come to him for help, will hear him through without too much interruption, and will watch for those places where he can see that an applicant of Bible therapy is needed, or where some other treatment is necessary. He will find the ill spot, the tender place, the growing edge, and not counsel blindly. How many drastic mistakes have been made by blind counseling, which failed to learn all the details!

3. Releasing pressure by changing the nature.

"Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power."—*Evangelism*, p. 192.

This is a method unique to the spiritual physician. In this third method we go to the root of the problem by changing the embedded fears to trust, hate to love, temptation to a desire to do God's will. This is salvation, the new birth.

We take religion into our minds in the same way as all other things, by our senses; but how

deeply it goes depends upon the impressions we allow it to make. The impression is limited by the extent of the surrender of our wills. Religion, as all other stimuli, first reaches the conscious mind. The sad part of it is that, in so many cases, it goes no deeper. Oh, yes, it does a work, it convinces the conscious mind as to what is right and what is wrong. Thus the conscious mind is able to exert a greater force than ever upon that old nature and keep it under control. To all outward appearances the person lives a perfect Christian life, but down underneath, the old pressures of pride, temptation, fears, et cetera, are still waiting for the opportunity to break forth. This opportunity often comes when a time of sorrow, disappointment, or some other crisis appears. The pressures from outside and the pressures from the subconscious become too much, and once again the will becomes a slave to the old nature. Could this not be one of the causes for backsliding in our ranks?

The remedy for this problem of shallow religion is easily prescribed but not so simply accomplished. I believe it lies in the advice of Christ as given in Matthew 22:37: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." We need to love God with all, not just a place in, the conscious mind. Love is a power that permeates clear through the mind. We must give our people a love experience with God.

God created us for this love experience; this is the meaning of Isaiah 43:7: "I created him for my glory." God to glory in us and we to glory in Him is a glorious love relationship. In His Word Christ is spoken of as the bridegroom and we the bride.

Let us look at the type of this—true love between a man and a woman. A young man meets a young woman, and first they notice the good things about each other. These appeal. As they see more of each other and really begin to understand each other, love grows and seems to permeate the whole being. Their natures begin to blend, and they begin to think alike and react alike; they become a unit. And after years of married life it seems they even grow to look alike.

If we as spiritual physicians can in our counseling and in our preaching give our people a vision of God's love as shown in the cross of Calvary, if we can make that vision their own, it will kindle a love so great in their hearts that it will permeate to the depths of the heart and mind and will remove the pressure of conflict by slowly but surely changing that nature

(Continued on page 46)

\* An article by the same writer dealing with the growing edge and how to find it appeared in *THE MINISTRY* for December, 1950, page 21.



# E VANGELISM *Winning Men for God*

## Resolution on World Evangelism

OUR evangelists around the world will read with interest and inspiration this resolution on world evangelism. It was brought to the Autumn Council from a very representative committee. L. K. Dickson, vice-president of the General Conference, was the chairman; and W. R. Beach, president of the Southern European Division, was the secretary. After a wholesome and illuminating discussion a smaller subcommittee was organized to draft a resolution that would crystallize the discussion. The work of this group was not done in a hurry. Its suggestions were studied and revised by the full committee several times before being presented to the council.

Every section of this resolution indicates a forward move, and when it was presented to the full council many, including the General Conference president, spoke from their hearts in an earnest appeal that somehow our work could be so conducted as to permit our ministerial force to enter more directly into definite soul winning. As this call to evangelism goes out to the field, and men begin to work within the framework of this resolution, we are confident that it will mark the beginning of a new day, especially in some areas of our world field. The enthusiastic response on the part of administrators, departmental leaders, and evangelists alike was heartening, but to translate this resolution into reality calls for wisdom, patience, determination, and a willingness to make the adjustments in our plans that will permit of its being carried out in fact as well as in spirit.

R. A. A.

### Call to Evangelism

These are staggering times. Millions face Christ or chaos! They live in the shadow of impending doom. Many are in the valley of decision. In the cities, on the highways, across great expanses of countryside, and in lands afar millions on the brink of eternity have not heard the Advent message.

The Spirit of prophecy declares:

"Now is the time for the last warning to be given. . . . All are now deciding their eternal destiny. . . . Decided efforts should be made to bring the message for this time prominently before the

people. The third angel is to go forth with great power."—*Testimonies*, vol. 6, p. 16.

"In this country and in foreign countries the cause of present truth is to make more rapid advancement than it has made. . . . "They [our people] must go as far and as fast as possible, with a determination to do the very things that the Lord has said should be done. . . . The world must hear the warning message."—*Evangelism*, pp. 18, 19.

We believe the time has come for the fulfillment of this prediction by the messenger of the Lord: "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—*The Great Controversy*, p. 612.

This is the time for the church of the living God to go forward in unity and in the fellowship of service. The "everlasting gospel" must go now to "every nation, and kindred, and tongue, and people." Rev. 14:6. To this we pledge our lives and our all in renewed dedication. We come to the cross repentant sinners; we leave it exultant witnesses. And we sound a solemn call to the world church and ministry to unite with us in this last-hour experience. Mantled with the promised power, we shall cause the glory of God to shine forth to the ends of the earth.

WHEREAS, This call to evangelism brings the Advent Movement face to face with God's last summons to universal action; and,

WHEREAS, Every resource in men and means must be harnessed now and utilized to the very best advantage, so that "terrible as an army with banners" we can "be strong and do exploits" with a maximum efficiency and success,

We recommend, 1. That division, union, and local field committees proceed immediately to survey their territories and to marshal their forces with a view to organizing an over-all program of integrated evangelism by which the total strength of the ministry, the activities of every department, and the resources of every institution shall be focused on soul-winning fruitage.

2. That local fields organize yearly institutes under the direction of the president and the departmental secretaries at which this program of integrated evangelism can be developed, soul-winning techniques presented, and church leaders trained more efficiently, and thereby allow ministers to devote their major time and interest to leadership of public evangelism and to rallying the church, the Sabbath school, and the youth in concerted action.

3. That we encourage union and local committees to occasionally invite experienced evangelists to meet with them in counsel.

4. That when and where practicable, executive

committees and boards arrange the duties of all credentialed and licensed workers so that they can conduct, or be associated with, at least one public effort yearly.

5. That an ever-increasing evangelistic mold be placed on our colporteur work, and that colporteur evangelists be encouraged to cooperate with ministers in soul winning by preparing the field with literature prior to a public evangelistic campaign, by reporting names and addresses of those who have purchased literature in the area, and by personally inviting to the meetings those who have manifested an interest in the message.

6. That every Seventh-day Adventist church be organized as an evangelistic center in which a year-round program of public evangelism is carried forward by either the conference worker or trained laymen, and that unless a major evangelistic effort is conducted in the vicinity, the lights be on in our churches each Sunday evening where a consistent evangelistic program can be conducted.

7. That the responsible leaders in local, union, and division fields keep this program of expanding evangelism constantly before their committees, workers, and churches, informing them of progress made in achieving the objective.

WHEREAS, The best ministerial talent of the church must be encouraged to think evangelism, plan evangelism, and remain in public evangelism as a lifework,

We recommend, 1. That yearly workers' meetings be organized in such a way that a definite part of such meetings shall be reserved for a planned consideration of public evangelism and its problems.

2. That study be given to the organization, on the local, union, or division level, of special evangelistic teams, for larger city evangelism, in which evangelistic workers of experience can continue with unchanging service, and that the assignments of these teams be worked out on a long-range basis, and thus make better and more satisfactory planning possible for this evangelistic personnel.

3. That the program of public evangelism be kept before the church as the essential activity to which all other activities must be contributory, care being taken lest it be overshadowed by other denominational undertakings or programs.

4. That recognition be given to experienced evangelists called to leadership of teams on a union or division level that will classify them along with other workers who carry major responsibility in conference leadership.

5. That union and local fields give study to a plan for making regular financial provision to enable evangelistic workers to secure and protect essential evangelistic equipment.

6. That, as far as is practicable, each union field be invited to send one evangelist of experience to the biennial division council, and the General Conference Ministerial Association Advisory Committee meet, with as full attendance as possible, in connection with each General Conference session, the purpose of these arrangements being to provide for a general survey of our evangelistic endeavors and to maintain bright and high our evangelistic ideals and devotion.

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A sermon is exactly the right length when people tell you they could have listened for another hour.—John E. Huss in *The Hour of Power*.

## An African Concept of God

W. P. BRADLEY

General Conference Associate Secretary

A SHORT time ago in Accra, Pastor J. O. Gibson lent me a book that presents an African delineation of God that is remarkably like the concept of God found in the Scriptures. This book, *The Akan Doctrine of God*, by J. B. Danquah, Ph.D. (Lutterworth Press, London, 1944), deals with the nature of God as found in the Akan division of the Ashanti race of West Africa, and from its pages I recorded a few notes.

"The most used name of God in Akanland is Nyame, often pronounced Nyame, and modern anthropologists say He is a sky God. I am convinced from internal evidence that the appellation is misleading and does little credit to Nyame Himself."—Page 30.

"The other evidence obtainable from Christaller unmistakably shows to my mind, that Nyame or Nyame is derived from the word *onyam*, which means glory, majesty, grace."—Page 37.

Another form of the name of God is Nyankopon, and concerning this the author says:

"My own view is as already stated: Nyankopon is correctly and most obviously derived from *Onyame* and *koro*, from *biako*, one; and from *pon*, great, such that the entire name means by etymology, 'The Only Great Onyame,' 'The Only Great Shining One,' or 'He who alone is of the Greatest Brightness.'"—Page 45.

Other names of God Nyankopon with their respective meanings, as given by Dr. Danquah, are:

1. *Brekyirihunuade*, That is, the All-knowing or Omniscient.
2. *Abommubuwaafre*, A Consoler or Comforter that gives salvation.
3. *Nyaamanekose*, He in whom you confide troubles.
4. *Tetuvaframue*, He who endures forever.
5. *Oboadu*, He who created the Thing.
6. *Opanyin*, Prince, Grandee, Chief, Elder, Sovereign of all.
7. *Nana*, The Grand Ancestor.

The full title of God for religious purposes is *Nana Nyankopon Kwaame*, which means, "The Great Ancestor Nyankopon whose day is Saturday."

Here is introduced a most surprising feature, the connecting of the name of God with Saturday, and in elaboration of that aspect we are told:

"Rattrey was one of the first to recognize that the Akan have a particular name for the God of religion, who is called 'He of Saturday,' Nyankopon, Kwaame. . . . The God of religion is . . . called 'He of Saturday,' either because He is supposed

to have been born on Saturday or that Saturday is the appropriate day for His worship."—Page 43.

Concerning the use of the natal day, the explanation is that "it is each person's godly or religious day."—Page 47. The common word for Saturday is *Memenda*, but the male natal form is *Kwaame*.

"Corresponding to each person's natal day name is his attribute or secret name, by which he is addressed on the talking drums or on the horns, and at religious ceremonies. Thus (1) Kwasi ('He of Sunday') is known as Bodua, 'Tail of the Beast' . . . and (7) Kwaami (Saturday) is *Atoapoma*, 'Ever-ready Shooter,' and also Otanankaduro, 'Master of Serpents' Antidote.'"—Pages 47, 48.

Naturally, our evangelists in this area make good use of this name of God, "He of Saturday," when presenting the Bible truths about the true God.

## "Doom-cried to Apathy"

HELEN F. SMITH

*Assistant Secretary, General Conference Bureau of Press Relations*

ARE Seventh-day Adventist ministers guilty of preaching a message of alarm that was attention catching in the rosy, comfortable days of the 1920's but is in danger of being lost in today's chorus of doom?

Robert C. Ruark, newspaper columnist, raises a question that might well be cause for soul searching by the minister, who must understand the prevalent psychological modes of his time if he is to reach his audience.

Ruark inquires whether the American public is not "a little over-communicated, to where our powers of reception have been semi-drowned in an inundation of sensation. . . .

"The poised ax of imminent disaster has always been a forceful tool, and has been lavishly brandished by the exhorters, whether they be politicians or preachers, hucksters or even wives with a point to make. The threat is a tricky weapon, and the words 'if you don't do such-and-such, so-and-so will happen' are rubbed slick with hard usage.

"But it is possible to threaten too much, too often, and too wildly, so that the keen edge blunts and the harsh impact is reduced to a tickle. The American people are in that stage today. We have been threatened right down to lethargy, doom-cried to apathy. This has been made possible by our vast network of communication—the devices by which the crisis of the moment, no matter where it occurs, is swiftly transmitted to the home of every man."

Fear has no power to save. Only divine love

can break the sin-hardened heart and bring it in contrition to the foot of the cross.

Shall we not draw a heart-hungry, distraught world to Christ by witnessing to the love that glows within our own hearts, by speaking of the blessed hope of His soon coming that "buoys our spirits up"?

Are advertisements that proclaim—Coming—A World Famine! . . . D-Day Is Coming—Will It Be Doomsday? . . . Armageddon . . . HELL! . . . Russia and Atomic Power . . . Thunder Over Korea . . .—appealing to the deep longing that is in men's hearts for a personal faith?

Few today need to be convinced of the imminence of disaster. Radio, newsreels, television, and the daily newspaper force their ominous evidence upon weary, gloom-surfected minds. Their reluctance to hear what must seem to them only another prophet of doom is understandable.

In the resurgence of Protestant revivalism which is portrayed in many magazine articles and books, and in the unprecedented accessions to Catholicism, is reflected the growing urgency of the world's search for certainty.

Shall we not lift up Christ in every sermon, every written line, revealing Him in all His loveliness in the light of Bible truth?

If we are to do so, we must find fulfillment in our own personal lives of the truth that "the gospel we present for the saving of souls must be the gospel by which our own souls are saved."

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## Who Is an Unbeliever?

IN THE MINISTRY of September, 1952, L. E. Froom answers an inquiry concerning 2 Corinthians 6:14, in which he explains what is an unbeliever. The following statement from a testimony written by the Lord's messenger to a Seventh-day Adventist throws some light on what is an unbeliever in that particular scripture:

"Though the companion of your choice were in all other respects worthy (which he is not), yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of heaven to unite yourself with him. You cannot, without peril to your soul, disregard this divine injunction."—*Testimonies*, vol. 5, p. 364.

According to this counsel, with which Elder Froom's reply is in harmony, one who "has not accepted the truth for this time" is an unbeliever.

R. L. ODCM.



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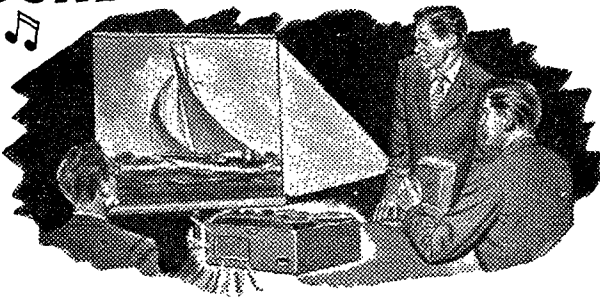
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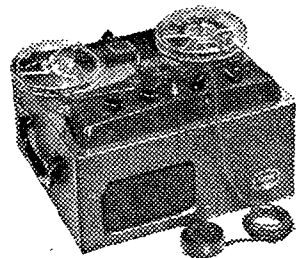
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# PULPIT *Pointers for Preachers*

## The Twelve Tribes of Israel

### A Character Study

[EDITORIAL NOTE.—Frequent requests have come to the Ministerial Association for material on a character study of the twelve tribes of ancient Israel. Many in our ranks remember the interesting chapters in *The Cross and Its Shadow*, by S. N. Haskell. Today this book is out of print. *Brothers of the King*, by A. W. Spalding, treats this subject most interestingly, but it is also out of print. Having some personal notes in outline form based largely on these two sources, I have been urged to share my material with the field. I make no claims to originality, but merely share my Bible study material discovered to have practical background value in connection with presenting prophetic subjects, such as the sealing message, mark of the beast, the true Israel, et cetera. This material has value also when following up a doctrinal series.

The textual background for this study of the twelve tribes is in Revelation 7; 21:7, 8, 12, 13, 24-27; 22:4, 14, 17; Ezekiel 9:1-6.

If these ideas will help to inspire more original thinking among us like that shown by the authors of the two books referred to, my outline of the twelve tribes may have some homiletical value. Should it appear too speculative for the more critical scholars among us, that too may present a challenge to you as a worker to submit something more realistic. One of the aims of the Ministerial Association is to aid our workers in their personal study of the Bible. Though maintaining Bible orthodoxy, workers of a few decades ago still found expression for original thinking. Perhaps today we might well profit by their example.—L. C. K.]

#### INTRODUCTION.

A study of the character of the twelve tribes of ancient Israel reveals clearly that sinful man may be an overcomer. God has made provision in Christ for abundant victorious living. On the other hand, it shows the depth to which humanity will sink when Satan holds complete control.

*Bible Names Reveal Character.* Names were changed to fit the character. It is revealing to understand the true meaning of the name of each tribe. Consult Bible study helps. Gen. 32:24-28; Acts 4:36, 37; Rev. 2:17.

#### I. SONS OF REFORMATION.

##### A. Reuben.

1. Reuben had despised his birthright. *Joseph* received double portion of earthly inheritance; *Levi*, the priesthood; *Judah*, the privilege of being a progenitor of Christ.
2. *Dignity*. "Unstable as water." It always runs downhill and seeks easiest course, curling around molehills. Gen. 49:3, 4. (Gen. 30:14; 37:21, 22, 29; 42:22.)

3. Because of rashness, father had no confidence in Reuben's word. Contrast with *Judah*. As older son Reuben should have been leader to check evil. Twenty-two years of sorrow. Zeal like a flood of water may sweep things, but may also be damaging. Gen. 42:37, 38; 43:8, 9, 13.

4. Selfishly asked first inheritance. Was first to be taken captive by Assyria. Num. 32:1-33; 1 Chron. 5:26.

"Shalt not excel." Furnished no judge, prophet, or hero except *Adina* and thirty *rebels*. 1 Chron. 11:42; Num. 16:1; Deut. 11:6. Idolatrous. 2 Kings 10:32, 33.

5. At Battle of Megiddo great heart searching by tribe. Judges 5:16.

6. "Cried to God" against Assyria, 740 B.C. 1 Chron. 5:20.

7. "Let Reuben live." Deut. 33:6.

*Reuben's character: religious, amiable, kind-hearted, weak, vacillating.*

##### B. Simeon.

1. Associated with *Levi* in murderous deed. Gen. 49:5-7.

2. Simeon leader in sin at Shechem. Genesis 34.

3. Given no allotment when land divided; shared with *Judah*. 1 Chron. 4:24, 27, 39, 42.

4. Later sought new territory and separated from tribes. A Simeonite slain for licentiousness. Num. 25:14.

*Simeon's character: rash, revengeful, licentious, dependent.*

##### C. Levi.

1. Shared with Simeon in slaughter of Shechem. Anger, wrath, self-will.

2. Though weak by nature, proved true in crisis. Ex. 32:26.

3. Later worthy of priesthood. Ex. 32:10, 26-28.

4. Taught Israel. Deut. 33:8-11.

5. Inherited cities. Num. 18:20, 21; 35:7.

6. Barnabas of this tribe. Acts 4:36; also Mark, Moses, Aaron, Jochebed, Samuel, Abiathar, Jeremiah, Phineas, Jehoiada, the Maccabees, and John the Baptist.

*Levi's character: loyal, apt to teach, willful, cruel.*

#### II. SONS OF STRENGTH.

##### A. Judah.

1. Progenitor of Christ. "Prevailed above his brethren." 1 Chron. 5:1, 2.

2. In home life Judah prevailed where Reuben failed.

3. Judah a leader; his father had confidence in him. Gen. 43:8-13.

4. Scepter of Judah. Gen. 49:10.

5. "He washed his garments in wine," symbolic of Christ's applied blood. Gen. 49:11, 12.

6. Loyal, independent in action. 2 Sam. 2:4-11.

7. Also independent in spirit. Gen. 38:1.

8. Church should pray for slipping brother. Compare Deut. 33:7; James 5:19, 20.



9. Judah offered his life a ransom. Compare Gen. 44:33, 34; Mark 10:43-45; John 15:13.
10. Noted men of Judah: Jesus (Rev. 5:5); Caleb, Othniel, Iban, David, Solomon, Jehoshaphat, Hezekiah, all kings of Judah.

*Judah's character: broad-minded, courageous, resourceful, generous, independent in spirit.*

#### B. Zebulun.

1. Youngest son of Leah. Gen. 30:20.
  2. Rugged, seafaring tribe. Gen. 49:13.
  3. "Sacrifices of righteousness." Deut. 33:18, 19.
  4. Literary, artistic. Judges 5:14.
  5. Jeopardized lives in high places. Judges 5:18, 19.
  6. "Not of double heart." "Expert in war." 1 Chron. 12:33.
  7. Rich, but penurious. Compare Deut. 33:19; Judges 5:19.
  8. Jesus was Zebulun's "great light." Isa. 9:1, 2.
- Zebulun's character: discreet, practical, thrifty, self-sacrificing, penurious.*

#### C. Issachar.

1. "Strong ass." Strong, stolid, slow, clumsy. Gen. 49:14, 15.
  2. The pleasant land. Compare Judges 5:15; Heb. 11:9, 10.
  3. Scene of Battle of Megiddo in Issachar's borders. Judges 5:19.
  4. Toiling, hardy, valiant, patient, invincible. 1 Chron. 7:5.
  5. Tribe's sense of responsibility. 1 Chron. 12:32.
  6. Thoughtful and generous. 2 Kings 4:8-10.
  7. Issachar's neglect, but heart right. 2 Chron. 30:17-20.
  8. Noted men of tribe: Tola (Judges 10:1, 2), Baasha (1 Kings 15:27).
- Issachar's character: sincere, hopeful, burden-bearing, slow, awkward.*

### III. SONS OF TRIAL.

#### A. Dan.

1. Keen perception of right and wrong, sound judgment, faultfinder. Genesis 49:16-18. (How to deal with faults: Matt. 18:15-17; Gal. 6:1.)
  2. Endowed with skill and wisdom. Ex. 31:3-6; 35:34.
  3. Samson of tribe. Judges 13:2; 15:20.
  4. Danite self-righteous, robbed neighbor of his religion. Judges 18:23-26.
  5. Dan notorious for self-worship. Amos 8:14.
  6. God bore with tribe of Dan. 2 Peter 3:9; Ps. 101:5, 8.
- "Christ is sitting for His portrait in every disciple."  
"Each is the architect of his own character."  
—E. C. W.

*Dan's character: keen, skilled, insincere, selfish, proud, critical.*

#### B. Gad.

1. Buffeted by enemy, an overcomer. Gen. 49:19. (Contrast with Reuben who skirted difficulties.)
2. Persevered, showed determination. 1 Chron. 12:8, 15.
3. Source of Gad's victory: "They cried to God in the battle." 1 Chron. 5:18-20.
4. Elijah the Tishbite of Gad. Loyalty to God.
5. Gad typifies an overcoming backslider.

God's call and promises to backsliders:

"Turn, O backsliding children, saith the Lord." Jer. 3:12-14. "Ye sold yourselves." Isa. 50:1. (1 John 1:9.) "Acknowledge." Jer. 3:13. "Reason together." Isa. 1:18. (Jer. 3:22.) "I will heal." Hosea 14:4. "Will not remember sins." Isa. 43:25.

*Gad's character: prayerful, persevering, intol-erant.*

### IV. SONS OF GENIUS.

#### A. Asher.

1. Refined, diplomatic, dependent on God. Gen. 49:20; Deut. 33:24-27.
2. Agreeable, acceptable unto brethren, a soul winner. Verse 24.
3. Strong, enduring as iron. Verse 25.
4. Recognized the "everlasting arms." Verses 26, 27.
5. Strong tribe, later mingled with heathen. Weak in David's day. 1 Chron. 27:16-22.
6. "Humbled themselves, and came to Jerusalem." 2 Chron. 30:10, 11.
7. Prophetess Anna of tribe. Luke 2:36-38.

*Asher's character: refined, humble, diplomatic, compromising, crafty.*

#### B. Naphtali.

1. Preacher tribe; fervor; power of analysis; faith in the cause.
  2. Free as hind. Gen. 49:21.
  3. "Goodly words"—kind. Prov. 16:24; James 3:5-8.
  4. "Jeopardized their lives unto the death." Judges 5:18.
  5. "Satisfied with favour." Contentment. Deut. 33:23.
  6. Influence of Christ in land of Naphtali. Isa. 9:1, 2.
  7. Barak of tribe.
- Naphtali's character: eloquent, free, kind, self-sacrificing, impractical.*

### V. SONS OF CONTRAST.

#### A. Joseph.

1. In youth petted, cherished, self-righteous. Genesis 37.
- "A young god in rectitude, and a fool to his scar-eyed brothers."—A. W. SPALDING.
2. Dreamer! Trials made him practical.
- "Joseph went through the furnace. And when the blast of hate struck him, it seared off the tassels of his pride. And hard labor shriveled the days of dreaming."—SPALDING.
3. Scornful of muddy speech.
4. Later virtuous, decisive, diligent. Gen. 49:22-26; Deut. 33:13, 16.
5. Subtle and penetrating.
6. A double portion—Ephraim and Manasseh both blessed. Genesis 48; Rev. 7:6, 8.
7. Triumphed while separated from his brethren.
- (Judah triumphed in home life; Levi triumphed in crisis.)

*Joseph's character: administrator, discreet, forgiving, self-righteous, overconfident.*

#### B. Ephraim.

1. Joshua of tribe; chosen one of ten spies. Num. 13:8, 16, 17.

2. Single-minded; strenuous. Numbers 14.
3. Impulsive and arrogant. Quarrelsome tribe. Judges 8:1-3.
4. Deborah's faith and fortitude. Judges 4-6.
5. Jeroboam energetic and industrious. 1 Kings 11:26-28.
6. Ephraim's honesty; grieved over act of sons' stealing cattle. 1 Chron. 7:21-23.
7. Sherah of Ephraim (woman) builder of two cities. 1 Chron. 7:24.
8. Samuel of tribe. 1 Sam. 1:1; 7:9, 15.
9. Tribe had many advantages but failed to profit by them.
10. God drew with cords of love. Hosea 11:3-5.
11. God's prolonged mercy. Hosea 11:8.
12. Mixed with heathen. Hosea 7:8.
13. Destroyed themselves. Compare Deut. 33:17; Hosea 8:12; 4:17; 9:17.

*Ephraim's character: full of faith, energetic, courageous, impulsive, dictatorial, compromising.*

#### C. Manasseh.

1. First-born; second to receive Jacob's blessing. Name outlives Ephraim. Compare Genesis 48; Rev. 7:6.
2. First women inheritors. Num. 27:1-8.
3. Gideon of Manasseh. Judges 6:15.
4. Helpers; mighty men. 1 Chron. 12:19-22.
5. Wholehearted; loyal. 1 Chron. 15:8, 9.
6. Humble hearts; destroyed idolatry. 2 Chron. 30:1-18; 31:1.
7. Josiah's reform in Manasseh. Compare 2 Chron. 34:1-6; Rev. 14:6-12, 14.

*Manasseh's character: competent, loyal, shrinking.*

#### D. Benjamin.

1. Jacob sees him daring, defiant. Gen. 49:27.
2. "Benevolent is he in Moses' eyes. . . . And such was the contradicting character of Benjamin: Headstrong, fiercely and unreasonably loyal to his word or his prejudice, undaunted by odds, contemptuous of danger, succeeding in the impossible; but to the hunted, the needy, the fearful, how careful and benign!" —SPALDING. Deut. 33:12.
3. Jonathan a true type of Benjamin. 1 Sam. 18:1-4.
4. Tribe stubborn unto death. Judges 20:12-48.
5. Tribe's skilled archers. 2 Chron. 17:17; 2 Sam. 1:22; 1 Chron. 12:1, 2.
6. Samuel's influence on Ramah of Benjamin. 1 Sam. 7:15-17.
7. The destructive becomes protective. Compare Gen. 49:27; Deut. 33:12.
  - a. Saul of Benjamin given another heart. 1 Sam. 10:9.
  - b. Saul of Tarsus converted. Rom. 11:1; Acts 7:58; 8:1, 3; 9:1, 3-9.
  - c. Kind Mordecai a Benjamite. Esther 2:5.

*Benjamin's character: confiding, humble, daring, protective, warlike, fierce.*

#### CONCLUSION.

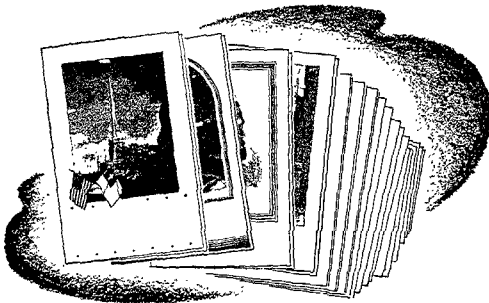
1. Twelve tribes possess Holy City. Overcomers. Rev. 21:12; 22:14.
2. Types found in the apostolic church. Eph. 2:19-22; Rev. 22:12-14.

"The unity of the early church was the more wonderful because the believers were of our common clay—men of like passions with others. Peter had denied his master thrice. Thomas had doubted. Nicodemus had come to the Lord by night. Seven devils had dwelt in Mary Magdalene. Only yesterday, it seemed, the disciples had intrigued for pre-eminence, had rebuffed the children, had shrunk from the cross, had demanded the visible kingdom. Among them were Ananias and Sapphira, who kept back part of the price; Simon Magus, who offered money for the grace of God; Eutyclus, who slept during a sermon; Rhoda, the excitable housemaid; Saul with his bigotry; Peter with his prejudices; the Corinthian women with their gossip. There were Galatians, bewitched by rabbis; Thessalonians, who put a date to the second coming; the Ephesians, who had lost their first love. Judaizers from Jerusalem wanted to lay burdens on the Gentiles, which were too strict; while at Pergamos the Christians ate things sacrificed to idols, which was too lax. At Thyatira, the unwary were seduced by a prophetess, Jezebel. And the Laodiceans were lukewarm—neither hot nor cold."—P. W. WILSON cited in *Christian Faith and Life*, October, 1932.

3. God's true children are overcomers. Rev. 21:7.
4. Robes washed in blood of Lamb. Dan and Ephraim failed. Revelation 7.
5. The redeemed will be without fault. Rev. 14:5.
6. All may be overcomers. Rev. 22:17.
7. God's successful experiment on human hearts. Verse 17.

"The true and lasting victory that extends throughout eternity does not depend upon tribal connections or hereditary tendencies, but upon a humble trust in God."—SPALDING.

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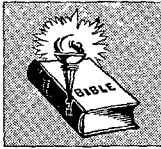
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# BIBLE INSTRUCTOR

## Out-of-Season Contacts

M'A'M, would you mind helping a young woman who is confused? She needs to become a settled Christian." Because the Pullman porter had been keen enough to notice that I was a church worker, he came to me with this suggestion. Soon I was introduced to a sparkling young woman. Asking her a few questions, I discovered, to our surprise, that we had met some years ago in South Lancaster, where she was then attending college. She knew at that time that Adventism was the right religion, but had married a young man not of our faith, and the marriage had broken up. She was happily remarried but realized she needed a new experience with God. The porter was right when he suggested she needed to become a settled Christian. In fact, it was his keen observation that brought us together. So as we talked I tried to help her discover her own personal needs and what she herself must do to get right with God. More than that, she also gave me some definite leads to others who needed help. As we said good-by I began to relive the experience, and I realized what simple means God can use to reach a needy soul. Not only so, but how ready we must be to recognize His providential leadings. Our out-of-season contacts may well be the most fruitful if only we as workers are ready for the indication.

On another occasion a pleasant woman proceeded to help me with my luggage as I boarded my train. I occupied the seat next to her. She seemed to be a busy woman, reading and marking books—a mutual hobby. I too had my work with me, and kept occupied. After a while we fell into conversation, and I made some interesting discoveries. She was a Methodist educational secretary, adjusting and guiding overseas students.

In response to an inquiry I explained my work. Our conversation next drifted to world observations. Soon she pulled out of her traveling bag her diary with several autographed names of Seventh-day Adventist workers in institutions in Asia, Africa, and South America. There was now a common tie, and all too soon we had to part, but not without promises that

we would correspond, and we looked forward to our next meeting!

My cardcase now holds six names of prominent church workers with headquarters in New York, women who are thinking their way through the world's present confusion. Contacts of this nature are really providences to be improved. And again I reflected on the simple means God uses to reach those who may prove the most helpful in carrying His message. It was an out-of-season contact that Jesus used to open up Samaria to the gospel. In season and out of season we must "watch as winners of souls."

L. C. K.

## Bible Study Outline

### The History of the Bible

FAE MARK

*Bible Instructor, Southern California Conference*

[EDITORIAL NOTE.—Frequently honest inquirers ask the Bible instructor how it was that we received our Bible. It is then that the teacher should have in mind some of the outstanding events in the development of God's Book. We are submitting an outline from which may be culled those points that will be of special interest to the inquirer, and should his interest be especially keen in this direction, more information may be forthcoming. Mrs. Fae Mark is here sharing her material on the history of the Bible with other Bible instructors.—L. C. K.]

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."  
2 Peter 1:19.

"During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years,—from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel."—*The Great Controversy*, Introduction, p. v.

I. WRITING THE BIBLE MANUSCRIPTS OF SOME OF THE OLD TESTAMENT BOOKS.

1. Written in Hebrew.

(Exceptions: Daniel 2:4 to 7:28; Ezra 4:8 to

6:18; and Jeremiah 10:11, and a proper name in Genesis 31:47, which were Biblical Aramaic.)

2. MSS. Written by hand.

## II. MSS. OF THE NEW TESTAMENT.

1. Written in Greek.
2. Language then used.

## III. SEPTUAGINT, OR VERSION OF THE SEVENTY.

1. It is a commonly held theory that it was prepared by about seventy learned Jews of Alexandria.
2. Used most commonly by the evangelists and apostles.
3. Made at different times—beginning at 280 B.C.
4. Accounts for the differences between it and our Old Testament.
5. *Our Old Testament translated directly from the Hebrew.*

## IV. A FEW ROLLS OF THE APOCRYPHAL BOOKS.

1. Written by the leaders of the church.
2. Valued not so much for doctrine as for practical teachings.

## V. COPIES OF THE GOSPELS, THE ACTS, THE EPISTLES OF PAUL, PETER, AND JOHN, AND THE BOOK OF REVELATION.

Biblical treasures can be placed, then, in three great classes:

### A. Manuscripts.

These are copies in the original language. Faded parchments with crowded square lettering.

1. The form of the letters is the chief guide. The oldest and most valuable written in capital letters as illustrated:

NOWWHENJESUSWASBORNINBETHLEHEM OFJUDEA—like the uncial MSS.

2. Three oldest MSS. are in possession of the three great branches of the Christian church.
  - a. Alexandrian (called Codex A) belongs to Protestant England, and is kept in the MSS. room of the British Museum.
  - b. Vatican (called Codex B) is in the Vatican Library of Rome.
  - c. Sinaitic (Codex Aleph) is one of the treasures of the Greek Church, and is now in the British Museum.

These MSS. show us the Bible as it existed soon after the apostolic days. There are others of less importance and of a later date that will not be considered here.

### B. Ancient Versions and Quotations.

The first is an open MS.—Syriac translation. Later come the Coptic and the Latin for early church.

The translations of the Bible into the languages of early Christendom long before the oldest of the present Greek MSS. were written. The parents of some of the writers might easily have seen and known the apostles themselves. Therefore even though only translations, they are of great value in determining the original text.

Written in the old Syriac language, which was probably in use only fifty years after the writing of the New Testament, they are no doubt written in the language of the people among which our Lord lived.

Of equal usefulness are the Egyptian, Ethiopic, and Armenian versions. The Old Latin, with the Syriac already considered, proves most valuable for the purpose of textual criticism.

Then came Jerome's Latin Vulgate Version in the

latter part of the fourth century. This was to preserve the purity of the Bible, because so many errors and mistakes were creeping into the Old Latin at this time. There was a struggle at first, but by the time of the Council of Trent, nearly a thousand years later, it had a wide acceptance. The Roman Church decreed this version should be accepted.

### C. Writings of Early Christian Fathers.

From the second to the fifth century.

Resemble the manuscripts in appearance.

These writings are valuable for their aid in determining the text of ancient Bibles, many of them going back as far as the original New Testament writings. Let us examine a few of the earliest:

1. The Epistle of Barnabas. This Dr. Konstantin Tischendorf found bound up with the Sinaitic MSS.
2. Epistle by Clement: One of the earliest bishops of Rome, who many claim is the Clement mentioned by the apostle Paul in Philipians 4:3. This letter is said by Irenaeus to be a very valuable one, for it is written by one who has seen and also conversed with the apostles. The epistle was addressed to the church at Corinth.
3. Epistle by the Shepherd of Hermas, who some claim is the Hermas of Romans 16:14. Some of his quotations are preserved.
4. St. Ignatius became the bishop of Antioch about forty years after the ascension. There are a few quotations from him.
5. The martyr Polycarp, who was a disciple of John, and is thus spoken of by Irenaeus, bishop of Lyons. He knew him in his youth. Although his epistle is a very short one, it contains nearly forty references to the New Testament books, some of which are valuable for critical purposes.
6. The *Apologies* by Justin Martyr. Written about the year A.D. 150.
7. *Origen and Clement of Alexandria in the third century.*
8. Basil, Augustine, and Jerome in the fourth century.

The sources of information then open to the translators may be briefly summed up in three classes: (1) MSS., (2) versions, (3) quotations from the Fathers. (It stands to reason that the older manuscripts would, of course, be likely to be the more correct.)

## VI. EARLY ENGLISH VERSIONS:

1. Early English Versions.
  - a. The Bible Poet, Caedmon.
  - b. Aldhelm and Egbert.
  - c. The Venerable Bede, monk of Jarrow.
  - d. Alfred the Great.
  - e. Archbishop Aelfric.
2. Wycliffe's Version.

1382—about as early a version as was to retain its place among the English people. Wycliffe gave to England her first complete Bible from the Latin. It was based on the Latin Vulgate of St. Jerome—a translation of a translation.
3. Tyndale's Version.

Translated from the original Greek and Hebrew. This shows the growth of the English language. Resemblance to our Authorized

Version. Tyndale prayed that the Lord would open the King of England's eyes.

4. The Great Bible.  
The first English Authorized Version in 1539. King Henry had openly broken with the pope. The Great Bible was virtually Tyndale's.
5. Other Versions.  
Immediately following came other versions, such as:
  - a. Miles Coverdale—translated from Dutch and Latin.
  - b. Matthew's Bible—really prepared by John Rogers, one of the early reformers who was martyred by Queen Mary.
  - c. Taverner's Bible—little more than an edition of Matthew's.
6. The Geneva Bible.  
About twenty years after Tyndale, during the reign of Queen Elizabeth. The Marian exiles brought it back with them from Geneva, the work of the best years of their banishment. This was accepted by Elizabeth. Most popular Bible ever to hold sway in England. More of a revision than a translation; the Tyndale Bible was the basis chiefly used. First to contain marginal references and helpful notes on the obscure passages. These were used as a basis for our Authorized Version.
7. The King James Version.  
About seventy years after the death of Tyndale. England had three different versions: The Geneva, the Bishops', and the Great Bible of Henry VIII, which perhaps was chained to some wooden or stone desk in many of the churches. The Great Bible was antiquated and cumbersome; the Geneva Bible had become the Bible of a party, through the character of its notes; and the Bishops' version retained its inferior mark among scholars. There was plainly a need for another, a new version, which would be accepted by all.  
King James Authorized Version was the result of authorized Bible scholars, who had a knowledge of the Greek and the Hebrew, and who were qualified to revise and prepare another version, using the best they could obtain as their basic material. They were to eliminate all marginal references, except for the explanation of Hebrew and Greek words. Never before had such care and effort been expended on the English Bible. Hence, the obvious result, a splendid Authorized Version of which the English are duly proud.
8. The Revised Version.  
Why should we have needed a new revision? Let us follow the revisions from Tyndale's day to the present time:
  - 1525—Tyndale's first New Testament.
  - 1534—Revised by Tyndale himself.
  - 1535—Revised again by Tyndale.
  - 1537—More improvement in Matthew's Bible.
  - 1539—The Great Bible, result of further revision.
  - 1560—The Geneva Bible, more revision.
  - 1568—The Bishops' Bible.
  - 1611—The Authorized Version, more thorough and splendid work. This in itself is one of the best proofs of the value of Bible revision.
  - 1881—After more than a decade of work both in England and America on the part of the best scholars the two continents had

to offer, a revision of the Authorized Version of the New Testament was in the hands of the public. By 1885 the revised Old Testament was completed, and the whole Bible was available in the Revised Version. This translation had the merit of following in the line of the Authorized Version in that it was a committee translation, and thus represented the cooperative effort and judgment of outstanding men who had worked together, comparing and recommending their efforts at different intervals. At the time of its publication this version was enthusiastically received on both sides of the Atlantic.

1901—The group of American scholars who had cooperated with the British in the production of the Revised Version of 1881-1885 recognized that a need still remained for a version that would be distinctly American in its phraseology, since the Revised Version had been characteristically British. This led them to continue their work after the publication of the 1885 Bible, with the result that in 1901 there appeared the American Standard Version. This has practically superseded the earlier revision in America, where it is commonly known as the Revised Version.

1916—Great advances in archaeological discovery, together with a flood of light thrown on the Greek language and the New Testament text by the papyri, have made evident certain definite defects in the revised versions. In 1930 a committee was organized to revise the revision of 1901, with a view not only to scholarly accuracy in the light of recent discoveries, but also to greater usability in worship and religious education. This Bible is known as the Revised Standard Version. The New Testament was published in 1946, and the complete Bible has just appeared, September 30, 1952.

On the whole, although the revised versions have been more scholarly, they have lacked the literary charm and familiarity of language of the Authorized Version, which is now most generally accepted in the English-speaking world, and no doubt will continue to be a popular Bible in the future. To what extent the new Revised Standard Version will win a place in the common use of the people, only the future can tell. The committee that produced it have made definite efforts to remove certain deficiencies in style which rendered the American Standard Version unpopular; its undeniably beautiful phraseology will commend it to the common reader, and its scholarliness gives it a high degree of reliability.

While this newest version represents the high point of English Bible translation to date, revision and retranslation will doubtless continue. And this is as it should be, for scholars continually make new discoveries, and as long as time lasts there will be a need for rephrasing abiding truth in language more nearly expressive of the original authors' words. Just one problem must be weighed today—the need to beware of the tendency of innovation to fit modern thinking, especially along the line of interpretation of prophetic portions of the Bible.

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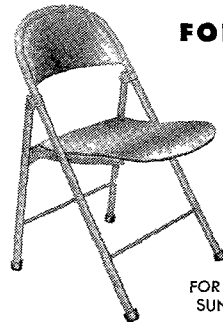
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## Retired Schoolteacher Wins Bible Hymn Contest

A RETIRED schoolteacher in Central Falls, Rhode Island, won the Hymn Society of America's nationwide contest for a hymn "expressing the spiritual significance of the Bible and its contribution to the life of the individual and society." She is Miss Sarah E. Taylor, English-born daughter of a clergyman of the Primitive Methodist Church. Her hymn, "The Divine Gift," was picked from 550 entered in the two-year contest. Miss Taylor won out over scores of the nation's most successful hymn writers. Her work was sung publicly for the first time at celebrations throughout the country marking publication of the Revised Standard Version of the Bible.

Miss Taylor, who has been teaching Sunday school for fifty years, wrote only the words for the hymn. It can be sung to the tune "Ancient of Days," [No. 680, *Church Hymnal*] or "Charterhouse." Text of the hymn, which is copyrighted by the Hymn Society of America, follows:

### The Divine Gift

O God of Light, Thy Word, a lamp unailing,  
 Shines through the darkness of our earthly way,

O'er fear and doubt, o'er black despair pre-  
 vailing,

Guiding our steps to Thine eternal day.

From days of old, through swiftly rolling ages,  
 Thou hast revealed Thy will to mortal men,  
 Speaking to saints, to prophets, kings and sages,  
 Who wrote the message with immortal pen.

Undimmed by time, the Word is still revealing  
 To sinful men Thy justice and Thy grace;  
 And questing hearts that long for peace and  
 healing

See Thy compassion in the Saviour's face.

To all the world the message Thou art sending,  
 To every land, to every race and clan;  
 And myriad tongues, in one great anthem  
 blending,

Acclaim with joy Thy wondrous gift to man.  
**AMEN.**

## Thy Word, O Lord, Unto Our Feet

Tune: *All Saints* (Church Hymnal, No. 361)

Thy Word, O Lord, unto our feet  
 A lighted lamp shall be,  
 To guide our footsteps on the path  
 That upward leads to Thee.  
 We praise Thee for the Word of truth  
 Thou gavest to endure,  
 Through endless generations proved  
 So steadfast, strong and sure.

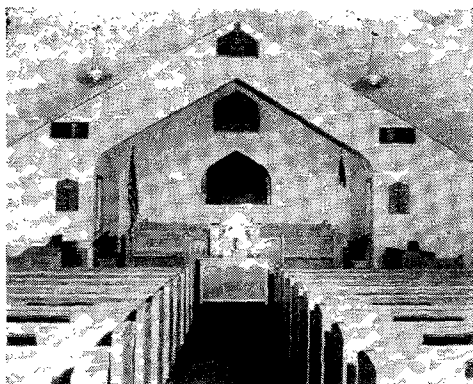
We thank Thee for the holy men  
 Of ages long ago,  
 Who wrote the Word, inspired by Thee,  
 That all mankind might know.  
 We thank Thee for the saints and scribes  
 Of every tongue and age,  
 Who give the Word new life, as they  
 Translate the sacred page.

We praise Thee for the Word made flesh  
 In Jesus Christ, our Lord;  
 Who, adding love, fulfilled the law,  
 Thereby revealing God.  
 Gird us with truth, that we may stand  
 For Thee, O Lord of love;  
 Thy living gospels here below  
 Till joined with Thee above.

Ernest K. Emurian.

*[Written for the occasion of the publication of the Revised Standard Version of the Bible, and printed in "The Pulpit," September 30, 1952. Used by permission.]*

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## A Little Organization Might Do It

MARJORIE GRANT BURNS

*MV Secretary's Wife, Southern New England Conference*

A PACKAGE had come, and my boy and I shared the thrill of opening it. Inside we found, among other things, a new baseball mit. Junior was beside himself with delight. He went around plopping his fist into the thing the rest of the day. He could hardly contain himself until dad got home.

But dad came late—he had gone to make one more call, and it had taken longer than he expected. Now he had to eat, dash off to a Bible study, and attend a church board meeting afterward.

He inspected Junior's mit with a broad grin—but said he couldn't play catch until tomorrow. Junior was dismayed by the long wait, but he had learned not to complain about dad's work, for after all, it was God's work.

My husband hurriedly changed clothes, gathered up the books he wanted, and was off again. But as the door shut, a very young voice was heard to say bitterly, "I'll never be a minister—never!"

That little statement has started a long trend of thought. What was the matter with our situation anyway? Were all ministers' homes like ours, or were we mismanaging somewhere? Why should any child resent his dad's vocation when it was as fine as that of being a minister?

Later, quite by accident, I had a chance to discuss the problem with a mutual friend of ours. He was a minister whom my husband and I both respected and whose family we admired very much. I shall not soon forget what he said at the close of our visit. It went something like this:

"We have tensions too. At times they seem beyond control. In my instance it results in crossness and unfairness with my wife and impatience with the children. It isn't right or just, and I'm ashamed of it—but how does one conquer it when one can't control the sources that constantly bring pressure to bear?"

So, they had the same problem. So do many others. Now, how to deal with it?

First, it seems, we must accept the fact that the overpowering need in every field of God's

work cannot be changed. The pressure will always be there. At times every phase of denominational work will entail long hours, extending often far into the night. What do we do to replace the constant heavy drain resulting from emotional strain and loss of sleep? Then there are the long sessions over unexpected problems, or hurry-up calls that no one could foresee. And these hurried vacation trips, long drives depriving one or both parents of hours of needed rest. All of these factors and many others we accept as part of the job. But we forget that they are adding up, and adding up, and adding up! We make no effort to balance things by entering a little here and there on the other side of the ledger.

The first few years we can take it. But soon after that we begin to tighten up. Father comes home so pressed mentally by a dozen and one problems that every noise bothers him. Mother, trying to keep up with housekeeping, sewing, lunches, Dorcas, Sabbath school and church demands, finds no relief or help when he enters the house. And the children are caught between the two, hush-hushed and pushed out of the way until everyone is nervous and jittery, and the only relief in sight is bedtime!

### *Doing Something About It*

One day my husband and I looked the situation over—and decided that it had to stop! The first need, it seemed, was in my field. I simply had to accept the fact that housekeeping and rearing a family, if done rightly, were enough of a job for one woman. My husband should not expect more than that of me, nor should he unwisely encourage me to attempt more. At least while the children were small, I dispensed with holding any church office. What was more, I saw to it that I was free enough at church time to see to my own children, that they sat with me during meetings, and stayed with me during intermissions. In some cases there might be exceptions to this, but one will find it the best rule to follow most of the time. On the other hand, I helped here and there whenever



I could. The church people were satisfied, and I possessed a new peace of mind, for I *knew* that all was well.

To help out this new program, my husband took a few hours off one afternoon each two weeks to spend with his family. Whatever we decided to do during those hours we all did together. The children love it, and so do we! And I do not believe that any tithe-paying church member would begrudge his minister that much association with his own family.

Next, how could my husband help his own situation? At first we couldn't seem to find a way. His work bore down constantly, demanding all his time and all his thought. It never occurred to us, at first, that when you can't change something, you just lay it down and forget it during the time it causes trouble and friction.

We found that the time between supper and bedtime was short, only an hour usually for the small children. And the older ones, able to visit freely with dad for an hour, were glad to settle down to their own projects when the little ones went to bed. Sometimes, with meetings on, the hour came before supper. But dad found that the entire secret lay in his ability simply to put all problems and plans aside for that short period and enjoy the family. By doing this he did them inestimable good, gave me encouragement and support, and turned back to his work later, refreshed and eager.

Somehow it finally occurred to us that it wasn't the children who "drove us wild," but it was rather the tension set up by the cross-purposes of a mind trying to listen and trying to think and plan all at the same time. It cannot

be done, so we quit trying, and followed a more sane and sensible method.

Beyond that we quit considering our health as expendable. We picked up extra moments of rest and relaxation whenever we knew we needed it badly. God never meant us to be careless or idle, but He never expects us to deliberately throw away our health either. And it isn't being busy that is always the fault, it is more often being busy at the wrong time or at the wrong task. We must remember that God will ask for an accounting of the expending of our energies. To expend in a needless cause to the loss of some better task would surely not be overlooked by God.

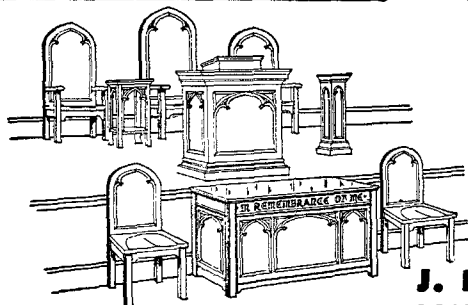
So it seems, after all is said and done, that many a home needs to reorganize a bit. We have a great job to do, but if we go at it poorly and in an illogical and disorganized fashion, we shall reap the bitter results in wasted time, broken health, depleted energies, and saddest of all—in the loss of souls, be they ours or our children's or those of the flock committed to our care.

---

**TOO MUCH RESPONSIBILITY** HE [the teacher] should not take upon himself responsibility outside of his school work, which will so tax him, physically or mentally, that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds, and cannot do justice to himself or to his pupils.—*Fundamentals of Christian Education*, p. 147.

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# FORUM

*Frank Ministerial Discussion*

## **En Masse Promises and Solemn Covenants**

ORSON C. WARNER

**W**ILL all those who will promise the Lord faithfully to do so-and-so please stand? And all the people answered with one voice, and said, "All that the Lord hath said will we do." Ex. 24:7. *But they didn't.*

Public opinion, whether in commendation or disapproval, is one of the most powerful influences in human experience. A dread of unfavorable publicity will drive people to submit to blackmail, become reluctant liars, and promise the unwilling, the unreasonable, and sometimes even what is known to be impossible. It is not believed to be the Lord's method, but it is quite often made use of in His work.

A tithing sermon, somewhat of the scolding type, was preached in a certain conference. At its close all who would promise the Lord to be faithful in this very important duty were asked to stand; those present did so, of course, almost without exception. Among them was one wage earner not known to have been paying tithe for years and who apparently did not begin after having made such a promise by rising. (He might possibly have been asleep and thought the meeting was being dismissed.) About a year after having been driven into this reluctant perjury, he died in such a mental state that the help of strong men was required to restrain his violence. Some might be ready to argue that it would seem the Lord's blessing would have prevented such a tragedy if he had been faithful in this important Christian duty. It is very doubtful that his unfaithfulness in tithing had received the personal attention the *Testimonies* tell us should be given in all such cases. It may take less effort to preach about tithing than to work faithfully for the careless.

During an inspiring colporteur service at one

of our camp meetings, the one in charge asked all to stand who would "make a solemn covenant with God" to pray for our colporteurs *every day* during the ensuing year. Of course practically everyone stood up. I greatly question, however, that I was the only one who did so under strong mental protest without any reasonable expectation of exactly carrying out a formal vow obtained under such constraint and in regard to a matter of relatively minor importance. In getting up I actually said to myself in substance, "Lord, Thou knowest that I believe very few of our people anywhere pray for our colporteurs more often or more sincerely than I do, but it is altogether possible that I will miss one or perhaps many days during the coming year, when, for one reason or another, it will be overlooked; but what can a person do under such circumstances?"

As I expected at the time, my "solemn covenant" was broken repeatedly within the year, and with surprisingly little discomfort of conscience on my part. However, if I had known beforehand that those attending this meeting would thus be "put on the spot," I would certainly have gone elsewhere rather than be constrained, against any reasonable expectation of fulfillment and merely from dislike of otherwise appearing to be a careless or stubborn backslider, to make a promise that the Lord only knew was being made with so many reservations and under such strong inward protest. Again I wondered whether some of our absentee problems might not have their roots in just such a procedure.

I feel very strongly that it is wrong to drive our people by such stampede methods. Making wholesale, old-covenant-type promises which neither those who ask them nor those who make them can reasonably expect will be strictly fulfilled is imposition. They unquestionably weaken rather than strengthen Christian experience, and I have a conviction that our workers

*This forum is dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of THE MINISTRY, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length.—EDITORS.*

should discontinue such a practice. Such a covenant, when called for so often, and for matters of such varying importance, becomes a mere wholesale expression of church loyalty rather than a serious "covenant with God," and neither the minister nor the people expect it will be carried out to the letter.

"Daniel purposed in his heart" with very commendable results, instead of making a conspicuous public display of his intentions. Peter wrote, "Not by constraint, but willingly," and Solomon said, "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." There are times when it is both a duty and a privilege to "stand up and be counted," but when such standing up is against one's inclination, for reasons considered sufficient, and merely to avoid being disagreeably conspicuous in public, the result is bad in any case, and usually means promises disregarded almost without shame because they were so unwillingly given.

Some in our congregations do not like being asked even to promise, either by rising or by signature, to "do all I can" in an unquestionably good cause. Why? Because no one but our Saviour would fulfill that promise. Isn't the Lord much more pleased with glad, spontaneous service than with that given through fear? One might well question the reporting of such a procedure as "a most wonderful meeting."

Sister White in her day very clearly sensed the danger of making urgent calls, under pressure, for means at our large gatherings. We would do well to read the entire chapter on "Systematic Benevolence" in *Testimonies*, volume 3, pages 408 to 413. On pages 410 and 411 she says:

"I am fully convinced that it is not the best plan to bring a pressure upon the point of means at our camp meetings. Men and women who love the cause of God as they do their lives will pledge upon these occasions, when their families must suffer for the very means that they have promised to give to advance the cause. Our God is not a taskmaster, and does not require the poor man to give means to the cause that belongs to his family and that should be used to keep them in comfort and above pinching want.

"The calls for means at our large camp meetings have hitherto been attended with apparently good results so far as the wealthy are concerned. But we fear the result of a continued effort to thus replenish the treasury. We fear that there will be a reaction. Greater effort should be put forth by responsible men in the different churches to have all follow the plan of God's arrangement. If systematic benevolence is carried out, the urgent calls at the camp meetings for means for various enterprises will not be necessary."

Although I do not know all the answers to this problem, it does seem to me that as workers we need to put a great deal of study and prayer

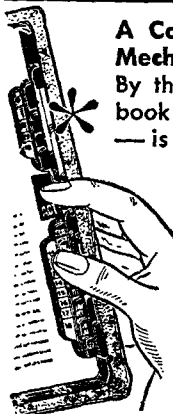
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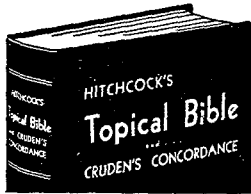
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into it. In some instances would it not be well, when a really important cause is at stake, to have an aftermeeting, asking those to remain who have a definite burden for this particular project? Naturally not all would remain, but if such a plan were tried, people would soon sense that we were becoming more understanding, and in time our whole approach might improve.

Has the plan of signing cards been overdone? If a card were prepared to be handed out at the right time to those who had raised their hands, the approach would again be more effective. In time the percentage of responses to such a call would increase. Our people would begin to realize that we are outgrowing these mass appeals and are stressing the needs of the individual. Isn't it a matter we should be weighing thoughtfully instead of copying a poor pattern? Appealing on behalf of God enlists the emotions of the heart. It is a serious matter for a minister to be crude or bungling in this respect. Brethren, may the Holy Spirit motivate and purify our methods for making these solemn appeals.

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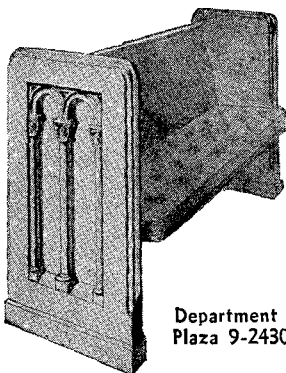
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From Current Journals

# NEWS . . . .

[Unless otherwise credited, the following news items are taken from Religious News Service.]

¶ An International Humanist and Ethical Union with headquarters in New York was formed in Amsterdam, Netherlands, by 200 delegates from 10 countries attending the first international congress on humanism and ethical culture. A statement issued by the congress at the close of its five-day meeting said the new organization had been created "in response to a widespread demand for an alternative to religion on the one hand and totalitarian systems on the other." It defined humanism as "a faith answering the calling of our times and seeking to unite all those who cannot any longer believe in the various creeds, and who are willing to base their conviction on respect for man as a spiritual and moral being." Humanism, the statement added, "seeks to use science creatively and not destructively." Earlier, in a keynote address to the congress, Dr. Julian Huxley, the British biologist, offered "evolutionary humanism" as a new world religion. He called it "more up-to-date than that offered by ecclesiastical and theological organizations which exhibit resistance to change." In a closing address to the congress Chairman J. P. Van Praag, of the Netherlands Humanistisch Verbond, said that "the impatient may have expected more of these sessions. . . . Humanists should not be expected to achieve in one week what the traditional religions have not achieved in thousands of years."

¶ Christian hymns are being "borrowed" by Buddhism, hitherto a songless religion, a Japanese Christian evangelist reported in Vancouver, British Columbia. Hideo Aoki, who said he ministers to Pacific Coast members of the Japanese Evangelistic Band through radio sermons, told the congregation of the People's Fellowship Tabernacle in Vancouver that Buddhists are converting such hymns as "Jesus Loves Me" into "Buddha Loves Me." "Unfortunately," he added, "their religion prevents them from adding the rest of the sentence 'for the Bible tells me so.'" Mr. Aoki said that his weekly broadcasts are the only religious ones in the Japanese language and are aired to such far-off points as Manila and even Japan itself. The evangelist said he was converted to Christianity from Buddhism while in a Japanese relocation center in the U.S. during the war.

¶ The whole Bible has been published in 195 languages, the complete New Testament in 252, and at least a whole book of the Bible in 602. So the total of the languages in which some whole part of the Bible has been published is 1,049.—*Bible Society Record*.

¶ Pope Pius XII urged American Catholics to "give themselves in increasing numbers to a more frequent reading of the Bible," in a letter issued in connection with Catholic Bible Week, September 28 to October 5. Pope Pius said that Bible reading should not be confined to Bible Week, "but subsequently as well." He said that the faithful should "draw from meditation upon its eternal truths,

spiritual light and strength for the salvation of their souls. Against the dangers of disillusionment and despair at the failure of worldly remedies in the present crisis affecting all of mankind, there ever remains a shining beacon, a sure source of hope and solace in the unchanging inspiration of the Word of God."

¶ A Methodist minister was reported in Colombo, Ceylon, to be nursing a pair of badly blistered feet at his home in South Ceylon after becoming the first Christian to walk across red-hot coals in a Hindu religious ceremony. The Reverend Eric Robinson was standing among a crowd of Hindu sadhus watching the ceremony in a jungle shrine near Kataragama when he suddenly pulled off his shoes and socks, walked the length of the bed of glowing embers, and then immediately left the shrine. The clergyman was said to be confined to his bed and unable to leave home for at least a week.

¶ A new total membership of 88,673,005 in 252 religious bodies of this country in 1951 is reported in the 1952 *Yearbook of American Churches*, which was published in New York, September 15, under the auspices of the National Council of Churches. According to this figure, which is an increase of 1,842,515 over the previous year, nearly three out of every five Americans are members of a church or other religious body—a new high in the history of the nation.

¶ A 16 mm. color movie film, "Clergymen in Uniform," has been prepared by the Navy Department, it was announced in Washington, D.C. The 12-minute film tells the story of the work of the Navy chaplains and is especially suitable for local television showings, the department said. Every Naval district headquarters is supplied with several prints.

¶ Funds were pretty low when the Cherokee Indian members of the Wesleyan Methodist church in Cherokee, North Carolina, finished putting up their \$10,000 building. Everything was completed but for a coat of paint. The problem, however, was solved quickly. The members painted their church for only \$2 and gave it a rich, dark-brown hue that looks like old mahogany. They got burned motor oil from a nearby filling station and mixed it with brick dust to make their own home-made paint. Many Cherokees for years have been using the brick dust and burned motor oil mixture to paint their homes and barns. Indian Agency farm agents report the result is not only attractive but also waterproof.

¶ Dr. Elton Trueblood, Quaker philosopher and author, told the National Interseminary Student Assembly meeting at Earlham College in Richmond, Indiana, that "the most besetting sin of clergymen today is that they are plain lazy. Ministers today spend most of their energy and time doing things that are relatively easy to do. They visit nice old ladies in the hospital. They convert the converted. They minister to those already safely in the fold. They allow themselves to become errand boys for all community activities and seldom read anything more challenging than *The Reader's Digest*." He said that seminarians today are not doing "the caliber thinking that would be high enough to meet medical school standards. Unless we make the path to preparing a minister more dignified by its toughness, we won't have the respect of the


world. Many a student has resolved upon coming out of the seminary to make a list of great, stimulating, meaty books that he never had time to read in college. Too few of such students ever do discipline themselves for such reading after graduation. Your education should just begin as you leave the seminary. You should discipline yourself to read deeply and well and to practice writing all the rest of your life." Dr. Trueblood urged the ministerial students to go out and become teachers of theology in their communities. "The words 'pastor' and 'teacher' are so closely related in the New Testament; they are equally closely related in your responsibility to your community," he said. "Many laymen are hungry for good classes in Bible and belief. . . . Learn to speak to this generation. . . . Discipline yourself to say it simply and clearly and remember that speaking is not giving a speech but reaching people."

¶ Religious leaders cannot hope to make much progress toward unity through church mergers, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, told the 57th triennial General Convention of the Protestant Episcopal Church in Boston, Massachusetts. The development of "inter-church relations" is a "more hopeful" approach toward unity, Dr. Fisher said. Such relations could include exchange preaching of clergymen, participation by bishops of one church in consecration rites of another, "inter-reception" of communicants, and "inter-praying" in worship services.

¶ Twice as many churches would have to be built "if all Catholics were to live up to the precepts of their religion," the Reverend Harry C. Sherer told the second annual Eastern Cana Institute at Seton Hall University in South Orange, New Jersey. Father Sherer, chairman of the Newark Archdiocesan Cana committee, said that modern parish life is not reaching all the faithful. He quoted statistics showing that only 5 per cent are active in parish organizations, only 20 per cent have more than two children, only 33 per cent make the Easter duty, and only 50 per cent go to mass. "Many of our young people retire from parish life," Father Sherer said, "and those between 25 and 50, the age of vigor, success and competency, are largely becoming lost to the Church." Speaking of the Cana movement, which is "an apostolate seeking to return Christ to the home and family life of American Catholics," he said that it can be of great assistance in parish problems because

it reaches people on the outskirts of Catholicity, engenders more interest in marriage and the family in the light of religion, and "fills baby carriages and altar rails." "Cana, a lay movement, has its advantages and its disadvantages," the priest said. "What it needs most is priests, sympathetic and interested. Holy Orders and matrimony must work together. Every parish has the masses—potential Cana converts. Only the spiritual elite can travel the road to Cana." The institute, sponsored by various dioceses in the East, has as its aim "to acquaint priests and lay couples with the aims and techniques of Cana Conferences for the married couples and Pre-Cana Conferences for the engaged."

¶ Official New York city police department figures disclose that major crimes in every category increased sharply in the first six months of 1952 as compared with the same period of 1951. Only misdemeanors decreased. Burglaries increased 47.1 per cent to 22,005; grand larceny 44.9 per cent; robberies 45.4 per cent; unclassified felonies 41.5 per cent; manslaughter 34.5 per cent. Over-all average increase for all 10 major crime categories was 37.4 per cent. A total of 55,304 felonies of all kinds, ranging from murder to sale or possession of narcotics, was reported, as compared with 40,248 for the first six months of 1951.—*The Christian Century*, September 10.



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¶ The American Bible Society has placed plastic containers holding gospel selections in the depots of the Greyhound Bus Lines. More than 1,200 Gospels were distributed this way last year. The society is also reaching new readers in Mexico with its latest publication of Mark's Gospel in Zapotec del Istmo, an Indian dialect spoken in Mexico.—*Moody Monthly*.

¶ The United Temperance Movement of Minnesota, an organization backed by Protestant churches, has published a booklet to counteract the "men of distinction" theme used by the liquor industry. The booklet attempts to show that the "real men of distinction" are those who do not use alcohol. In this connection it gives the views on temperance of some of Minnesota's leading public officials, clergymen, educators, and other citizens. Initial printing of the booklet was 25,000 copies, but a second printing of 150,000 copies is planned for distribution to school children in the State. The booklet was edited by Paul S. Rahneff, editor of the temperance movement's magazine, *Spotlight*.

¶ The Lutheran Church-Missouri Synod has become the first religious group in the nation to apply for a noncommercial station on the new high-frequency range of television. The Federal Communications Commission in Washington, D.C., announced the acceptance for filing of an application



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for a station to operate on channel 30 at Clayton, Missouri, a suburb of St. Louis. The station, if a license is granted, would be operated in conjunction with radio station KFUD, which the church has maintained since 1924 at Clayton. An FM station was added to KFUD in 1948. Estimated cost of building the station is \$590,000, according to the application, and the cost of operation for the first year is estimated at \$421,219. No revenue would be obtained from the sale of advertising time since the station would be entirely non-commercial.

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¶ More direct use of the Bible in the teaching of Catholicism was urged in Lansing, Michigan, at the fourth regional congress of the Confraternity of Christian Doctrine. The Reverend John E. Kelly, of Washington, D.C., said that Catholics can gain a better understanding of the catechism if they have a thorough knowledge of the Bible. He recommended a straight Bible history course as part of the Catholic high school curriculum. Every adult should have his own copy of the New Testament, if not the entire Bible, and know how to use it, he added.

¶ Miss Helen Keller was elected president of the John Milton Society for the Blind for the 21st consecutive year at the 1952 annual meeting. In 1928, she challenged the Protestant churches to provide religious literature in Braille for their blind. In 1951, 4,000,000 pages of such literature was published in 9 different languages and distributed free to the blind of 66 countries.—*The Watchman-Examiner*.

¶ Five groups of evangelists belonging to the German Baptist Tent Mission are touring larger cities of Western Germany. Each team is equipped with a large tarpaulin tent having a seating capacity of 1,200. The teams hold preaching services, usually accompanied by choir singing and trombone music. A wide banner, hung up between two high poles in front of the tents, bears the inscription: "Nobody Can Evade Jesus Christ," the motto of the evangelism campaign. This year's effort marks the fifth tour conducted by the Baptist Tent Mission since it resumed operations after the war in 1948. Franz Luellau, leader of the mission, said attendance at the services has been "amazingly large." People "stream" to the tents in such great numbers, he said, that often several hundred have to remain outside and listen to the sermons over loud-speakers. Next year's campaign will concentrate on the industrial centers of the Ruhr district and the rural areas of Bavaria.

¶ The Wellington Methodist Synod, meeting in Wellington, New Zealand, voted to ask the church's General Conference to recognize "the growing

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awareness" by major church bodies of divine, or spiritual, healing. An adopted resolution also requested the General Conference to appoint a committee to prepare a statement on the contribution faith can make to the prevention and relief of physical and mental illness. Such a statement, the resolution said, would serve as a guide on the subject to New Zealand Methodists.

¶ Two Protestant churches at Palmira in Colombia's western province of Valle del Calca were bombed on the night of Tuesday, September 16, according to a report from the Evangelical Confederation of Colombia. The bombed structures were identified as the Evangelical and Adventist churches of Palmira. The latter, a solid concrete building, was said to have sustained only broken windows, but a large hole was torn in the front wall of the Evangelical church, and bricks and mortar were scattered through its auditorium. No one was injured. Recovered fragments from the bombs were said to have indicated that both were "home-made."

¶ The merchants of Niobrara, Nebraska, recently initiated a plan for closing all business places on Sundays. Their decision to do so was announced in a large advertisement in the local paper reading: "To make Sunday a day of rest and worship, we have agreed to remain closed all day Sundays." Then followed a plea for cooperation on the part of patrons. Previously, the practice in the town was for stores to remain open on Sunday. The about-face was accomplished after much personal work by the pastors of the community, according to Harold Wilson, Presbyterian general missionary.—*The Christian Century*, September 24.

¶ IN BRIEF.—The first dayschool for deaf children under Roman Catholic auspices in the nation was opened in Chicago on September 3. . . . Delegates to the 140th annual meeting of the Seventh Day Baptist General Conference in Denver, Colorado, adopted a \$46,635 budget, largest in the denomination's recent history, for the coming church year. . . . With the steel industry recovering rapidly from the strike, the National Production Authority in Washington, D.C., announced a plan that would make substantially more building materials available to churches by April 1, 1953. . . . Bishop W. Angie Smith, of Oklahoma City, president of the Methodist Board of Evangelism, was named in Washington, D.C., to lead an American Methodist evangelism campaign to be conducted next year as part of a worldwide Methodist evangelism program during 1953. . . . In 136 years the American Bible Society has distributed more than 415,000,000 copies of the Scriptures in more than 250 languages. . . . A benevolence budget of \$41,054 for the next year was approved by the Council of the Lutheran

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Student Association of America at Estes Park, Colorado. Officials said this was the largest benevolence program of any denominational student movement. In the budget \$16,414 will be allocated for ecumenical action, \$12,540 for action at home, and \$12,000 for international action. . . . The State of Mississippi, which recently voted to stay dry, has one of the lowest rates of alcoholism in the nation, the Methodist Board of Temperance declared in Washington, D.C. . . . The House of Bishops of the Protestant Episcopal Church refused to approve a proposed amendment to its canons aimed principally at "mixed marriages" between Episcopalians and Roman Catholics. . . . An annual budget of \$5,929,043 for the next triennium, the largest in the history of the Protestant Episcopal Church, was adopted by the church's General Convention in Boston. . . . New social programs, financial setups, and philosophies are needed to prevent the loss of members by rural churches, according to a survey published at State College, Pennsylvania, covering 482 rural churches—92 per cent of the total—in four scattered Pennsylvania counties chosen as representative of farming areas. . . . Sixty thousand men were recruited in the 380 parishes of the Roman Catholic archdiocese of New York to crusade for the establishment of daily family prayer in Catholic homes. On October 13 they began a week-long, house-to-house canvass of Catholic homes asking family members to sign cards pledging themselves to recite a daily family rosary in union. . . . A new church unity move was made by the United Church of Canada when its General Council adopted a motion to invite the Presbyterian Church in Canada and the Baptist bodies to join in conversations looking toward union. . . . Mohammed Naguib, Egypt's new premier, has called for complete equality of persons of all religious faith in this predominantly Moslem country. . . . A \$6,500,000 budget, the largest in the history of the Lutheran Church-Missouri Synod, to become effective February 1, 1953, was adopted by representatives of the Church's 32 districts at a Fiscal Conference in St. Louis, Missouri. . . . The field director of the Maine Christian Civic League, Newport, Maine, has presented figures indicating that Maine citizens spent more for liquor last year—\$55,484,000—than it cost to operate the State government—\$54,363,000. . . . Total abstinence pledge cards for members of the United Church of Canada were upheld when the church's General Council defeated, by an overwhelming vote, a move to discontinue them. . . . A religious "Information Please" designed to combat fear and prejudice will take the air soon in Houston, Texas, with four of the city's best-known scholars on its panel and the tentative title "The People Ask." The 30-minute program will be heard over Radio Station KTRH, a C.B.S. outlet, and is said to be the first of its type ever attempted. . . . Smaller churches, with rooms providing multiple use, were recommended by both architects and churchmen at a conference in St. Louis, Missouri, on church architecture. . . . A postage stamp commemorating the 500th anniversary of the Gutenberg Bible was placed on sale in Washington, D.C., and the first sheets were presented to religious leaders at a ceremony in the Library of Congress. . . . Nearly 2,000,000 persons gathered at services in communities across the nation to celebrate publication of the Revised Standard Version of the Bible, it was estimated in Chicago.



# MINISTRY INDEX FOR 1952

By Department and Contributor

## DEPARTMENT INDEX

### Bible Instructor

Presenting Prophetic Truth—Jan.  
Dealing With Bible Skeptics—Feb.  
Bible Work Satisfaction—Feb.  
The New Commandments Christ Gave (study outline)—Feb.  
The Joy of the Christian (study outline)—Feb.  
Building Our Membership—March-May.  
Use of the Voice—March.  
Teaching Prayer Habits—April.  
Efficiency in Bible Work—April.  
Justification (study outline)—April.  
The Joy of Bible Work—May.  
The Purgatory Doctrine (study outline) May.  
God's Divine Character and Purpose (study outline)—May.  
Conversion, Need of All (study outline) —May.  
Our Time—June.  
A Great Woman Evangelist—July.  
Ellen G. White's Methods of Personal Work (study outline)—July.  
Our Everlasting Saviour (study outline) —July.  
When I Reached Heaven; A Meditation —Aug.  
Which Way Shall We Choose? (study outline)—Aug.  
The Bible Instructor's Parish—Sept.  
Evangelism While Traveling—Sept.  
Importance of Knowing the Truth (study outline)—Sept.  
The Human Will in Conversion (study outline)—Sept.  
Out-of-Season Contacts—Dec.  
The History of the Bible (study outline) —Dec.

### Books

*Chats From a Minister's Library*—Jan.  
*Sons of Adam*—Jan.  
*A Harmony and Commentary on the Life of St. Paul*—Feb.  
*The Life of the Apostle Paul*—Feb.  
*"Yes, I Condemned the Catholic Church"*—Feb.  
*Take a Second Look at Yourself*—Feb.  
*How Christ Came to Church*—Feb.  
*Christian Education in a Democracy*—Feb.  
*The Famous Commentaries of Brooke Foss Westcott*—Feb.  
*The Divine Conquest*—Feb.  
*Principles of Biblical Interpretation*—March.  
*The Son of God Among the Sons of Men*—March.  
*Tomorrow You Marry*—March.  
*The Temple*—March.  
*Welfare Ministry*—March.  
*The Mysterious Numbers of the Hebrew Kings*—March.  
*Does Science Support the Scriptures?*—April.  
*The Theology of Reinhold Niebuhr*—April.  
*God and Man at Yale*—April.  
*The New Life in Christ*—April.  
*The Ancestry of Our English Bible*—April.  
*So You Want to Speak*—April.  
*The Animal World of Albert Schweitzer*—April.  
*Protestant Panorama*—April.  
*Lectures on Preaching*—April.  
*The Romance of Doorbells*—April.  
*World Faith in Action*—May.  
*The Quest for Serenity*—May.  
*A Man Called Peter*—June.  
*The Christian and the Liquor Traffic*—June.

*St. Paul Showed Us How*—June.  
*Church Maintenance Manual*—June.  
*The Letters of St. Paul and Hebrews*—July.  
*Luther Discovers the Gospel*—July.  
*Church Music*—July.  
*How Jesus Dealt With Men*—July.  
*The Brethren of the Common Life*—July.  
*Chariots of Fire and Other Sermons on Bible Characters*—July.  
*That Ye May Believe*—July.  
*What Are You Living For?*—July.  
*6000 Sermon Illustrations*—Aug.  
*On the Throne of the World*—Aug.  
*Parsonage Doorway*—Aug.  
*How to Help an Alcoholic*—Sept.  
*The Life and Letters of St. Paul*—Sept.  
*God's Word in Man's Language*—Sept.  
*Pulling Life Together*—Oct.  
*Knowing the Scriptures*—Oct.  
*Understanding the Books of the Old Testament*—Oct.  
*The Church in the World*—Oct.  
New Books Received—Jan., Feb., April, Aug.

### Counsel From the Spirit of Prophecy

Christ-centered Preaching—Jan.  
The Minister's Department—March.  
Book Review (*Welfare Ministry*)—March.  
Advancing Truth—July.  
Be Afraid of Them; Worry; Temper; Thomas; Ark—Ten Commandments; Daily Living; Pharaoh, the Hardening of Hearts; Baptism; Thoughts—Aug.

### Editorials

The Secret of Evangelistic Power—Jan.; A Tribute—Jan.  
"When Thou Wast Little in Thine Own Sight"—Feb.  
"Mangled in the Wheels"—March.  
"Lord, Teach Us to Pray"—May.  
The Preacher's Personal Power—June.  
Bearing One Another's Burdens—July.  
"Except as We Shall Forget"—Aug.  
Men of the Word—Sept.  
"A Certain Sound"—Oct.  
The Challenge of Our Apostasies—Nov.  
Our Silver Jubilee—Dec.; What Is Success?—Dec.

### Evangelism

The Preparation of the Evangelist—Jan.  
Bring Men to Christ First—Jan.  
Open-Air Meetings—Jan., Feb.  
Evangelistic Advertising—Jan.  
Portable Wood and Canvas Tabernacle—Jan.  
Evangelistic Cottage Prayer Meetings—Jan.  
Evangelistic Bible Quiz—Jan.  
The Sound Auto in Public Evangelism—Jan.  
Another System for Explaining Prophecy—Jan.  
Through the Eye to the Heart—Jan.  
Evangelistic Administrators—March.  
Weightier Matters of the Message—March.  
Keep the Evangelistic Blade Sharp—March.  
How an Executive Can Do Evangelism—March.  
The Prayer List in Evangelism—March.  
"Survival Through Faith" Rallies—March.  
Illustrating Righteousness by Faith—March.  
Evangelistic Effort at Bo—April.  
Evangelistic Coordination—April.  
New Methods Bring New Results—April.

Evangelistic Opportunities at Small Fairs —May.  
A Special Opportunity for Evangelism—May.  
Drive-in Evangelism in Keene—May.  
Sending Out the "120"—May.  
Illustrating "Signs of Christ's Coming in Our Day"—June.  
Integrating the Health Program in the Evangelistic Campaign—June.  
The Message of the Evangelist—July.  
Spearhead Evangelism in Canada—July.  
Pre-Effort Interests—July.  
Building a Steadier Attendance—Aug.  
Satanic Resistance to Baptism—Aug.  
Special "Messiah" Broadcast at Christmas—Sept.  
Church Revivals—Nov.  
Lectures or Sermons?—Nov.  
Resolution on World Evangelism—Dec.  
An African Concept of God—Dec.  
"Doom-cried to Apathy"—Dec.

### Features

Heart Hunger—Jan.  
"Go . . . Preach"—Jan.  
The Old Ring—Feb.  
The Holy Calling of the Ministry—Feb.  
Review of Religious World Events in 1951—Feb.  
Concentrating All on the Ministry—March.  
Finishing the Work—March.  
The Missionary Vocation—April.  
Missions in 1952—April.  
Christ's Approach to an Alien Faith—April.  
Earth's Millions Waiting—April.  
When Truth Becomes Vital—May.  
Helping Men in the Armed Forces—May.  
Winning Personality Traits—June.  
"The Things That Are Caesar's"—June.  
The Bible Conference—July.  
Ministers as Writers—July.  
The Ministry of Reconciliation—Aug.  
Some Basic Principles of Organization—Aug.  
"Whither Bound?"—Sept., Oct.  
A Partnership of Power—Sept., Oct.  
Our Earliest and Latest Bible Conferences—Oct.  
Week of Prayer in the Church—Oct.  
Missionary Volunteer Week of Prayer—Oct.  
The College Week of Prayer—Oct.  
Week of Prayer in the Academy—Oct.  
The Church School Week of Prayer—Oct.  
Preparing for the Week of Prayer—Oct.  
Follow-up for the Week of Prayer—Oct.  
The Second Week of the Bible Conference—Nov.  
The Minister and the Holy Spirit—Nov.  
Calls—How They Originate and Our Attitude Toward Them—Nov., Dec.  
Third Extension School Held in Mexico—Nov.  
Making Christmas Minister to Adventist Ideals—Dec.  
"Let's Go!"—Dec.  
"Total" Evangelism—Dec.

### Forum

This Question of Cooperation!—Jan.  
Shall We Discuss Cooperation?—Jan.  
Maintaining the Spiritual Glow—Feb.  
Music in the Communion Service—Feb.  
Are We Shepherds, or Policemen?—May.  
A Plea for Conservatism in Church Architecture—Sept.  
On Calling Question—Sept.  
En Masse Promises and Solemn Covenantants—Dec.

## Health Evangelism

Health Reform and the Latter Rain—Feb.  
Cooperative Mothers' Classes—March.  
The Physician of the Soul—April.  
Proper Exercise of the Right Arm—April.  
Temperance Message Brings Results—April.  
The True Spirit of Medical Evangelism—June.  
Health Evangelism in Sydney—June.  
Get Out and Get Tired—Aug.  
"Garden Therapy"—Aug.  
Hezekiah's Recovery—Aug.

## Minister to Be

Persuasive Preaching—Jan.  
Study Human Nature—Feb.  
A Good Career for Ministerial Students—March.  
Faulty Fuel—Sept.

## Music

Soul-warming Music—Jan., Feb.  
Interpretation of Gospel Songs—April.  
Singing Evangelism in Baltimore—April.  
The College Choir as an Evangelistic Agent—June.  
Camp Meetings and Revival Music—July, Aug.  
The Singing Evangelist—July.  
Planning an Integrated Evangelistic Service—Sept.  
Retired Schoolteacher Wins Bible Hymn Contest—Dec.  
The Divine Gift (poem)—Dec.  
Thy Word, O Lord, Unto Our Feet (poem)—Dec.

## News and Announcements

Others Can Do This Too—Jan.  
Portland, Oregon, Evangelistic Series—Jan.  
Coordinating the Medical and Ministerial Work—Feb.  
Dentists Meet—Feb.  
New York "Evangelistic Kits" Available—Feb.  
The Evangelism Department of Union College—March.  
Adventists in the News—March.  
Filing THE MINISTRY—March.  
1950 General Conference Film—April.  
Sabbath Film—April.  
The Faith—May.  
The Needy Mission Fields—June.  
Motion-Picture Review—June.  
When You Move—July.  
Wanted: Access to Copy of 1863 Prophetic Chart—July.  
Gospel Melodies Key Index—July.  
Corrections in the Baptismal Certificate—Aug.  
A Century of Progress—Aug.  
Annual Meeting of the A.S.I.—Aug.  
"Authoritative Quotations on the Sabbath and Sunday"—Aug.  
London at Last!—Sept.  
Keep September 27 in Mind—Sept.  
A Tribute to Dr. Kress—Sept.  
Mayse Studio and World Wide Bible Pictures Consolidated—Sept.  
International Congress on Prophecy—Sept.  
October 11—Sept.  
Please Return TV Kinescopes!—Sept.  
Public Relations Folder—Oct.  
Religious-Science Filmstrips—Oct.  
Kinescopes Available for Evangelism—Oct.  
Ex-Priests—Nov.  
Week of Prayer and Sacrifice Offering—Nov.  
Seminary Extension School Students Present Impressive Serape—Dec.  
Lay Evangelism Magazine—Dec.

## Ordinations

March, April.

## Page Two Features

Something New for the New Year—Jan.  
Self Must Die—Feb.  
A Pastor's Prayer—March.

Kneeling, You See Better—April.  
Talking to God—May.  
Cultivation of the Mind—June.  
Christ in Every Sermon—July.  
The Worker and the Work—Aug.  
Spiritual Giants—Sept.  
The Bible—Oct.  
Engineers or Shepherds?—Nov.  
The Bible Conference of 1952 (poem) Dec.

## Pastor

Fishing for Souls—Jan.  
It Can Be Done!—Jan.  
District Leaders Can Cooperate—Jan.  
A Permanent Mailing List in Every District—Feb.  
Their First Church Service—Feb.  
Utilizing Every Evangelistic Agency—March.  
"Where Dwellst Thou?"—March.  
Lay Evangelism in the Local Church—April.  
Church Publicity—May.  
What the Pastor Expects of the Intern—May.  
Vacation Bible School Evangelism—May.  
The Evangelistic Colporteur Your Scout—June.  
Colporteurs Helpful Church Workers—June.  
How Pastors Make News—June.  
Social Life of the Church—June.  
When Is a Candidate Prepared for Baptism?—July.  
What the Laymen Expect—July.  
The Minister and Educational Work—July.  
Churches Go Up in Smoke—July.  
Meeting Objections in Visitation—Aug.  
A Continuing Baptismal Class—Sept.  
A Church by the Side of the Road—Sept.  
What About Halloween?—Sept.  
Adventist Concepts of Church Management—Oct., Nov.  
Communion for Shut-ins—Oct.  
Surgeons of the Mind—Nov., Dec.  
Shepherds of the Flock—Dec.

## Poems

My Prayer—Feb.  
The Last Hour—March.  
Give Us Men—May.  
Faith's Glorious Hour—May.  
The Lay Preacher—July.  
Prayer for the Kitchen Wall—Aug.  
The Things I Love—Sept.  
Truth Must Triumph—Nov.  
The Bible Conference of 1952—Dec.  
Emmanuel—Dec.  
Stir Up Thy Gift—Dec.  
Go, Teach All Nations—Dec.  
The Divine Gift—Dec.  
Thy Word, O Lord, Unto Our Feet—Dec.

## Pointers to Progress

"Big Ideas"—Jan.  
Profound Thought, but Simple Speech—Jan.  
Comforting Sermons—Jan.  
Pulpits—Feb.  
"Fish-Bait"—Feb.  
"The Small Rain"—Feb.  
Atmosphere—March.  
"Talk to a Picture"—March.  
The Junior Sermon—March.  
Bible Biographies—March.  
Unpardonable Irreverence—April.  
Capitalize on Interruptions—April.  
How Long?—May.  
Personal Experiences—April.  
"A Big Fire"—May.  
Musical Prayers—May.  
Personal Evangelism—June.  
Simple yet Impressive Language—June.  
Rhythm and Right Words—June.  
Writing for Our Journal—July.  
Up-to-date Illustrations—July.  
Shepherding the Straying—July.  
What to Do With Your Face—Aug.  
The Listener's Viewpoint—Aug.  
Preaching the Word—Aug.  
Bible Preaching—Sept.  
The Peace of God—Sept.

Worship Reveries—Sept.  
Righteousness by Faith—Oct.  
Training the Local Elder—Oct.  
"But God . . ."—Oct.  
Mastery—Nov.  
"Christ-centered"—Dec.  
Letting God Speak—Dec.  
Motives—Dec.  
Evaluating Our Sermons—Dec.

## Pulpit

Truthful, Reliable Illustrations—Feb.  
Don'ts for Public Speakers—Feb.  
The Elijah Message (sermon outline)—Feb.  
Regular Study Habits of the Preacher—April.  
The Importance of New Testament Greek—May.  
The Laymen's Burden for Souls (sermon outline)—May.  
The Workers' Reading Program—June.  
The Worker's Clipping File—June.  
Index to Subject Files—June.  
God's Two Covenants With Man (study outline)—June-Aug.  
The Search for Truth—July.  
Applying Ezekiel's Prophecy—July.  
The Laws of Selling Men Ideas—July.  
A Deep Spot in the Pacific—July.  
"Great Words Against the Most High"—Aug.  
"A More Sure Word of Prophecy"—Aug.  
Meeting the Spiritual Needs of Our Hearers—Sept.  
Two Interesting Pulpit Designs—Sept.  
Let Us Watch Our Aim—Sept.  
Biblical Twins (sermon outline)—Sept.  
Sermon Ideas (sermon outline)—Sept.  
The Gift of God's Grace—Nov.  
The Twelve Tribes of Israel—Dec.

## Questions on Bible Truth

"Sabbath Days" in Colossians 2:16—Feb.  
The Jews in Prophecy—Feb.  
Believer and Unbeliever—Sept.

## Research

The Mysterious Numbers of the Hebrew Kings—March.  
Notes on Galatians 2:19—March.  
A Study of the Term Torah—April.  
Zion in the New Testament—April.  
The Continual Ministry of Christ—May.  
Was Cain the First Sunday Worshiper?—May.  
Apocryphal Foundation for Purgatory—Aug.

## Shepherdess

The Evangelist's Wife as Campaign Treasurer—Jan.  
Ministers' Wives as Nurse Aides—Jan.  
The Minister's Helpmate—Feb.  
The Home of the Rural Pastor—Feb.  
The Ministerial Family—March-June.  
A Mother's Secret—May.  
Additional Topics for Ministers' Wives' Meetings—June.  
Be a Mother-in-Heart—July.  
Books for the Pastor's Wife—July.  
The Minister's Helpmeet—Aug.  
Prayer for the Kitchen Wall (poem)—Aug.  
Correct Use of Your Name—Aug.  
Read, Mark, Clip!—Sept.  
Gracious Living—Oct.  
A Little Organization Might Do It—Dec.

## CONTRIBUTOR INDEX

### A

Albers, LeRoy—Let Us Watch Our Aim—Sept.  
Allen, Sydney—*The Christian and the Liquor Traffic*—June.  
Amundsen, Wesley—What the Laymen Expect—July; Shepherds of the Flock Dec.  
Anderson, Albert W.—The Minister and Educational Work—July.  
Anderson, Carl P.—A Special Opportunity for Evangelism—May.

- Anderson, D. W.—Applying Ezekiel's Prophecy—July.
- Anderson, H. T.—Evangelistic Cottage Prayer Meetings—Jan.; The Elijah Message (sermon outline)—Feb.; The New Commandments Christ Gave (study outline)—Feb.
- Anderson, R. Allan—Heart Hunger—Jan.; The Secret of Evangelistic Power—Jan.; *Sons of Adam*—Jan.; "Big Ideas"—Jan.; Profound Thought, but Simple Speech—Jan.; Comforting Sermons—Jan.; "When Thou Wast Little in Thine Own Sight"—Feb.; Pulpits—Feb.; "Fish-Bait"—Feb.; "The Small Rain"—Feb.; "Mangled in the Wheels"—March; Atmosphere—March; "Talk to a Picture"—March; The Junior Sermon—March; Bible Biographies—March; Unpardonable Irreverence—April; Capitalize on Interruptions—April; "Lord, Teach Us to Pray"—May; "A Big Fire"—May; Musical Prayers—May; The Preacher's Personal Power—June; Simple yet Impressive Language—June; Rhythm and Right Words—June; Bearing One Another's Burdens—July; Writing for Our Journal—July; Shepherding the Straying—July; "Except as We Shall Forget"—Aug.; What to Do With Your Face—Aug.; Preaching the Word—Aug.; Men of the Word—Sept.; Bible Preaching—Sept.; Worship Reveries—Sept.; International Congress on Prophecy—Sept.; "A Certain Sound"—Oct.; Righteousness by Faith—Oct.; "But God . . ."—Oct.; The Challenge of Our Apostasies—Nov.; Mastery—Nov.; Our Silver Jubilee—Dec.; What Is Success?—Dec.; Resolution on World Evangelism—Dec.; Letting God Speak—Dec.; Motives—Dec.; Evaluating Our Sermons—Dec.
- Anderson, Mrs. W. H.—Social Life of the Church—June.
- Armstrong, H. E.—My Prayer (poem)—Feb.
- Armstrong, V. T.—Missions in 1952—April.
- Ashley, Amy I.—Our Everlasting Saviour (study outline)—July.
- B**
- Baerg, John—New Methods Bring New Results—April.
- Barclay, W. L.—The Lay Preacher (poem)—July.
- Barringham, W. H.—The Prayer List in Evangelism—March.
- Bauer, C. L.—Mayse Studio and World Wide Bible Pictures Consolidated—Sept.
- Beaven, W. H.—"Whither Bound?"—Sept, Oct.
- Berghem, W. H.—Helping Men in the Armed Forces—May; Seventh-day Adventist Chaplains Needed—Oct.
- Bolton, R.—Music in the Communion Service—Feb.
- Boose, Rose E.—Efficiency in Bible Work—April.
- Boothby, R. L.—Bring Men to Christ First—Jan.
- Bradley, Thomas J.—London at Last—Sept.; I Preached in Africa—Sept.
- Bradley, W. P.—The Missionary Vocation—April; Qualifications of Prospective Missionaries—April; An African Concept of God—Dec.
- Branson, W. H.—Evangelistic Administrators—March; The Bible Conference—July; Corrections in the Baptistal Certificate—Aug.
- Brown, Henry F.—*Welfare Ministry—March; Protestant Panorama—April; The Quest for Serenity—May; St. Paul Showed Us How—June; Understanding the Books of the Old Testament*—Oct.
- Brown, Walton J.—The College Choir as an Evangelistic Agent—June.
- Brownell, Kathleen—Dealing With Bible Skeptics—Feb.
- Buckwalter, J. A.—Was Cain the First Sunday Worshiper?—May.
- Bunch, Mrs. Taylor G.—The Ministerial Family—March—June.
- Burns, Marjorie Grant—A Little Organization Might Do It—Dec.
- C**
- Calkins, Glenn—The Ministry of Reconciliation—Aug.
- Camp, Myrtle A.—Ellen G. White's Methods of Personal Work (study outline)—July.
- Campbell, Paul Omar—Soul-warming Music—Jan., Feb.
- Carcich, Theodore—How an Executive Can Do Evangelism—March; Winning Personality Traits—June.
- Caviness, L. L.—Zion in the New Testament—April.
- Cemer, Roland K.—Sending Out the "120"—May.
- Chisholm, T. O.—Emmanuel (poem)—Dec.
- Clark, S. L.—A Good Career for Ministerial Students—March.
- Clements, Mayme—God's Divine Character and Purpose (study outline)—May; Importance of Knowing the Truth (study outline)—Sept.
- Coon, G. A.—Church Revivals—Nov.
- Coon, Roger W.—Integrating the Health Program in the Evangelistic Campaign—June.
- Correia, Robert F.—Sermon Ideas (sermon outlines)—Sept.
- Crane, E. A.—The Last Hour (poem)—March.
- Craw, A. B.—Stir Up Thy Gift (poem)—Dec.
- Crawford, R. E.—*On the Throne of the World*—Aug.; Kinescopes Available for Evangelism—Oct.
- Cross, Norma—Be a Mother-in-Heart—July.
- Curran, Ellen—Justification (study outline)—April.
- D**
- Delafield, D. A.—Ministers as Writers—July.
- Detamore, Fordyce W.—Open-Air Meetings—Jan., Feb.; Building a Steadier Attendance—Aug.
- Dewald, Mrs. J. A.—The Minister's Helpmate—Feb.
- Doss, Harold S.—Study Human Nature—Feb.
- E**
- Eckenroth, M. K.—The Old Ring—Feb.
- Edwards, J. Ernest—Satanic Resistance to Baptism—Aug.
- Ellison, L. R.—Spearhead Evangelism in Canada—July.
- Emmerson, W. L.—"Total" Evangelism—Dec.
- Emurian, Ernest K.—Thy Word, O Lord, Unto Our Feet (poem)—Dec.
- Escobar, Arthur J.—*The Romance of Doorbells*—April.
- Esteb, Adlai A.—The Bible Conference of 1952 (poem)—Dec.; Lay Evangelism Magazine—Dec.
- Evans, Mrs. Elsie—*The Animal World of Albert Schweitzer*—April.
- Evans, L. C.—Biblical Twins (sermon outline)—Sept.; Calls—How They Originate and Our Attitude Toward Them—Nov., Dec.
- F**
- Fearing, Andrew C.—The Worker's Clipping File—June; Index to Subject Files—June; Week of Prayer in the Academy—Oct.
- Fearing, Bertha W.—The Evangelist's Wife as Campaign Treasurer—Jan.; Read, Mark, Clip!—Sept.
- Figuhr, Reuben R.—Concentrating All on the Ministry—March.
- Flaiz, Theodore R., M.D.—Some Basic Principles of Organization—Aug.
- Flattum, Thelma—When I Reached Heaven; A Meditation—Aug.
- Folkenberg, Grace C.—The Bible Instructor's Parish—Sept.
- Folkenberg, Stanley L.—Lay Evangelism in the Local Church—April.
- Fowler, Wylie—Singing Evangelism in Baltimore—April.
- Franklin, E. E.—The Evangelistic Colporteur Your Scout—June.
- Franz, C. O.—Please Return TV Kinescopes!—Sept.
- Froom, Penton Edwin—Engineers or Shepherds?—Nov.
- Froom, LeRoy E.—A Tribute—Jan.; Wanted: Access to Copy of 1863 Prophetic Chart—July; Camp Meetings and Revival Music—July, Aug.; Believer and Unbeliever—Sept.; Our Earliest and Latest Bible Conferences—Oct.; Third Extension School Held in Mexico—Nov.; Seminary Extension School Students Present Impressive Serape—Dec.
- G**
- Gerhart, Oscar B.—Fishing for Souls—Jan.
- Glanzer, Ben—Adventists in the News—March; Personal Experiences—April; How Long?—May; "Garden Therapy"—Aug.; Training the Local Elder—Oct.
- Griswell, John—Faulty Fuel—Sept.
- Guild, Daniel R.—District Leaders Can Cooperate—Jan.; A Permanent Mailing List in Every District—Feb.; Illustrating "Signs of Christ's Coming in Our Day"—June.
- H**
- Hamm, R. A.—Through the Eye to the Heart—Jan.
- Hannum, Harold B.—*Church Music*—July.
- Hare, Eric B.—The Church School Week of Prayer—Oct.
- Hartman, Harvey C.—Preparing for the Week of Prayer—Oct.
- Hayden, Mrs. R. A.—*How Jesus Dealt With Men*—July.
- Haynes, Carlyle B.—*Chats From a Minister's Library—Jan.; Christian Education in a Democracy—Feb.; The Famous Commentaries of Brooke Foss Westcott—Feb.; The Divine Conquest—Feb.; The Son of God Among the Sons of Men—March; The Temple—March; The Theology of Reinhold Niebuhr—April; The Ancestry of Our English Bible—April; Lectures on Preaching—April; The Letters of St. Paul and Hebrews—July; The Brethren of the Common Life—July; That Ye May Believe—July; 6000 Sermon Illustrations—Aug.; The Life and Letters of St. Paul—Sept.; Knowing the Scriptures—Oct.; The Church in the World*—Oct.
- Haynes, Donald F.—Motion-Picture Review—June; Lectures or Sermons?—Nov.
- Hennecke, E.—The Sound Auto in Public Evangelism—Jan.
- Hensler, P. C.—Churches Go Up in Smoke—July.
- Heppenstall, Edward—When Truth Comes Vital—May.
- Hewitt, Donald W., M.D.—Temperance Message Brings Results—April.
- Hickman, Melvin G.—Filing THE MINISTRY—March; Pre-Effort Interests—July.
- Hilgert, Earle—"Sabbath Days" in Colossians 2:16—Feb.
- Hilliard, William A.—Regular Study Habits of the Preacher—April.
- Hon, E. W.—Health Evangelism in Sydney—June.
- Horn, Siegfried H.—*The Mysterious Numbers of the Hebrew Kings*—March.
- Huntington, Mrs. L. L.—Which Way Shall We Choose? (study outline)—Aug.
- Hyde, Gordon M.—Planning an Integrated Evangelistic Service—Sept.

**J**

Jacques, O. L.—Special "Messiah" Broadcast at Christmas—Sept.  
 Jefferson, Stanley M.—Vacation Bible School Evangelism—May.  
 Jemison, T. H.—Principles of Biblical Interpretation—March; *The New Life in Christ*—April.  
 Johns, Alger H.—What the Pastor Expects of the Intern—May.  
 Johnson, Alfaretra Clara—Cooperative Mothers' Classes—March; Hezekiah's Recovery—Aug.  
 Johnson, Armen J.—Portland, Oregon, Evangelistic Series—Jan.

**K**

Keslake, Edgar—Evangelistic Effort at Bo—April.  
 Kleiser, Grenville—Don'ts for Public Speakers—Feb.  
 Kleuser, Louise C.—Ministers' Wives as Nurse Aides—Jan.; Presenting Prophetic Truth—Jan.; Shall We Discuss Cooperation?—Jan.; Bible Work Satisfaction—Feb.; *A Harmony and Commentary on the Life of St. Paul*—Feb.; *The Life of the Apostle Paul*—Feb.; Building Our Membership—March-May; Faith's Glorious Hour (poem)—May; Evangelism While Traveling—Sept.; *How to Help an Alcoholic*—Sept.; Truth Must Triumph (poem)—Nov.; The Twelve Tribes of Israel—Dec.; Out-of-Season Contacts Dec.; "Christ-centered"—Dec.  
 Kress, D. H., M.D.—A Great Woman Evangelist—July.

**L**

Leiske, A. A.—Portable Wood and Canvas Tabernacle—Jan.  
 Libby, Raymond H.—Illustrating Righteousness by Faith—March.  
 Lindbeck, L. H.—A Church by the Side of the Road—Sept.  
 Loasby, Roland E.—The Importance of New Testament Greek—May.  
 Longacre, C. S.—*How Christ Came to Church*—Feb.; *Does Science Support the Scriptures?*—April.  
 Lowe, Harry W.—Utilizing Every Evangelistic Agency—March; A Century of Progress—Aug.  
 Lucas, Theodore—Missionary Volunteer Week of Prayer—Oct.  
 Lundquist, H. B.—The Laws of Selling Men Ideas—July.

**M**

Mahon, Kathleen—The Joy of the Christian (study outline)—Feb.  
 Mark, Fac—The History of the Bible (study outline)—Dec.  
 Marshall, Catherine—A Partnership of Power—Sept., Oct.  
 Matthews, B. H.—Another System for Explaining Prophecy—Jan.  
 Maxson, Howard F.—Surgeons of the Mind—Nov., Dec.  
 Maxwell, A. Graham—Follow-up for the Week of Prayer—Oct.  
 McCleary, C. J., M.D.—Proper Exercise of the Right Arm—April.  
 McMillan, J. A.—Maintaining the Spiritual Glow—Feb.  
 Mellor, Charles M.—Communion for Shut-ins—Oct.  
 Meyer, Marguerite—The Minister's Helpmeet—Aug.  
 Miller, Harold A.—Interpretation of Gospel Songs—April.  
 Moffitt, L. L.—Keep September 27 in Mind—Sept.

**N**

Neff, Merlin L.—*Pulling Life Together*—Oct.  
 Niemann, E.—Where Dwellst Thou?—March.  
 Nightingale, Reuben H.—Keep the Evangelistic Blade Sharp—March.

**O**

Ochs, D. A.—Finishing the Work—March.

Ochs, W. B.—Week of Prayer and Sacrifice Offering—Nov.  
 Odum, R. L.—Who Is an "Unbeliever"?—Dec.  
 Oliphant, Bill—1950 General Conference Film—April; Sabbath Film—April.  
 Olney, S. B.—Evangelistic Opportunities in Small Fairs—May.  
 Olsen, Viggo N.—Persuasive Preaching—Jan.  
 Olson, A. V.—The Needy Mission Fields—June; Week of Prayer in the Church—Oct.  
 Osborn, James W.—Their First Church Service—Feb.

**P**

Patzer, Reinhold R.—Drive-in Evangelism in Keene—May.  
 Pierce, Joseph B.—Notes on Galatians 2:19—March.  
 Pierson, Robert H.—The Laymen's Burden for Souls (sermon outline)—May; "Let's Go!"—Dec.  
 Plue, Ora S.—A Study of the Term Torah—April.  
 Pond, D. V.—The Faith, New Voice of Prophecy Bible Course—May; October 11—Sept.

**Q**

Quimby, Paul E.—Christ's Approach to an Alien Faith—April.

**R**

Read, Walter E.—The Continual Ministry of Christ—May.  
 Reeves, Margaret—Conversion, Need of All (study outline)—May.  
 Reising, J. J.—The Holy Calling of the Ministry—Feb.  
 Reynolds, E. Robert—Earth's Millions Waiting—April.  
 Reynolds, Keld J.—Kneeling, You See Better—April.  
 Rhodes, John D.—Meeting Objections in Visitation—Aug.  
 Richards, H. M. S.—Talking to God—May; Go, Teach All Nations (poem)—Dec.  
 Ritz, O. J.—Church Publicity—May.  
 Roberts, Mrs. Bruce—*Take a Second Look at Yourself*—Feb.; *Tomorrow You Marry*—March.  
 Rodeheaver, Homer—A Tribute to Dr. Kress—Sept.  
 Ruhling, Richard—Truthful, Reliable Illustrations—Feb.; "Great Words Against the Most High"—Aug.  
 Running, Leona Glidden—*World Faith in Action*—May; *Church Maintenance Manual*—June; *What Are You Living For?*—July; *God's Word in Man's Language*—Sept.

**S**

Scharffenberg, W. A.—*God and Man at Yale*—April.  
 Schoepflin, Mrs. W. L.—Gracious Living—Oct.  
 Sewell, Mary Hartwell—Teaching Prayer Habits—April.  
 Shuler, John L.—The Preparation of the Evangelist—Jan.  
 Smith, Helen F.—"Doom-cried to Apathy"—Dec.  
 Smith, Roy L.—Get Out and Get Tired—Aug.  
 Spangler, J. R.—New York "Evangelistic Kits" Available—Feb.  
 Spillman, Don Hiatt—Weightier Matters of the Message—March.  
 Spurgeon, Charles Haddon—A Pastor's Prayer—March; Christ in every Sermon—July.  
 Staples, A. W.—The Physician of the Soul—April.  
 Steck, L. G., M.D.—A Plea for Conservatism in Church Architecture—Sept.  
 Strickland, W. E.—Are We Shepherds, or Policemen?—May.  
 Sundin, Carl—Coordinating the Medical and Ministerial Work—Feb.; Dentists Meet—Feb.; The True Spirit of Medical Evangelism—June.

Sutton, A. G.—Colporteurs Helpful Church Workers—June.

**T**

Talmage, T. DeWitt—Spiritual Giants—Sept.  
 Tarr, W. Fletcher—On Calling Question—Sept.  
 Taylor, Clifton L.—When Is a Candidate Prepared for Baptism?—July.  
 Taylor, Sarah E.—The Divine Gift (poem)—Dec.  
 Thompson, J. C.—Review of Religious World Events in 1951—Feb.  
 Tinkler, Ruth—Use of the Voice—March.  
 Tippett, H. M.—*So You Want to Speak*—April; Making Christmas Minister to Adventist Ideals—Dec.  
 Tobiasen, Leif Kt.—Adventist Concepts of Church Management—Oct., Nov.  
 Tulaszewski, C. G. F.—Meeting the Spiritual Needs of Our Hearers—Sept.  
 Turner, Harold R.—The Singing Evangelist—July.  
 Turner, Nancy Byrd—Prayer for the Kitchen Wall (poem)—Aug.

**U**

Utt, Richard H.—"Yes, I Condemned the Catholic Church"—Feb.

**V**

Van Dyke, Henry—The Bible—Oct.  
 Vandeman, George E.—*The Mysterious Numbers of the Hebrew Kings*—March; "Survival Through Faith" Rallies—March; The Workers' Reading Program—June; *A Man Called Peter*—June; Up-to-date Illustrations—July; The Listener's Viewpoint—Aug.; The Peace of God—Sept.; The College Week of Prayer—Oct.  
 Vandermark, Maybelle—The Purgatory Doctrine (study outline)—May; The Human Will in Conversion (study outline)—Sept.  
 Vaucher, Alfred—The Minister and the Holy Spirit—Nov.  
 Votaw, Heber H.—"The Things That Are Caesar's"—June.

**W**

Waldo, H. P.—*Chariots of Fire and Other Sermons on Bible Characters*—July.  
 Walther, Daniel—The Search for Truth—July; *Luther Discovers the Gospel*—July.  
 Warner, Orson C.—En Masse Promises and Solemn Covenants—Dec.  
 Wearner, A. J.—The Evangelism Department of Union College—March.  
 Weber, Harry J., M.D.—Health Reform and the Latter Rain—Feb.  
 Weeks, Howard B.—Evangelistic Advertising—Jan.; How Pastors Make News—June; Two Interesting Pulpit Designs—Sept.  
 Weis, C. C.—It Can Be Done!—Jan.; A Continuing Baptismal Class—Sept.  
 Weston, Helen M.—The Joy of Bible Work—May.  
 White, Edward E.—A Deep Spot in the Pacific—July.  
 Whitsett, Robert M.—"Go . . . Preach"—Jan.; Personal Evangelism—June; What About Halloween?—Sept.; The Second Week of the Bible Conference—Nov.  
 Wickwire, Bruce M.—Evangelistic Coordination—April.  
 Williams, G. F.—Evangelistic Bible Quiz—Jan.  
 Wilson, H. D.—The Message of the Evangelist—July.  
 Winslow, Mrs. Grover C.—*Parsonage Doorway*—Aug.  
 Wood, Lynn H.—The Gift of God's Grace—Nov.

**Y**

Yost, Frank H.—The Jews in Prophecy—Feb.

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(Continued from page 13)

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[End of Series]

## Surgeons of the Mind

(Continued from page 19)

till it blends with the divine in perfect harmony, bringing through Christ that "more abundant life," bearing the fruits of love, joy, peace, et cetera. May God help each of us to have this love experience and enable us to bring it to others.

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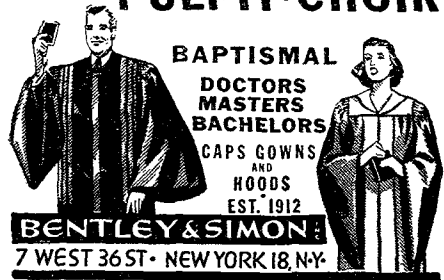
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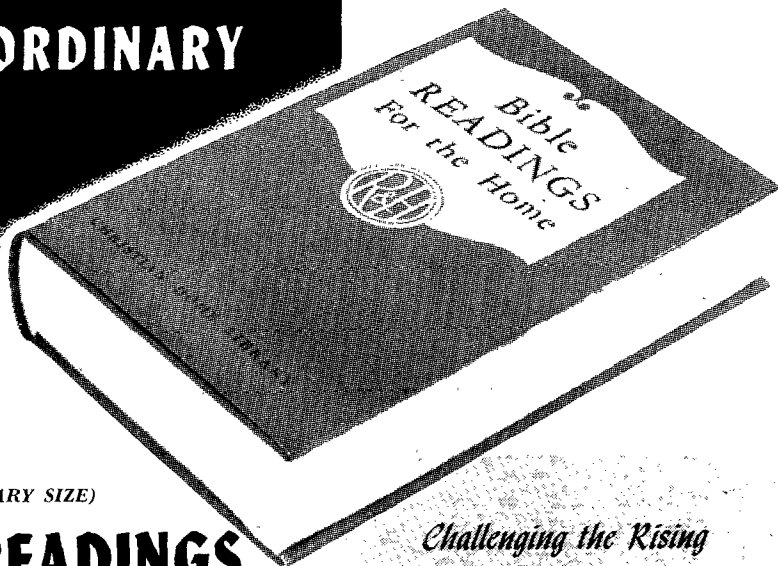
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# POINTERS TO PROGRESS

**“CHRIST-CENTERED”** Apt and pointed expressions certainly have their place. Human nature appreciates spontaneous wit and cleverness of thought. Pointed expressions have often been winners in political speeches. These, however, have only passing value; few ever find their way into history.

The church, however, has not entirely escaped in its promotion vocabulary. Pertinent expressions, though they mean much, can also be overdone. Take the fitting expression “Christ-centered” as an example. There is nothing particularly new about this concept, for all apostolic ministry was Christ-centered, and every reformer and revivalist has emphasized Christ as the center of the gospel. But recently it has received new emphasis, probably because of the church’s defeatist attitude during our recent wars. Then too, higher criticism and modernism have made necessary a new emphasis.

This is good, providing it is not sloganized. In our own ranks there is increasing tendency to do this, and we are venturing a kindly intended caution. We have found “Christ-centered” applied irrelevantly to Sunday school plans and missionary techniques, and we trust that Seventh-day Adventists will not “go overboard” on its usage. “Christ-centered” should be used discriminately as a part of a ministerial vocabulary. Let us guard against the tendency to drag it into merely departmental plans intended to serve our laymen in their witnessing for Christ. As ministers of the gospel and leaders of the flock of God, we do well to guard against a complicated terminology and hold to the simplicity that adds strength to godly living and soul winning. L. C. K.

## LETTING GOD SPEAK

At most services of the church the Bible has a prominent place, and yet how often it is that in the very reading of the Bible the minister fails to impress the people that it is God who is speaking to them! We recognize that the Bible is the Word of God, but it must be read as the Word of God. Although the sermon itself may not have all the evidence that it is God breathed, yet when the Bible is read, the worshipers must sense that this is God speaking to them. The same Spirit that moved holy men of old as they wrote the Word must also move men to holiness as they hear it read. It is the entrance of God’s Word that gives light to the soul. Carelessness and crudeness in reading the Bible are inexcusable in a minister. Nothing can stir human emotions more than intelligent Bible reading. “It stimulates the intellect, rouses lofty passions, and fires the will. It comforts. It challenges. It condemns and it calms. It convicts and it converts.”—*A Manual of Church Services*, p. 17. R. A. A.

**MOTIVES** “MANY receive applause for virtues which they do not possess. The Searcher of hearts weighs the motives, and often deeds highly applauded by men are recorded by Him as springing from selfishness and base hypocrisy.”—*Gospel Workers*, p. 275.

This statement is alarming. When God examines our motives as we stand in the desk, is it possible that there are things in our lives that He could check against us? The preacher more than everybody else needs a revelation of himself. It is sobering to realize that under the searching eye of God even some things we do in our service for Him might be found to spring from purely selfish and unworthy motives. Peter’s apparent concern for his Lord was an example of base hypocrisy. His real concern was for Peter, not for Christ. That is why Jesus said, “Get thee behind me, Satan.” R. A. A.

## EVALUATING OUR SERMONS

THE first part of a sermon is its introduction; how do we begin? There is only one part more important than the introduction, and that is the conclusion. Every word in the introduction should be weighed. It is so easy to lose time here, or worse still, to lose the congregation. We are not urging the practice of always having a unique introduction, but it should at least be gripping and give promise of further interest.

Then, how do we develop our theme in relation to salvation? That is the vital point. No matter what other points we clarify, salvation must be the central concept. Is your preaching salvation centered?

Then, how do we illustrate our message? Are the “windows” of our sermons appealing? Are they sparkling with appropriate application?

And now, what about the conclusion? After we have developed the sermon, are the people face to face with the great reality of salvation? Were our points simple and clear enough for the average listener? Were we the right kind of gospel salesmen that could clinch the interest with an appropriate appeal for Christ?

It is well for us to become constructively analytical of our own sermons as well as of those of our brethren to whom we listen. The hour demands the greatest preaching of all time. But to have great preaching we must have great preachers—men who can think, assimilate and assemble the thoughts of God, and do it so simply and yet so powerfully that they will compel men to listen. To analyze oneself and evaluate one’s own work is a great accomplishment, but an accomplishment requiring forthright courage. Then, having made that analysis, it demands real heroism to set to work and change the habits of years or decades. But that is the road to preaching power. R. A. A.