

# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVIII

MAY, 1955

NUMBER 5



# A CONSISTENT WITNESS TO THE END



ALONZO J. WEARNER, *Redlands, California*

WHILE teaching a class in the doctrine of the Spirit of prophecy, the lesson being its modern manifestation, I took the occasion to mention a few things which I personally remembered of Sister White's last few years. Whereupon three or four hands were raised, all for the same purpose. I then learned that a rumor was current to the effect that, owing to Sister White's weakness as a result of her last accident, she had asked to be served flesh meats with her meals. And that after her experiment she had changed her mind in regard to what she had written on health reform.

When I expressed my doubts as to the truthfulness of the story, I was referred to what should have been a good authority. Turning from the subject, I gave a few thoughts on the mischief a false rumor could make and the necessity of certainty in all our sources and honesty in all such

pronouncements. There we let the matter rest.

In the meantime I wrote to Sister White's nurse, whom I remembered, and who is still living—Mrs. Carrie Hungerford—asking several questions. Promptly I received her reply, in her own hand and signed. I quote directly from her letter that which is pertinent:

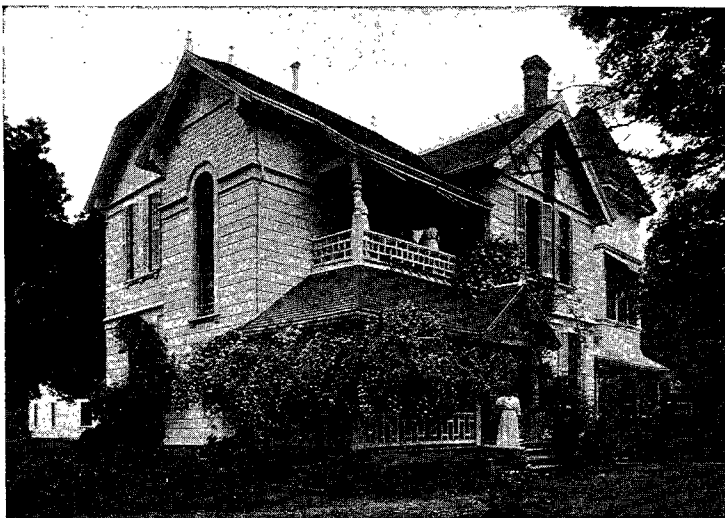
"In regard to her changing her ideas about Health Reform, she never did. Why should she, when the Lord had shown her about it? She never ate meat or fish at all, nor were they in her house. Even butter was not served on her table while I was there.

"I was sent on duty by the [St. Helena] Sanitarium the a.m. following Sister White's accident, Feb. 1915, and was on with her until she breathed her last, July 16. Friday night as the sun was setting, she passed to her rest."

Thus Ellen White's statement, which she made before the General Conference session in 1909, is seen to cover her life experience to its close. She wrote:

"It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true."—*Testimonies*, vol. 9, p. 159.

"Elmshaven," in California, where Sister White spent her last years.



# THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the  
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Editor:  
ROY ALLAN ANDERSON

Associate Editors:

REUBEN R. FIGUHR, ALBERT V. OLSON  
LOUISE C. KLEUSER, GEORGE E. VANDEMAN  
WALTER SCHUBERT, EARL E. CLEVELAND

Office Editor, Advertising and Circulation Manager:  
BEN GLANZER

Consulting Advertising Manager: R. J. CHRISTIAN



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Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A., \$2.50 a year; 25 cents a copy. Add 35 cents for yearly subscriptions to countries requiring extra postage. Entered as second-class-matter December 19, 1927, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.



MAY, 1955

## In This Issue

PASTORS and all those who have the responsibility of erecting buildings for the expanding needs of God's cause will be especially interested in a series of articles beginning on page 24 of this issue—"Sons of Strangers Shall Build Up Thy Walls." J. Lee Neil describes a plan for obtaining help on our building projects, based on instructions from the Bible and the Spirit of prophecy. It is a practical plan that has worked under varied circumstances and in different localities.

This month concludes the series of compilations from the Spirit of prophecy on various aspects of health reform that has been appearing in THE MINISTRY since January. The last installment appears in the Counsel section on page 10, and is addressed especially to workers. In addition to this there are two other articles on the subject. See pages 2, 8, and 33.

### Cover—Trenton, New Jersey, Church



TRENTON, New Jersey, in the year 1901 became the fertile soil for a harvest of more than 60 souls who yielded to the claims of the Advent message under the canvas canopy of E. E. Frank, itinerant evangelist. The last of his three baptismal services in the historic Delaware River was graced by the presence of Ellen G. White. The church was organized, and through the years its pastors included: C. H. Keslake, A. R. Bell, B. F. Kneeland, Charles Baum, W. A. Nelson, D. A. Rees, Milton St. John, A. R. Sandborn, H. J. Detwiler, R. Crick, Luther Belote, J. Lee Neil, and Stephen Paully.

Five charter members still live, and include Carlyle B. Haynes.

A building was erected in 1912, and the church met there until in 1946, when under the leadership of its pastor, J. Lee Neil, ground was broken for the present modern and commodious contemporary-style edifice. On January 19, 1948, the structure was dedicated at a cash expenditure of only \$63,000. This very low cost, which includes furnishings and a large, attractive land site, was made possible by the unusual amount of contributed labor and materials. Worth well over \$200,000, the church stands as a monument to the unusual sacrifice of its Seventh-day Adventist contractor, Harry Bentley, the membership, and J. Lee Neil, the pastor who envisioned it. [See "Sons of Strangers Shall Build Up Thy Walls," by J. Lee Neil, page 24, this issue.—EDITORS.]

At present it houses a church membership of 330 and a church school of 42 pupils. It includes facilities for the senior Sabbath school in an auxiliary auditorium.

W. B. QUIGLEY, Pastor.

Cover photo: Courtesy, Herbert C. White.

Page 3

# Let Faith Lighten Your Way

F. L. PETERSON

*Secretary, North American Regional Department*



**A**T THE close of the hostilities in Europe, May 5, 1945, Field Marshal Montgomery voiced his satisfaction of achievement in these words: "This is the moment." For you this morning this is also a great moment, and may it prove to be the beginning of a new era in the further development of your spiritual powers.

I wish to congratulate you upon the successful completion of the respective courses in your chosen field of study. You have acquired advanced training in the field of Biblical research. Your church needs you and the service that you are prepared to give. As you seek to serve your God and His cause with the new tools of knowledge you now possess I most humbly beseech you to let faith lighten your way. These are times of national and international frustration. The stature of man has diminished morally and spiritually, and the end is not yet. The powerful cross-currents in the political, economic, and social thinking of man has thrown the world into a state of perplexity. In these hard-to-be-understood times you will need the guiding hand of faith to lead you and to give you courage, certainty, and conviction.

As religious leaders, ministers of the remnant church with the last warning message of hope to a troubled world, you are going forth to work at a time that calls for supreme effort and divine wisdom.

In the world today political, economic, and scientific developments of revolutionary proportions have effected significant changes in man's living habits. New patterns of living have been forced upon communities and even upon nations. The impetus of postwar reconversion, technological advances, court decisions, and ideals of world reconstruction have accelerated

these changes. As we view the signs ahead they seem to forecast further significant changes in the accustomed patterns of social relations. You will be compelled to discover ways of living and working effectively and successfully under these new and changed conditions.

Ben Duffy, now serving as general chairman of this year's observance of Brotherhood Week, points out that:

"Rarely in world history have the best hopes of mankind seemed dimmer than they are today. All of the resolution, the strength and the unity of the cause of freedom must be thrown into the balance in order that the principles we believe in may prevail."

To see a sermon rather than to hear one is no longer poetry but a living, breathing reality. Today the church is addressing itself to that which is its acknowledged concern—the translation of creed into deed—and it must be provided with sterling leadership for times like these.

The skies of the world are rapidly graying, and a tinge of inky blackness appears on the horizon. You will need Jesus as your counselor and His divine Spirit as your guide.

In your work for God you will be brought face to face with sin-sick souls of agnostic fame and spiritual diabetics suffering from too many worldly sweets.

## *Abounding Evil a Challenge*

Men in high places are seeking to tamper with your freedom of speech and your freedom of worship. In a speech made last week Chief Justice Earl Warren said:

"The emotional influences of the times, coupled with latent suspicion and prejudice inherent in human nature, are capable of threatening the basic rights of everyone, unless those emotions are controlled by self-discipline, community spirit and governmental action."

In the world today there is a chronic craze for all varieties of fun and pleasure, and all manner of contrivances and mechanical devices are being utilized that will detract from your church services and in-

Commencement address given February 22, 1955, at the Theological Seminary.

terfere with your evangelistic meetings. For the reading public the book marts and magazine newsstands are being flooded with lurid material featuring depraved violence. Every conceivable kind of momentum is being given to the ground swell of political and atheistic revolution, which is ever silently working to weaken, if not to destroy, one's faith in truth, in goodness, and in God. The violent days of Noah are being reactivated, and the sins of Sodom and Gomorrah have been revived.

From the pen of inspiration I quote:

"Jesus calls for young men who will volunteer to carry the truth to the world. Men of spiritual stamina are wanted, men who are able to find work close at hand, because they are looking for it. *The church needs new men to give energy to the ranks, men for the times, able to cope with its errors.*"—*Gospel Workers* (1893 ed.), p. 361.

You are some of the new men whom God is calling for today to give energy to the ranks and to cope with the errors of these times. In accepting the call of God to preach the gospel you have committed your lives to a great task. Let the world know that the urge of a world task is upon you, the spirit of God is within you, and that you will not fail in mobilizing men and women for the kingdom of God.

The abounding evil in the world today should challenge you to do your best for God and His cause. It has been said that the early Christians did not say in despair, Look what the world has come to, but with delight, Look what has come to the world. You have a message of hope and peace, good will and eternal life. Go tell it with all the spiritual stamina and power that God will give you.

Education of the conventional pattern is not sufficient to equip one for a dynamic role in the world reconstruction that is now taking place. The world needs new men to match these new mountains, and you will need faith to lighten your way.

#### *Our Mission to the World*

After completing your undergraduate work you chose to attend the Seminary because you were empowered by a great purpose. Your lifework is the high calling of God to minister rather than to be ministered unto. Your minds have been highly disciplined in the study of the Scriptures, and your training has been in the art of soul winning. Your great concern must be the salvation of men.

Your business is to preach to the world the righteousness of Christ, and to demonstrate by holiness of living that you have been overcome and conquered by the precious love of God as it is manifested in Jesus Christ. You are to bring men back to God by His saving power that they might be inspired by the blessed hope to live in obedience to all of His commands.

Go tell to the world that the wages of sin is death, and that they are now witnessing the judgments of God falling upon the ambitions and practices of sinful men, who are opposed to His righteousness. Tell them that instead of seeking first the kingdom of God they have sought after riches, luxuries, prestige, and dominion. Instead of seeking the peace of God they sought individual advantage, personal privilege, national aggrandizement, and that at whatever cost. Tell them that the mechanical, industrial, technological civilization they have made out of a good world which God created is now facing the beginning of its end. Tell them of the great angel John saw having a cloud for his garment and a rainbow upon his head, his face shining as the sun and his feet as pillars of fire. Tell them that when the seven thunders had uttered their voices, the angel set one foot upon the sea and the other upon the earth, and by so doing displayed his absolute authority, and lifted up his hand to heaven and swore by Him that liveth forever that there should be time no longer.

Tell them that soon the mystery of God, or the plan of redemption, will be finished, and that short is the time in which God can work out His plan of salvation for fallen man; that the Christ who cried out amid the darkness of Calvary's hill, "It is finished," will soon cry out from the shining throne of His mediation, "It is done."

#### *You Must Live the Gospel*

You must not only preach the gospel but live the gospel. The world needs reactivated the spirit of the good Samaritan. Let the world know that Christianity is not made up of systems, creeds, or rituals, but "is the word of Him who liveth and abideth forever. It is a living, animating principle, that takes possession of mind, heart, motives, and the entire man."—*Testimonies to Ministers*, pp. 421, 422.

That which you have received from this

institution you owe to an estimated 2,200,000 people in the world. For everyone that is well fed there are three living in poverty. There are 160,000,000 living in America, where there is a food surplus, and many are living like Lazarus. Only one in ten has an income of six hundred dollars.

Be earnest, be alert, be able to stand success, have initiative, and be humble. It takes real greatness to remain a humble man. Someone has said, "If what you did yesterday still looks big to you, you haven't done much since." Toscanini, the greatest conductor of our time, once was rehearsing Beethoven's *Ninth Symphony* with the New York Philharmonic; his conducting was so inspiring that when the rehearsal ended, his musicians rose and cheered him. Toscanini with great effort tried to stop them. When the applause ceased, his trembling voice was heard to exclaim, "Toscanini is nothing! It isn't I; it's Beethoven!" As you preach let your motto be: "Not I, but Christ, be honored, loved, exalted, not I, but Christ, be seen, be known, be heard, not I, but Christ, in every look and action, not I, but Christ, in every thought and word."

Today you will leave your seminary professors as your counselors and advisers. You now go forth to walk more fully and more intimately with Him of whom you have been taught. You will now need to ask of Him who "giveth to all men liberally, and upbraideth not" before you can have that living bread to give to the people. You will discover that there is no inspired vitamin or spiritual tonic in theological notebooks that can be used as a substitute for your daily supply of the power of the living God. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"Those who teach and preach the most effectively are those who wait humbly upon God, and watch hungrily for His guidance and His grace. Watch, pray, work—this is the Christian's watchword."—*Gospel Workers*, p. 257.

Grave problems await your counsel; you will need to speak wisely. Many souls are now "on the verge of the kingdom, waiting only to be gathered in." You must grasp them quickly. Burning coals of great opportunities for saving souls are under your feet—you must step lively. Eternity

gilds the sky and there is not much time left. There is uncertainty in the world, but God's program for His church and the ultimate triumph of the gospel is sure.

### *"Light Your Taper From the Burning Bush"*

This is no time for timid or fearful souls. Each one of you must be a flaming fire for God. There is no work comparable in worth, beauty, and power to that of rescuing the perishing or lifting up the fallen. The man who keeps himself in the presence of Christ, and his hands in His service will discover his true self and the great possibilities that lie within him.

If you will allow the Spirit of God to fill your life, your feet will find the path of duty and your hands will find a place for service.

In your work for the church make it your high purpose to develop a reputation for reliability and dependableness. And enter every campaign of Christ's church with undiscouragable enthusiasm.

You must not only satisfy men's understanding regarding present truth, but you must stir their will to act. As God's ministering servants, light your taper from the burning bush and lift from your feet the shoes of worldliness, because the purpose of your dedication is holy. As you go out into the world, where darkness has covered the earth and gross darkness the people, lift up your voices like trumpets and declare that the hour of God's judgment is come. Keep the fire of God's love burning in your soul, remembering that the love of God is broader than the measure of man's mind. Your attitude and your sympathetic understanding of people and the manner in which you deal with their problems will determine your success. I counsel you that some of your most convincing eloquence and winning arguments will be found in what you did not say rather than in what you may say.

In the Wesleyan chapel at Nottingham, England, a memorial tablet keeps fresh in mind the fact that General William Booth, of the Salvation Army, was converted there. One day an old army officer in uniform stood before that tablet. After a moment's silence he asked the minister, "Can a man say his prayers here?" "Certainly," the minister replied. The old army officer dropped down on his knees and cried, "O God, do it again! Do it again!"

Let us thank God that His transforming power is still able to make of us mighty men of God.

May your hearts pulsate with passionate ardor as you contemplate your lifework, and may you experience the quickening of the pulse of a Moody or a Wesley. As you behold the soul-winning distinction God wills to men whose lives are consecrated to Him, may you fall down upon your knees and cry out to God with all sincerity and earnestness of soul, "O God, do it again! Do it again!" Then may you rise all ablaze for God, with a faith that has been fanned brightly into a burning flame and with His grace and power flowing freely through a life that has been committed to His service.

"Paul's life," we are told, "was an exemplification of the truths he taught; and herein lay his power. His heart was filled with a deep, abiding sense of his responsibility; and he labored in close communion with Him who is the fountain of justice, mercy, and truth. He clung to the cross of Christ as his only guarantee of success. The love of the Saviour was the undying motive that upheld him in his conflicts with self, and in his struggles against evil, as in the service of Christ he pressed forward against the unfriendliness of the world and the opposition of his enemies.

"What the church needs in these days of peril, is an army of workers who like Paul, have educated themselves for use-

fulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed; men who will not shun trial and responsibility; men who are brave and true; men in whose hearts Christ is formed 'the hope of glory,' and who with lips touched with holy fire will 'preach the word.'"—*Acts of the Apostles*, p. 507.

John Wesley was once asked the secret of how he drew such large crowds, to which he replied: "I simply set myself on fire and folks come to see me burn."

May each one of you be inspired with the enthusiasm of the minister of my ethnic group of former times as he sought God for the evangelistic fire to descend upon a fellow minister. He prayed in part:

"O Lord, give thy servant this morning the eyes of the eagle and the wisdom of the owl. Connect his soul with the gospel telephone in the central skies. Illuminate his brow with the sun of heaven; poison his mind with love for the people; turpentine his imagination; loosen his tongue with the sledge hammer of thy power; electrify his brain with the 'lightening' of thy word; put perpetual motion in his arms; fill him plumb full of the dynamite of thy glory; anoint him all over with the kerosene of thy salvation, and then please, O Lord, just set him on fire."

Members of this graduating class, Go forth to your work electrified by God's divine Spirit, surcharged by His matchless grace and power, and filled with love for the cause you represent; and as you go let faith lighten your way.

## "The Recovery of Family Life"

Elton and  
Pauline Trueblood

The Ministerial Association of the General Conference of Seventh-day Adventists recommends this volume as a book club selection. Beyond the literary treasure house known to us as the Spirit of prophecy, and the excellent works produced by our denominational writers, a well-informed ministry will read wisely in the significant Christian literature of our day and past generations. There are many areas of Christian thought in sympathy with our historic positions, and fresh concepts of truth written from various viewpoints are stimulating and often enlightening.

It is extremely difficult to choose volumes upon which we can entirely agree because of our distinctive message, with its unique standards. Nor would we be wise to approve only such books as agree with our position. Much important and significant thought would be missed if we did not read the best that Christian leaders of other faiths have to offer. We therefore commend this book, not because the denomination agrees in every particular with its presentation, but because the worker who reads with prayerful discretion will greatly benefit thereby.

(Please turn to page 47 for further information.)



# "Go Forward"

ELLEN G. WHITE



**K**EEP the work of health reform to the front, is the message I am given to bear. Show so plainly the value of health reform that a widespread need for it will be felt. But never advocate a starvation diet. It is possible to

have a wholesome, nutritious diet without using fleshmeat. Think of placing the flesh of animals on our tables. Abstinence from all hurtful food and drink is the fruit of true religion.

Men and women have many habits that are antagonistic to the principles of the Bible. The victims of strong drink and tobacco are corrupted, body, soul, and spirit. Such ones should not be received into the church until they give evidence that they are truly converted, that they feel the need of the faith that works by love and purifies the soul. The truth of God will purify the true believer. He who is thoroughly converted will abandon every defiling habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.

At this stage of the earth's history meat-eating is dishonoring to God. It is meat-eating and liquor-drinking that are making the world as it was in the days of Noah. These things are strengthening the lower passions of human beings, animalizing the race. By giving way to base passions, man is corrupting body, soul, and spirit. The murders committed by men under the influence of strong drink shows what a cruel, satanic spirit strong drink inspires in a man. Often the liquor sold is adulterated, poisoned; and those who drink it are made mad. Under its influence they show a satanic ferocity. They place themselves under Satan's control, and he works through them.

Liquor-drinking encourages the vilest debauchery and strengthens the most satanic propensities. Yet the law legalizes the liquor-traffic, because it brings the country a revenue.

As we face these things, and see the ter-

rible consequences of liquor-drinking, shall we not do all in our power to rally to the help of God in fighting against this great evil? At the foundation of liquor-drinking lie wrong habits of eating. Those who believe present truth should refuse to drink tea or coffee; for these excite a desire for stronger stimulants. They should refuse to eat fleshmeat; for this, too, excites a desire for strong drink. Wholesome food, prepared with taste and skill, should be our diet now.

Those who are not health-reformers treat themselves unfairly and unwisely. By the indulgence of appetite they do themselves fearful injury. Some may think that the question of diet is not important enough to be included in the question of religion. But such make a great mistake. God's Word declares, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The subject of temperance, in all its bearings, has an important place in the working out of our salvation. Because of wrong habits of eating, the world is becoming more and more immoral.

We are deeply pained as we see men and women of talent and influence, who are handling sacred truth, and at the same time ruining their digestive organs by eating unwholesome food, and by over-eating. We ask them to go further than abstaining from liquor and tobacco.

The work of teaching people how to prepare food that is at once wholesome and appetizing, is of the utmost importance. Greater interest should be shown in the education of workers for this line of work, which is far behind because those who ought to be foremost in advocating the need for instruction in the intelligent preparation of wholesome food, are standing back, unwilling to see the reform extend.

I am instructed to say to health-reform educators, "Go forward." The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who believe the truth stand true to their colors. "I beseech you . . . by the



mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”  
—*Bible Training School*, July, 1902.

## News and Announcements

### Caution, Please!

OUR schools, churches, and other institutions are receiving what is termed a “recommended” list of feature films for S.D.A.’s, or “films approved for S.D.A.’s.” These lists are published by a large film corporation that deals in 16mm. films produced primarily for regular theater showings in 35mm. and merely reduced to 16mm. for so-called nontheatrical presentations.

*Do not be misled.*—This company is sending out information on the basis that any film that has been ordered by a Seventh-day Adventist church or school at least three times is accepted by the denomination, and the title of that film is placed on the list in spite of the fact that those ordering such films, after previewing them, may never have shown them.

For the sake of our youth, please preview any and all films you intend to show, even though you have heard that such a film has been shown by one of our churches, schools, or institutions. They may regret having shown this film, but you would have no knowledge of this fact.

The General Conference has published a leaflet (MV No. 47) entitled *Motion Pictures and Television*, which gives you the needed information in determining standards, by which your preview committee can adequately decide on a film. This leaflet may be obtained without charge from your union MV department.

To date the General Conference, the union conferences, and the local conferences have not published any recommended list of feature films portraying emotional story plots such as are shown in the theaters. On the contrary, we have consistently condemned such films.

The Pacific Union Supply offers a catalog of sound films in 16mm., carefully selected by the film preview committee. In some cases they have made them appropriate by deleting objectionable portions, and in others the films have been made appropriate by the producers shooting special scenes to comply with our standards. You will not find these special versions in any other film library, though the titles be the same.

These character-building motion pictures are suitable for schools, evangelistic services, church socials, and other gatherings of our people. You will find a variety of subjects such as educational, health,

nature, recreation, temperance, travel, doctrine, and mission. These films are available on a rental basis. The catalog gives a description of each film, its running time, rental price, and whether available in color or in black and white, with instructions about ordering. For your free catalog, or further information about these films, write to the Pacific Union Supply Film Rental Library, Box 432, Glendale, California.

### Holy Land and Advent History Slides

APPRECIATIVE comments continue to reach us from various parts of the world in regard to the Holy Land and New England color slides that have been made available through the Seminary Slide Service. They are reportedly being used to advantage by pastors, evangelists, Bible instructors, academies, church schools, teachers, doctors, nurses, missionaries and lay workers—in fact, anyone interested in the Bible lands will find these carefully compiled sets a valuable addition to his slide collection.

Descriptive brochures are supplied free with each set of slides, and these make it possible for even the armchair traveler to thoroughly enjoy a trip to the Holy Land from the comfort of his living room. The price is unbelievably low: \$21.00 for the complete Holy Land group of 200 slides; \$5.75 for the New England set of 55 slides.

Orders, accompanied by remittance, may be sent to the Business Office, S.D.A. Theological Seminary, 6830 Laurel Street, NW., Washington 12, D.C.

### LIFE'S SUMMONSES

IT HAS been my lot in life, living in the wilderness as I do, to be out in storms a great many times. I never knew one that did not do me good. For a storm, whether it be physical or spiritual, is always a challenge; and there is something in the heart that rises up to meet it. No other kind of occasion calls it forth. Storms rend and mar; but they strengthen, they build, and they may bring forth serene and changeless beauty.

We are prone to lament that the world is not better. Yet the fact that it is full of trouble affords us our only chance to spend our hearts. And it is not in times and places of peace that we find our heroes and heroines; not in ballrooms and on bathing beaches, but in the places of danger and darkness, in frontline trenches, there valor is found, there where men fight and die—heroes with their heads beaten in and the blood running out of their eyes. A time of prosperity is a dangerous time; the soul loafs and grows fat. Times of storms and peril are the ones that show what we are made of. Loss and grief are always life's summonses to us to be great.—ARCHIBALD RUTLEDGE in *Beauty in the Heart*.



# COUNSEL *From the Spirit of Prophecy*

Influence of Diet—Part V

## Health Messages to Workers and Leaders

“THOSE upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.

“Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.”—*Gospel Workers*, p. 229.

“But some have stood directly in the way of the advance of health reform. They have held the people back by their indifference or condemnatory remarks, or by pleasantries and jokes. . . . I urge that those who are taking a neutral position in regard to health reform be converted.”—*Testimonies*, vol. 6, p. 377.

“Among the greatest dangers to our health institutions is the influence of physicians, superintendents, and helpers who profess to believe the present truth, but who have never taken their stand fully upon health reform. . . . There must be a revival in regard to this matter; for God purposes to accomplish much through this agency.”—*Counsels on Health*, p. 261.

“The Lord desires His people to be in harmony with one another. As you must know, we shall not leave the position in which, for the last thirty-five years [written in 1902], the

Lord has been bidding us stand. Beware how you place yourself in opposition to the work of health reform. It will go forward. . . . He [God] is displeased when His servants act in opposition to the message upon this point, which He has given them to give to others. Can He be pleased when half the workers laboring in a place, teach that the principles of health reform are as closely allied with the third angel’s message as the arm is to the body, while their co-workers, by their practice, teach principles that are entirely opposite? This is regarded as a sin in the sight of God.”—*Counsels on Diet and Foods*, p. 38.

### *Not to Make Light of or Oppose Health Reform*

“While we do not make the use of flesh meat a test, while we do not want to force any one to give up its use, yet it is our duty to request that no minister of the conference shall make light of or oppose the message of reform on this point. If, in the face of the light God has given concerning the effect of meat eating on the system, you will still continue to eat meat, you must bear the consequences. But do not take a position before the people that will permit them to think that it is not necessary to call for a reform in regard to meat eating; because the Lord is calling for a reform. . . . In counterworking the efforts of your fellow laborers, who are teaching health reform, you are out of order, working on the wrong side.”—*Ibid.*, p. 401.

“Be careful what attitude you assume, lest you be found causing division. My brother, even while you fail to bring into your life and into your family the blessing that comes from following the principles of health reform, do not harm others by opposing the light God has given on this subject.”—*Counsels on Diet and Foods*, p. 38.

“There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have

been seen had God's people walked in the light.

"Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform? . . . Shall our inconsistency become a byword?"—*The Review and Herald*, May 27, 1902.

"Let not any of our ministers set an evil example in the eating of flesh meat. Let them and their families live up to the light of health reform. Let not our ministers animalize their own nature and the nature of their children."—*Counsels on Diet and Foods*, pp. 399, 400.

"Put on the brakes, hold your appetite under strict charge, and then leave yourself in the hands of God. Prolong your life by careful supervision of yourself."—*Ibid.*, p. 162.

"Many of our ministers are digging their graves with their teeth. The system, in taking care of the burden placed upon the digestive organs, suffers, and a severe draft is made upon the brain. For every offense committed against the laws of health, the transgressor must pay the penalty in his own body."—*Testimonies*, vol. 4, pp. 408, 409.

"Men who are engaged in giving the last message of warning to the world, a message which is to decide the destiny of souls, should make a practical application in their own lives of the truths they preach to others. They should be examples to the people in their eating, in their drinking. . . . Gluttony, indulgence of the baser passions, and grievous sins, are hidden under the garb of sanctity by many professed representatives of Christ throughout our world. There are men of excellent natural ability whose labor does not accomplish half what it might if they were temperate in all things. Indulgence of appetite and passion beclouds the mind, lessens physical strength, and weakens moral power. Their thoughts are not clear. Their words are not spoken in power, are not vitalized by the Spirit of God so as to reach the hearts of the hearers."—*Counsels on Diet and Foods*, pp. 162, 163.

"This matter must not be passed over as nonessential; for nearly every family needs to be stirred up on the question."—*Ibid.*, p. 451.

"Our ministers should become intelligent on health reform. . . . They should understand the laws that govern physical life, and their bearing upon the health of mind and soul. . . . The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully. Then they will be able to speak correctly on this sub-

ject, leading the people higher and still higher in the work of reform. . . .

"The presidents of our conferences need to realize that it is high time they were placing themselves on the right side of this question. Ministers and teachers are to give to others the light they have received."—*Gospel Workers*, p. 231.

"Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example."—*Counsels on Health*, p. 449.

"The gospel of health has able advocates, but their work has been made very hard because many ministers, presidents of Conferences, and others in influential positions, have not given the question of health reform its proper attention."—*The Review and Herald*, June 20, 1899.

"Why do some of our ministering brethren manifest so little interest in health reform? It is because instruction on temperance in all things is opposed to their practice of self-indulgence. In some places this has been the great stumbling block in the way of our bringing the people to investigate and practice and teach health reform. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger."—*Counsels on Diet and Foods*, pp. 453, 454.

"Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work."—*Testimonies*, vol. 6, p. 267.

#### "Those Who Are Supported by the Tithe"

"Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the fleshpots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? . . . If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The

brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.”—*Counsels on Diet and Foods*, pp. 404, 405.

“Those who use fleshmeat disregard all the warnings God has given concerning this question. They have no evidence that they are walking in safe paths. . . . Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it?”—*Pacific Union Recorder*, Oct. 9, 1902, p. 13.

“There is a solemn responsibility upon all, especially upon ministers who teach the truth, to overcome upon the point of appetite. Their usefulness would be much greater if they had control of their appetites and passions. . . . Their thoughts and words would flow more freely, their religious exercises would be more energized, and the impressions made upon their hearers would be more marked.”—*Counsels on Diet and Foods*, pp. 54, 55.

“Some ministers are not particular enough in regard to their habits of eating. They partake of too large quantities of food, and of too great a variety at one meal. . . . They have no rules by which to regulate their diet, but indulge in eating fruit or nuts between their meals, and thus impose heavy burdens upon the digestive organs. . . .

“When suffering from overwork, it would be much better to drop out a meal occasionally, and thus give nature a chance to rally. Our laborers could do more by their example to advocate health reform than by preaching it.”—*Gospel Workers*, p. 230.

“The people send these things [rich cakes and pies, and a variety of dishes] to his table, and invite him to their tables. In this way ministers are tempted to eat too much, and food that is injurious. . . . The minister should decline this well-meant but unwise hospitality, even at the risk of seeming discourteous. And the people should have too much true kindness to press such an alternative upon him. They err when they tempt the minister with unhealthful food. Precious talent has thus been lost to the cause of God; and many, while they do live, are deprived of half the vigor and strength of their faculties. Ministers, above all others, should economize the strength of brain and nerve. They should avoid all food or drink that has a tendency to irritate or excite the nerves. Excitement will be followed by depression; overindulgence will cloud the mind, and render thought difficult and confused. No man can become a successful workman in spiritual things until he observes strict temperance in his dietetic habits. God cannot let His Holy

Spirit rest upon those who, while they know how they should eat for health, persist in a course that will enfeeble mind and body.”—*Counsels on Diet and Foods*, pp. 55, 56.

“Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system and will blunt the keener and holier emotions. . . . Strictly temperate habits, combined with exercise of the muscles as well as of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary. . . .”—*Testimonies*, vol. 3, p. 487.

“Those who search this Word should keep the mind clear. Never should they indulge perverted appetite in eating or drinking.

“If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth’s history.”—*Testimonies to Ministers*, p. 114.

“You need clear, energetic minds, in order to appreciate the exalted character of the truth, to value the atonement, and to place the right estimate upon eternal things. If you pursue a wrong course, and indulge in wrong habits of eating, and thereby weaken the intellectual powers, you will not place that high estimate upon salvation and eternal life which will inspire you to conform your life to the life of Christ; you will not make those earnest, self-sacrificing efforts for entire conformity to the will of God, which His word requires and which are necessary to give you a moral fitness for the finishing touch of immortality.”—*Counsels on Diet and Foods*, p. 47.

“In order to render to God perfect service, we must have clear conceptions of His will. This will require us to use only healthful food, prepared in a simple manner, that the fine nerves of the brain be not injured, making it impossible for us to discern the value of the atonement, and the priceless worth of the cleansing blood of Christ.”—*The Review and Herald*, March 18, 1880.

“The character and efficiency of the work depend largely upon the physical condition of the workers. Many committee meetings and other meetings for counsel have taken an unhappy tone from the dyspeptic condition of those assembled. And many a sermon has received a dark shadow from the minister’s indigestion.

“Health is an inestimable blessing, and one which is more closely related to conscience and religion than many realize.”—*Counsels on Health*, p. 566.

“Too often so large an amount of food is

eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. . . .

"The spiritual experience is greatly affected by the way in which the stomach is treated. . . . Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested—and all because the nerves of the brain are disturbed by the abuse heaped on the stomach. . . .

"The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. . . . He cannot discern spiritual things, and in counsel meetings, when he would say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has benumbed his brain."—*Ibid.*, pp. 577, 578.

"The overburdened stomach cannot do its work properly. The result is a disagreeable feeling of dullness in the brain, and the mind does not act quickly. . . . The brain [is] confused. . . .

"The effects of wrong eating are brought into council and board meetings. The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain and often makes one obstinate in maintaining erroneous opinions. The supposed wisdom of such a one is foolishness with God.

"I present this as the cause of the situation in many council and board meetings, where questions demanding careful study have been given but little consideration, and decisions of the greatest importance have been hurriedly made. Often when there should have been unanimity of sentiment in the affirmative, decided negatives have entirely changed the atmosphere pervading a meeting. These results have been presented to me again and again.

"I present these matters now because I am instructed to say to my brethren in the minis-

try: By intemperance in eating, you disqualify yourselves for seeing clearly the difference between sacred and common fire."—*Testimonies*, vol. 7, pp. 257, 258.

"If you are called upon to attend a council meeting, ask yourself whether your perceptive faculties are in a proper condition to weigh evidence. If you are not in a proper condition, if your brain is confused, you have no right to take part in the meeting. Are you fractious? Is your temper sweet and fragrant, or is it so disturbed and disagreeable that you will be led to make hasty decisions? Do you feel as though you would like to fight some one? Then do not go to the meeting; for if you go you will surely dishonor God. Take an ax and chop wood or engage in some physical exercise until your spirit is mild and easy to be entreated. Just as surely as your stomach is creating a disturbance in your brain, your words will create a disturbance in the assembly. More trouble is caused by disturbed digestive organs than many realize.

"We ought always to eat the most simple food. Often twice as much food as the system needs is eaten. Then nature has to work hard to get rid of the surplus. Treat your stomach properly, and it will do its best."—*Medical Ministry*, p. 295.

"There are men and women of excellent natural ability who do not accomplish half what they might if they would exercise self-control in the denial of appetite.

"Many writers and speakers fail here. After eating heartily they give themselves to sedentary occupations, reading, study, or writing, allowing no time for physical exercise. As a consequence, the free flow of thought and words is checked. They cannot write or speak with the force and intensity necessary in order to reach the heart; their efforts are tame and fruitless. . . .

"Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger."—*Counsels on Diet and Foods*, pp. 138, 139.

(End of Series)

## BRIDGES TO MEN'S MINDS

☞ God has built countless bridges to men's minds, but He has placed one limitation on Himself; He does not cross the last drawbridge into our minds until we invite Him. It is a drawbridge which we open and close from within the castle of our souls. Don't ask me why; I don't know. I suppose it is because He wants His sons to have free wills. Whatever the reason, God's final problem in bridge-building is to get past the portal of our own minds.—FRANK C. LAUBACH in *Channels of Spiritual Power*.



# PULPIT *Pointers for Preachers*

## The Revised and Enlarged "Index to the Writings of Mrs. E. G. White"

ARTHUR L. WHITE

*Secretary, Ellen G. White Publications*

IN 1926 the *Index to the Writings of Mrs. E. G. White* was published. Although the Ellen G. White books were standard reading and reference works for the denomination, up to that time there had been no central index that would aid the workers to turn quickly to desired subject material or to comments on Scripture texts. The *Index*, which had been eight years in preparation, was heartily welcomed, and it has served as a handbook on the study table of every English-reading worker.

### "Index" not a Concordance

As a subject index this reference work has served well. However, it soon developed that workers wished to put it to a use for which it was never intended—that of a concordance. It was inevitable that some would remember a choice phrase or sentence they had read somewhere and needed immediately for a sermon or an article. Many times the *Index* did not help them. From time to time it has been suggested that a concordance to the writings of Mrs. E. G. White should be prepared. Consideration of this suggestion soon revealed that such an undertaking would not be justified. So we have continued with the *Index*, which has served so well for nearly thirty years.

### New Books Complicated Matters

During these past thirty years the trustees of the Ellen G. White Publications, in harmony with the instruction given to them by Mrs. White and by authorization of her will, have gathered from Ellen G. White sources not commonly available the material comprising such helpful compilations as *Messages to Young People*, *Medical Ministry*, *Evangelism*, *Counsels on Diet and Foods*, *Welfare Ministry*, *The Adventist Home*, and so forth. These books now constitute an important part of the Spirit of

prophecy library of our workers and our people.

If one turns to the *Index*, however, to find quickly some important material, he often overlooks the fact that the books published subsequent to the *Index* could not be recognized in it. Consequently the *Index* does not make a sizable portion of the E. G. White material readily available to the workers, who should have it at their finger tips. The trustees of the Ellen G. White Publications have studied this matter from time to time, and just before the Autumn Council of 1954, final plans for a new and revised *Index to the Writings of Mrs. E. G. White* were developed. And when submitted to the Autumn Council they were approved.

### "Index" Editor

Provision was made for the preparation of the manuscript for the new *Index*, and an editor for that particular task was chosen. We are therefore beginning the preparation of the manuscript. To head this work, we have called an evangelist and pastor of long experience in the United States and overseas, and one who has served as book editor in several of our publishing houses. R. L. Odom, as *Index* editor, brings to the task a broad background of experience that fits him well for this unique work.

### A New Feature

The new *Index* will comprise three features covering all the current E. G. White books: (1) an enlarged subject index, (2) an enlarged Scripture index, and (3) a new feature, a catalog of choice and oft-used Ellen G. White quotations and phrases.

In addition to the great help that will come to our workers in a complete *Index* to all the current Ellen G. White books, with a better coverage of the material, the catalog of choice

phrases will be a feature of special service. Although this will not be a concordance, we hope to assemble the larger part of the choice and oft-used quotations and list them under the key words that would be first thought of, and thus provide a feature that will serve in a large degree the need that a concordance would fill.

It is planned that in this particular feature the choice phrases would appear alphabetically, listed under the key word that would first come to mind in connection with the quotation, thus:

*Argument*—"a Christlike life is the most powerful argument in favor of Christianity"  
9T 21

*Cup*—"not the empty cup that we have difficulty in carrying; it is the cup full to the brim" PK 59-60

*Usefulness*—"There is no limit to the usefulness of one who, by putting self aside"  
DA 250-1

### *We Need Your Help*

This new feature will be enriched by the suggestions you and your fellow workers send to us. You have marked in your books such choice quotations and phrases, and many of them you have listed in your notebooks. Your help in bringing to our attention at this juncture the choice phrases and quotations you would wish to see listed in this third feature of the new *Index* will be of great service to us.

We recognize that this will call for some time on your part. We need these suggestions without delay. Will you please give us this assistance by listing the phrases and references? Send them to R. L. Odom, *Index* Editor, General Conference, Washington 12, D.C.

In listing your choice passages, do not bother to copy them in full or to spell out in full the title of the books in which they are found. It will suffice for us to find them if you indicate them briefly after the following manner:

"the empty cup" PK 59-60

"greatest want" Ed 57

"death before dishonor" 5T 147

"furnish Him the instruments" 9T 107

"a thousand ways to provide" DA 330

It may be that there are some choice Ellen G. White phrases or statements which you remember having read but cannot find, and for which you have been diligently searching. We would be pleased to have you list these also, so that the *Index* may present the materials our workers need.

As we begin our work in the new *Index*, we will welcome your suggestions and counsel, for we wish to make this reference book as useful as possible to you.

## Your Soul Garden

ALEC C. THOMPSON

*District Superintendent, New Hebrides Mission*

AMONG those of us who have been entrusted with the God-given responsibility of caring for the souls of men there is apt to creep in a certain forgetfulness that may finally result in terrible loss to ourselves. Of this danger I was warned by an older worker in my first year in the ministry. After having talked for some time of the work in which we were engaged, the old man laid his hand on my young shoulder and said, "Brother, while laboring for souls never forget that you have a soul to save."

Here is the great danger—the loss of our own soul. Day and night without ceasing we carry the care of the souls of others: those with whom we are studying, those to whom we preach, those in our churches. There are visits and studies and the organizing of the evangelistic campaign. The apostle Paul, while engaged in all these things, expressed fear for the danger of his own soul: "lest . . . when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

To all of us who have been made the keepers of the Lord's vineyard, the experience of Solomon deserves serious reflection: "They made me the keeper of the vineyards; but mine own vineyard have I not kept" (S. of Sol. 1:6). A zealous worker for the salvation of the nations about his kingdom, he went to endless effort to bring the knowledge of the true God to those in darkness. But while thus engaged he so neglected his own soul's garden that when we consider it, it appears as "the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down" (Prov. 24:30, 31).

Is the neglected soul-garden experience of Solomon duplicated in our lives today? Without doubt we have felt as a little child, not knowing how to lead this so great a people, and have then experienced the bountiful blessings of heaven. There have been times when the God of heaven has let the fire of the Holy Spirit descend in answer to our humble prayers. But now, today, how is it with our souls? There was a time in Solomon's experience when his soul was well kept and he enjoyed the abundant blessing of God. The past experience can never atone for the present. How terrible that this man, who received so bountifully of heaven's storehouse, should wander so far as to worship at the shrines of heathen dieties before he finally realized his great need—the caring for



and salvation of himself! The Lord's messenger, as if viewing this danger to us, says:

"My message to ministers, young and old, is this: Guard jealously your hours for prayer, Bible study, and self-examination. Set aside a portion of each day for a study of the Scriptures and communion with God."—*Gospel Workers*, p. 100.

Herein are listed those things which, when neglected, will mean the loss of our souls.

### Prayer

What of our prayer life?

"Christ's ministers must watch unto prayer. . . . Prayer is the breath of the soul. . . . No other means of grace can be substituted, and the health of the soul be preserved. . . . Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God. The spiritual faculties lose their vitality, the religious experience lacks health and vigor."—*Ibid.*, pp. 254, 255.

### Bible Study

The divine injunction, "Study to shew thyself approved unto God," means more than that study in which we engage in preparation for the feeding of the flock and for the presentation of the light to those in darkness. This study is that which wins the approval of God for our own souls, "to shew *thyself* approved unto God."

"Let ministers put the whole heart into the task of searching the Scriptures," is the counsel of the Spirit of prophecy. (*Ibid.*, pp. 98, 99.) How many times, like the Master, after He had fed the thousands, we need to go apart to be refreshed ourselves! Today are our souls dying of starvation, dying for want of the Word of God?

"As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. . . . The word of God, received into the soul, moulds the thoughts, and enters into the development of the character."—*The Desire of Ages*, pp. 390, 391.

And thus our soul garden is nourished and grows according to God's plan.

### Self-examination

Further than this comes the warning of Christ, "Take heed to yourselves" (Luke 21:34). Paul admonishes, "Examine yourselves"

(2 Cor. 13:5). Now, while time lingers, although it is borrowed time, we need to remember we have a soul of our own to save. We need to examine our garden. Have the weeds choked out the good seed? Has the enemy sown tares in our garden? Is the wall that separates that garden from the world broken down and no longer clearly defined? These questions I find myself asking as I examine my own heart today.

To a certain extent I find the words already quoted from the Proverbs true of my garden: thorns have grown; there are nettles in one corner; and in places the wall is crumbling. I am reminded that sooner or later all must face the divine decree: "This night thy soul shall be required of thee" (Luke 12:20).

Brethren, let it not be true of us that while keeping the Lord's vineyard we have neglected to eternal ruin our own soul's garden.

## The Relation of Doctrine to Life

CARLYLE B. HAYNES  
*Takoma Park, Maryland*

IN OUR most recent study we turned away from the consideration of the business of preaching and turned to the business of living our preaching. It was emphasized that to adequately carry out the great commission its preachers are not to be content to stop with presenting its doctrines in teaching; they are also to present its doctrines in life. Not only have they the Word to preach; they have been given the Word to live.

Truth spoken is of great importance; truth lived is of even greater importance. The spoken word is made of little effect when it is not supported by life. The truths of the final message are not alone to be upon the preacher's lips; they are to be incarnated in his life. Not only has he a message to deliver; he is to be that message. It is to be displayed and exhibited in his manner of life. By him the message is to be both spoken and lived.

There are two ways in which truth is accepted—with the head and with the heart. The first results in right beliefs; the second, in right lives. There is a general application and a personal application of every doctrine of the Bible. The full purpose of doctrine is not realized when the truth is merely believed and produces right views. It is not realized until the truth reaches the heart and produces right

Fifth and final installment in a series of addresses to the faculty and student body of the Theological Seminary.

lives. Christian doctrine is designed to exhibit itself in living experience.

One of the most valuable courses of personal study any preacher can lay out for himself is to work out this personal application of each doctrine he preaches that he may learn what its application to his own life and experience is designed to accomplish, and see to it that he not only preaches it but lives it. He will discover that in this way his spoken word will become mighty in power and results. Truth lived, combined with truth spoken, is an overwhelming, convincing, and irresistible combination.

In this way, when you come to the sanctuary truth in your course of public addresses, you will realize the personal application of the sanctuary doctrine in the words, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? . . . therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

When you present the doctrine of the investigative judgment you will do so with the personal experience of which David speaks: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

When you come to the cleansing of the sanctuary you will present it from a background of an experience of the cleansing of the personal temple. "Who can understand his errors? cleanse thou me from secret faults" (Ps. 19:12). "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (Ps. 51:2).

When we present the doctrine of the return of our Lord we will do so from the experience of what this teaching has meant to us in changed and holy lives. The personal application of this great doctrine is set forth in many places where the truth of the second coming is mentioned.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 11-13).

Plainly, from this passage it appears that believing the doctrine of the second coming is more than a mental assent to a teaching; rather, because of the teaching, it is living "soberly, righteously, and godly, in this present world."

And so this principle of the general and

personal application of every doctrine can be connected with every teaching we proclaim in our evangelistic services. Doctrine without life is futile. Accompanied by life and sent home by the power of the Spirit of God, it exerts an influence that is irresistibly convincing.

I had this matter searchingly impressed upon my consciousness and deeply etched into my heart and mind some years after I entered the ministry. I had been preaching in evangelistic services, and God had greatly blessed me. I had devoted myself entirely to evangelism, the teaching of this final message of truth to the public in tent and hall efforts, in theaters, and in every place where people could be induced to come together and hear it.

I had learned some things about advertising, about public speaking, and I was quite complacent about the success I was having. Many people were convinced, accepted the message, and were brought into the church. I became accustomed to gathering and speaking to large companies of people. I expected large baptisms, and had them. My congregations listened with deep interest and respect, and, as I have said, many with conviction.

I was sent to many of the large cities of the eastern seaboard States of America. My brethren trusted me with sizable budgets and considerable equipment.

After several years of success I began to think quite favorably of my evangelistic and public-speaking abilities. I could preach convincingly on the difficult subjects of the message and had the satisfaction of baptizing large numbers of people.

On such rare occasions as I thought about my own relationship with God, it was with assurance that everything was right between Him and me. I was His servant, had devoted my life to His work, was engaged in doing that work, and He was responding and blessing and giving me success. That seemed sufficient to provide every assurance that I was on good terms with Him, accepted by Him, and that no question need arise about my own status and salvation.

I must confess that about personal religion I knew very little. I did know considerable about doctrine. It became easy for me to answer difficult questions about the Bible, easy to find and repeat the texts that threw light on such questions. In short, I was *good*. Moreover, I knew it, and it seemed to me to be of some importance that others should know it.

I distinctly recall the occasion when I was sharply confronted with the questions: Are you *saved*? Are you *converted*? Are your sins *for-*

given? Is everything between you and God as it should be? These questions came with a startling impact, and the fact that they came at all shocked me deeply.

The immediate and indignant reply which came to my mind was, "Why, I am a preacher! I know God's truth. I preach God's truth. I win people to God's truth, and bring them into the church. What a shocking thing it is that any question could possibly be raised about me, about my standing with God!"

I was profoundly moved and shaken. But what really shocked me was the discovery that I did not know whether I was saved or not, whether I was converted or not, whether I was forgiven or not. I could not recall that I had ever taken occasion to settle such matters. It had never seemed necessary to me that a minister needed to face the question as to whether he was converted. It seemed that ought to be taken for granted.

Are you by any chance taking it for granted?

At any rate, when this deep experience came to me I clearly saw that there was one minister who needed to be converted. My understanding of the prophecies, the sanctuary and its cleansing, the investigative judgment, even my belief that the seventh day is the Sabbath, and the truth about the nature of man and the coming of the Lord, about all of which I was very clear, did not operate to cure me of my besetting sins, did not conquer my rebellious will, did not give victory and peace in daily living, and were not, therefore, the power of God unto salvation.

A deeply moving experience had preceded this turmoil of my spiritual nature and produced this upheaval of thought. I was holding large meetings in Jacksonville, and was filling the largest hall there with crowds who were listening intently to the doctrinal presentation of this message. One morning I received a telephone call which ran about as follows:

"Are you a Seventh-day Adventist minister?"

"I am."

"Would you be willing to come down to the jail and talk with one of the prisoners?"

"Certainly, but what about, and who are you?"

"I am the sheriff of this county."

"Who is the prisoner and why does he want to see me?"

"He is a convicted murderer and is to be executed a week from today. He tells me that he was brought up a Seventh-day Adventist. When I asked him whether he wanted a preacher to visit him he said Yes, but only a Seventh-day Adventist preacher."

"Very well, I will be there right after dinner."

I went to the jail and through the bars of his cell I talked with this man. He did not, as so many prisoners do, deny his guilt. He freely admitted that he had committed the murder with which he was charged. His request to me was not that I should intercede for him and ask the pardon of the governor. What he wanted to know was, whether he could be saved, and how. He was quite resigned to his death, and wanted to meet that death as a Christian. He did not know how to become a Christian.

I was appalled to discover that I had little to offer this man. If he had asked me to tell him when the 1260 years began, I would have had no difficulty. It would have been easy for me to explain to him that the two-horned beast represented the United States. I was sure I could convince him that the seventh day is the Sabbath. I know that I could have shown him that he ought to pay tithes.

It was none of these things, however, that he wanted to know. He wanted to know, and he desperately needed to know, how he could come to Christ for the saving of his soul. And I was shocked to discover that I scarcely knew how to tell him. It was borne in on me with tremendous force that the mere knowledge of the truth did not save—that not even the practice of the truth saved. For the first time I began to realize that something more was needed to save this man, and to save any man, than knowing the truth—he needed to know Jesus Christ.

The interviews I had during the remaining days of his life with this condemned murderer shook me to the very soul. I knew the truth, the truth for this time; I knew it thoroughly; I knew it so that I could convince others—but that did not save me. To preach it to others did not save me. I was diligent in my observance of the truth—but that did not save me. I was a member of the remnant church—but that did not save me. I had never failed in paying my tithes—but that did not save me. I thoroughly believed in the soon coming of Christ—but that did not save me. I could believe all this, and do all this, and still be lost.

It was a withering and humiliating experience. During the days of that week the questions clamored for an answer: Are you saved? Are your sins forgiven? If you should die now, could you die with the assurance of salvation? Indeed, are you fit for heaven?

I had a bad time of it. It seemed so outrageous that a preacher who had been calling on others to be saved for years should have to

answer such questions. And yet, I could not obtain rest until they were answered. I thank God they were answered, are answered now, and I know where I stand with God.

At the end of that week I stood by the side of that condemned murderer as he stood on the scaffold waiting to be plunged into eternity. I was thoroughly ashamed and humiliated that I had been unable to give him more help. He was calm and collected and seemed to feel a sense of assurance, but my own heart was in great tumult, not especially about him, but about myself.

I came then to understand that knowledge is not enough, that obedience is not enough, that diligence is not enough, that service is not enough. These do not constitute salvation. They are the result, the effect, the consequence, of salvation, not its cause.

And so I came to Jesus, years after getting into the ministry, and as any other lost sinner, took Him as my Saviour, confessed my sins to Him, cast myself upon His mercy, and by faith received His forgiveness and entered into His grace. He has walked with me since then in loving fellowship and union. I know Him now as my Saviour, as well as my Teacher, my Guide, and my coming King. I offer Him to you as such, the loving Saviour of your souls. I urge you to know Him as such before you essay to preach.

I came to understand the gospel in a clearer way than ever before, not merely "the truth" but the *gospel*, the *everlasting gospel*. That is something more than education, reformation, improvement, development, growth. That is something other than building on the old nature, and changing it, and reforming it, and culturing it, and making it over, and making it better. It is the suppression of the old nature and the impartation of an entirely new nature. It is the crucifixion of the old man and the creation of an entirely new man. It is the abandonment of the old life and the gift of a completely new and different life.

My religious experience up to that time had been based on the old man. I had been reforming the old life, cultivating my natural abilities, developing my inherent power, employing my natural and acquired talents, exercising all the energies of the flesh, in order to accomplish the work of God. I came to understand that all this was the work of the flesh, and must be put off, while I was to "put on the Lord Jesus Christ." First, crucifixion of the old nature; then the creation of an entirely new nature, created unto good works. First salvation, and

then development of the new man in salvation.

The one great subject of the Bible, which I knew little about, was the subject of salvation. I had not preached on that subject—but on many others. Salvation—and of all things to discover that this was the one thing I lacked and needed! I had, on numerous occasions, been troubled about my sins. Preacher as I was, I could scarcely be called an overcomer. I became impatient, cross, irritable. I was ambitious, conceited, exacting. I wanted what I wanted when I wanted it, and was selfish and self-centered. Not that I wanted to be, I just naturally was.

Salvation was what I needed, not the old life improved and made better, but a completely new and different life. And that is what is provided for sinners in the gospel. Sin has been met, and grappled with, and conquered, and the victory made available to us. Listen:

"Let not sin therefore reign in your mortal body." "Be not overcome of evil." "This is the victory that overcometh the world." "Ye have overcome the wicked one." "Thanks be unto God, which always causeth us to triumph." "Thanks be to God, which giveth us the victory." "In all these things we are more than conquerors." "Sin shall not have dominion over you."

Let me urge upon you an earnest study of this matter of salvation and sin. More and more through the years I have been deeply impressed by the truth that the chief employment and work of God the Father, God the Son, and God the Holy Spirit, from the very entrance of sin into the world, has been to get rid of sin, take it away, destroy it, eternally dispose of it—and all God has been doing in the world, in the universe, in heaven and earth, has had this for its purpose. According to God's Word the removal of all sin, the abandonment of the practice of sin, in every form, is possible; it is within God's power, within God's purpose. He can do it for us; He is willing to do it for us; He is waiting to do it for us. Do you want it done?

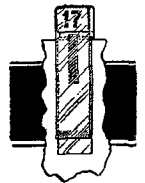
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# E VANGELISM *Winning Men for God*

## Sow Thy Seed

G. CUPERTINO

*Associate Secretary, Southern European Division Ministerial Association*

**A**FTER the joy of the harvest, the time of seed sowing is again here. Life leaves little room for dreaming. One must think of tomorrow's bread, and that is why the sower repeats his ritual gesture—throwing away the seed from which will emerge the new harvest.

Following in the footsteps of Jesus, the divine Saviour, our evangelists and our Bible instructors are also ready to sow the seed. They know that the sheaves will be all the more numerous if the seed sowing has been accompanied by more sacrifice and generosity.

### *Preparation for Sowing*

The farmer knows that in order to obtain a good harvest he should first of all be careful as to the quality of the seed he sows. All the work of preparing the soil will be in vain if the seed is inferior. In this domain all economy is loss; one must use the very best. At times the sower throws into the furrow the grain he desperately needs to nourish his family. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). There is no harvest without renunciation, no joy in autumn without work in springtime.

The evangelistic worker who will have success will be he who knows how to improve to the maximum the quality of the seed that he prepares to scatter in people's hearts. He will have watered it with his tears, together with his prayers. During the months preceding his evangelistic effort, he will have thought of the subjects he would handle, the publicity he would produce. He will have looked around him, he will have reflected. Many times he will have asked himself: "What are the subjects that God wants me to remind men of, in order to turn them from their vain distraction and bring them back to the true sources of life?"

He who week after week must appear in public and speak to sinners on behalf of God must know *what* to say to them and *how* to say it. A Catholic author has said that "the [Adventist] evangelists are preoccupied with arousing an interest and *hanging their message onto the great ideas* that are haunting the men of their time." Is there not in that remark a whole program for our evangelists? We have a well-defined mission: to proclaim that the end of all things is at hand, that the kingdom of God is at the door, and that in these last moments of the destiny of the world each man should prepare to meet his God. But how to *hang* that gospel onto the ideas that haunt the men of our time? There is a question that merits our full attention.

Jesus spent thirty years of His life observing around Him, meditating, praying to be capable of "hanging," tying, His message to the things that occupied the minds of His contemporaries. He wanted to speak of confidence and hope for the lost, of the acceptance or rejection of salvation, of the hidden influence of the Spirit, of the supreme value of the kingdom of God, of the vigilance needed, and of a thousand other spiritual subjects. How did He succeed in interesting His hearers in "hanging" spiritual things onto material things?

The parables reveal the answer to us. He spoke of birds, of sheep, of seed sowing, of leaven, of the pearl, of the fish net, of the virgins who fell asleep, and of a multitude of other things by which heaven was revealed to earth and earth was illuminated by the glories of heaven. In order to listen to such a Master, people left their occupations and even went to the desert; men abandoned their profession to become His disciples. Can one not well suppose that if Jesus were to come to teach men of the twentieth century, He would make use of lessons that can be drawn from the discoveries of the present time, from the technical marvels such as radio, television, aviation, and a thou-

Translated from French-language bulletin *Servir*, Southern European Division.

sand other things of which modern life is composed? Certainly He would not fail to "hang" His message onto the ideas of our time. The good seed is always the same: the Bible, which we must broadcast in accordance with the counsels of the Spirit of prophecy and those of experienced brethren, making proof of understanding and delicacy toward the souls to whom we address ourselves.

### *Sowing at the Right Time*

It is said that "he that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4, 5). How many winds and clouds Satan tries to raise up in the soul of the evangelist to prevent him from sowing in time! The preferred target of the enemy is without doubt the preacher of the gospel. He seeks to trouble him in his intimate being with the battles, the weaknesses of the flesh, the anguish of spirit, that are the lot of all living beings. Who has not had the apostle's experience, expressed in this cry of anguish: "Who is weak, and I am not weak? who is offended, and I burn not?" (2 Cor. 11:29). And aside from these interior conflicts there are also the struggles and tests within the family, in the church, in the immediate environment. All these risk distracting the preacher from the sacred duty of seed sowing.

Let him then think of the peasant. Neither wind nor clouds stop him; even family difficulties take second place when the moment of sowing arrives. Early in the morning he takes the grain, goes to the fields, and begins work, for he knows that the time is short. It is enough for him to throw the seed into the furrow. God, who is faithful, will do the rest. That farmer is a man like others; he is a husband, a father, a citizen of his country; but at the hour of seed sowing he is above all and before all else a sower.

### *Leaving Results to God*

There is no doubt in the mind of the sower as to the result of his labors: from the depths of the ages comes to him the assurance that the sowing will produce fruitage. We also must believe that the Word will make converts. It has the power to do so. And if at times it seems to us that the harvest is not so abundant as we would wish it to be, let us remember that if the seed is good, the soil is not always good. In the parable, three fourths of the soil was unfavorable. But the sower goes out nevertheless. He does his duty and receives the recompense for it. Our duty is to sow, then to wait with patience and faith. Even the dangers that seem to threaten the sowing: snow, cold, rain,

heat, the very death of the seed, can with the blessing of God be transformed into so many factors contributing to the reaping of a magnificent harvest. The Bible gives us the assurance that "while the earth remaineth, seedtime, and harvest, . . . shall not cease" (Gen. 8:22). And that holds as true for the things of the spirit as for material things.

May nothing, then, turn us aside from the work of seeking, with God, for good seed, and guarding it from all external contamination that might render it sterile. May nothing hold us back from going over the fields that the plowshare of grief and pain has made ready to receive the seed. Let us throw into the furrows the words of eternal life, accompanying them with prayers. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

## **Evangelism Among the Heathen**

J. T. POHAN

*Evangelist, North Borneo Mission*

**H**EATHEN peoples everywhere have similar customs and superstitions handed down by their ancestry from generation to generation. Their depraved religion tends to make them contented in existing moral conditions; the grip of superstition makes change difficult. However, during twenty years of experience among the tribes of Borneo, some methods have developed, which, under the blessing of God, have proved successful. These could be adapted to meet similar needs in other heathen lands.

Entire consecration to this absorbing task is important for one who is called to work for heathen peoples. Irrespective of the worker's race or nationality, it should be an honor to be one among these people, even though living in such environments be entirely strange, and possibly distasteful, to him. In this he follows Paul's example: "I became as a Jew, that I might gain the Jews" (1 Cor. 9:20).

Of first importance upon entering a heathen village is a visit to the chief, showing respect for his position and gaining his friendship. This also makes more effective succeeding visits to the villagers themselves. Daily association is very helpful in that all-important task of acquiring the language. One must live with the people, work with them in the fields, sleep in their homes occasionally and take any good food they may prepare, learn their legends, and



be well-versed in their customs and superstitions.

In all his association a worker should *never* once criticize or condemn the customs (no matter how evil they may seem), neither in the presence of the people nor in their absence, for somehow it will always get back to them.

Although preaching may at first have to be done through an interpreter, interest is usually greater when meetings are launched while the evangelist is still fresh and new in any area. The expense is often at a minimum, but brings maximum results. Often the meetings can be conducted in the longhouse without rent, and the chief, already a good friend, will feel it an honor to care for the advertising free. The best time for a village meeting is at night after supper, when everyone is free from housework. Equipment for this project is comparatively simple—a Sabbath school Picture Roll, if available, and one or two pressure lamps, depending on the size of the meeting place. The people love to sing; in fact, with many, the initial interest is in the singing. The message should be short and very simple, with continued repetition until the message is thoroughly understood by their primitive minds. The topics for the first meetings should be chosen with extreme care. At first it is best to present a few subjects that are almost in common with some of the legends. I have found the following series to be successful: "The Godhead," "Creation of the World," "Creation of Man," "Good and Evil Angels," "The Fall of Man," "Plans of Salvation," "Universal Flood," "Sabbath and Its Observance," "The Ten Commandments," "Jesus Our Saviour: His Birth, His Work, His Death," "Second Advent," "Signs of Christ's Coming," "Resurrection of the Just," "Millennium," "New Earth," "State of the Dead," "Everlasting Life."

The first seven subjects usually serve as an opening wedge. After presenting the wonderful love of God and His tender care for all, it is easy for the people to see that their legends are merely a counterfeit. Their interest in the first subject brings them to the second and third meetings, and the subject "Good and Evil Angels" is of particular interest to them. Then it is that the constant fear that has held them for many generations begins to partially melt away.

"Jesus Our Saviour" has been the easiest topic for some to understand. In this, Satan's perversion of the cross and Christ's sacrifice has served to prepare their minds to grasp it easily. When any communicable disease appears in the village, the evil spirit (supposed source of

all sickness), through a medium, demands a chicken sacrifice. A little piece of round board is required from each house in the village. On this a cross sign must be marked with the blood of the chicken.

Despite this effort of Satan to confuse and obscure the meaning of the cross, this spirit-requirement has helped to illustrate to these people the meaning of the true sacrifice of Christ for the saving of mankind.

Usually before accepting the message, the native tribes love to sit and talk for hours, even to the neglect of their daily work. So after fully presenting the Sabbath, I organize a Sabbath school, so they are able to enjoy singing and studying the Sabbath school lessons instead of idling away their time.

After having presented the full seventeen subjects, a baptismal class is organized, and more thorough study of the message is given. After two years in the class, many are ready for baptism. In Borneo after the first baptism there seems to be no end to requests for baptism from other interested ones.

Once these heathen people do away with their old customs and take their stand for the truth, almost without exception they remain true to the end. A better and more loyal group of Adventists is hard to find.

It is seldom that all the people of a village accept our message at the same time, and for heathen and Christians to live together in the longhouse is impossible because of conflicting religious practices. So someone must leave, and it is usually the lot of the Christians to find a good location where they can build a new village free from pigs and filth. We have not less than a dozen such Seventh-day Adventist villages throughout all Borneo, and visiting government officials often comment favorably about the order and cleanliness of these Christian villages. For these living memorials to the power of the gospel, we give God the honor and glory.



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# "Sons of Strangers" They

J. LE  
Pastor, Poto

*Editorial Note.*—Here is a unique and practical plan based on the Bible and Spirit of prophecy. This is the first of a series of articles on this plan written at the request of the church of special interest to our pastors and all

**I**NTENSE emotions stirred within us as reports at the last General Conference session repeatedly revealed the rewards of sacrifice and faith. It was in San Francisco during the forty-first General Conference session in 1930 that our labors in this cause began. It is there that are rooted some of our experiences in the work that have helped us most.

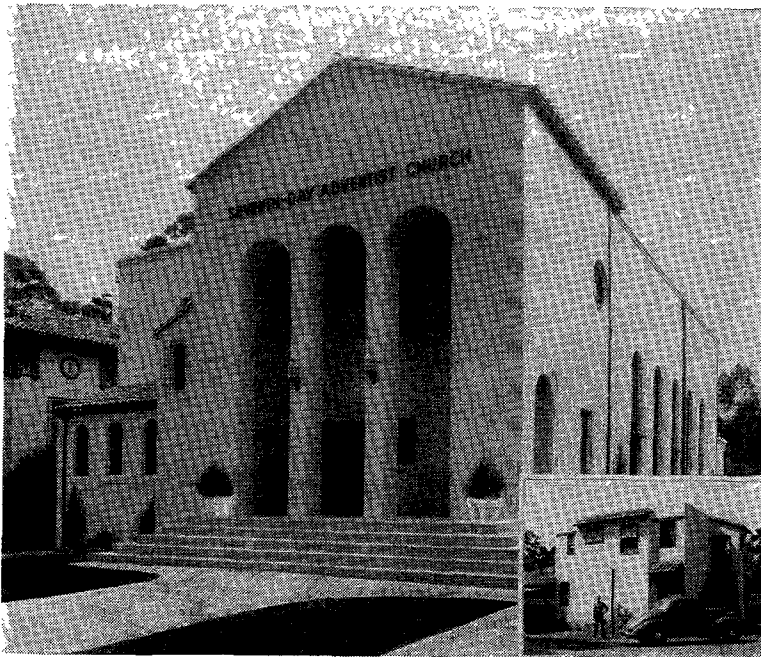
It was during depression days in the Palace Hotel on Market Street that Granville Savage, a retired merchant and charter member of the San Francisco Rotary Club, who made no profession of religion, gave us the first one-thousand dollar gift\* we received from "the sons of strangers" for the cause. He helped us secure a choice church site for half price in beautiful Burlingame, a suburb of San Francisco. It was in the Crocker Building, in the office of the president of the Santa Cruz, Portland Cement Company, that this man spent two hours telling a Rotary brother about the work of

\* Since that initial gift of one thousand dollars, under the blessing of God, Elder Neil has secured many hundreds of thousands of dollars for the cause of God by this unique plan. In fact, a conservative estimate of the present-day replacement value of the various churches and schools thus built through the intervening years by our writer places the figure just under a half million dollars.—Errors.

Seventh-day Adventists. He said that, so far as he knew, they were doing more practical good for human kind than any church in the world. The result of this interview was a gift of five hundred sacks of cement—more than twice the amount we had dared hope for. Notice that the "sons of strangers" were provoking one another to good works in fulfillment of Bible prophecy.

During those dark days of depression, when many manufacturers were struggling for bare survival, another Rotarian, Bob O'Hea, secretary of the Paraffin Company, sought and found a proper way around the NRA regulations that would have prohibited the company's gift of asphalt and felt for our church roof and stucco jobs. There were many other business houses where our friend solicited with us, and he would not give up until as one of the "sons of strangers," he, and others, had helped "build" our "walls."

The result was the Burlingame, California, church, completely furnished, seating about two-hundred and a separate church school building with a furnished apartment for the teacher, all easily



The Burlingame, California, church, seating 200. Inset: separate church school building with teacherage upstairs. According to 1934 values the project was worth over \$20,000. But by the "prayer and perspiration" plan the buildings were not only completed but fully furnished, at a cost to the cause of only \$3,392.09.

# ers Shall Build Up Walls"

E NEIL

mac Conference

al plan for raising funds for building projects,  
e title is taken from Isaiah 60:10, and is the first  
e request of your editors. We believe this will be  
others who have building responsibilities.

worth more than \$20,000 (1934 values), but costing the cause only \$3,392.09. The encouraging spirit of faith, loyalty, and devotion manifested by our small but determined membership of sixty overcame seemingly insurmountable obstacles, some of which were duly constituted authority.

Just why was Granville Savage willing to face his fellow Rotarians, many of them prejudiced, as we went around soliciting labor, materials, and money in behalf of the church? He had been a patient at the St. Helena Sanitarium and had had other contacts that had influenced him. But it was what happened at the little Fuller cottage that most deeply impressed him, for there he saw a demonstration of "pure religion" (James 1:27) as the church visited the fatherless and a widow "in their affliction."

The Fullers, an aged mother and middle-aged daughter, were found during the Ingathering campaign. They were poor, sick, and discouraged, barely existing in a once nice suburban cottage to which they had been reduced by unscrupulous agents after the father's death. They were suspicious of any

one who offered assistance. The well had been dry for some time, the orchard had gone wild, and the last traces of paint on the house were difficult to define. Weeds were all that flourished. Starvation was staved off only by the sick daughter's taking a chicken or two under her arm from time to time to trade for food. Water came only when the daughter was able to take a jug to a neighbor a quarter of a mile away. The mother, unable to walk, tried to raise chickens and canary birds in the house. They were afraid, suspicious of everyone, including even the county hospital.

When we finally gained their confidence and access to the home, we actually cleaned house with a hoe! Nurses gave treatments. On Sundays, the Lord's day for missionary work (*Testimonies*, vol. 9, p. 233), thirty-five volunteer workers from our church transformed the premises inside and out. City water was piped for two blocks, and neighbors subscribed for the water bill. Granville Savage, with his chauffeur and garden tools, participated, and witnessed the change in the Fullers—in body, mind, and spirit.

This is why he had plenty to tell his Rotary brothers, and why several years later he died



The New Orleans, Louisiana, church, with a seating capacity of 300. Built in 1939 with an expenditure of only \$8,000 (exclusive of the lot); original value, \$25,000. A three-room school, valued at \$15,000, was also built by the same congregation at a cost to the cause of only \$3,500. In different areas and under varying circumstances and conditions the plan works.

“safe in the arms of Jesus.” The “waves of influence” from that experience are still being felt.

### *God Needs Men More Than Money*

Money is not God's problem in finishing His work in the earth today; it is men—“men who will not be bought or sold” (*Education*, p. 57)—men who will not bring buying and selling into the church as a substitute for raising funds that tithes and offerings alone should supply. And God has given us ample instruction and many promises that sufficient funds can be raised by methods He can bless.

“We are not to imitate the churches by instituting bazaars and various God-forbidden expedients to bring in a little means. We see no direction in the Word for fancy fairs, concerts, and other objectionable practices for raising funds to advance His work. The curse of God is upon all this kind of work.”—ELLEN G. WHITE, *Living by Principle* (1898), p. 16.

“Love is the fulfilling of the law.” Before we ever qualify as commandment keepers we must love as God loves. God could find no better way to reveal His love than by sacrifice—giving. He can find no better way for us to reveal our love for Him. Giving money alone, however, is not the test.

Lately we read of a strapping “six-footer” from a wealthy family who came to be known among his fraternity friends as “the poor little rich boy.” As vacation time approached and others were making ready for the joys of family fellowship, this lad received a liberal sum of money with an invitation to spend his summer away from home, for the parents would be busily engaged with a round of social activities. The boy felt it keenly.

So it is with God. How many there are who seek to satisfy the claims of divine love with dollars, and sometimes certainly not very liberally either.

God's plan for building up His cause whether in character monuments or in church monuments, must appeal to the same saving, godlike motives that will *abide*. “And now abideth faith, hope, charity” (1 Cor. 13:13). His plan involves an interchange of experience with *potential* heirs of salvation—those who *need* faith, hope, charity. That is why the poor and the cast out are to be brought to our homes, the hungry fed and the naked clothed. This kind of experience, which is everywhere available, furnishes a training facility for godlikeness that is unparalleled. It primes pure motive, developing faith, hope, and charity. It stirs the godlike impulse of benevolence

in us and appeals to that which is noblest and best in those we look to for help. It avoids appealing to the creature, the carnal, the commercial. It starves covetousness, our “greatest sin” (Isa. 57:17; *Testimonies*, vol. 1, p. 194), “which is idolatry” (Col. 3:5).

Money, like time, reveals and develops character by the use one makes of it. If it were not for the fact that the “character crop” God is trying to harvest might be retarded, He could grow money in the back yard of every saint. Fishes' mouths could be so full of money that it would be as plentiful as seaweed. But that would not “draw out thy soul to the hungry, and satisfy the afflicted soul.” It would not cure covetousness. The “remedy” for this cancerous malady is benevolent deeds.

“Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. . . . He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death.”—*Testimonies*, vol. 3, p. 548.

When we are willing to take the cure copiously we may see our “light rise in obscurity” (Isa. 58:10).

“I was shown that should professed Christians cultivate more affection and kind regard in caring for others, *they would be repaid fourfold*. God marks. He knows for what object we live, and whether our living is put to the very best account for poor, fallen humanity, or whether our eyes are eclipsed to everything but our own interest, and to every one but our own poor selves.”—*Testimonies*, vol. 2, pp. 329, 330. (Italics supplied.)

The return on an investment in benevolent deeds as prescribed in Isaiah 58 will make it unnecessary to appeal to the spirit of competition, to the appetite, or to any other substitute motive in raising funds for the church in its legitimate uses.

### *The Plan Also Worked in the South*

In New Orleans, where need was very great and visible resources were very small, there was a huge challenge. As the conference president introduced us to the situation he said: “The work here is looking up; it is flat on its back, looking up. It is a field of great opportunity for what has never been done.” Here again the Isaiah 58 to 60 formula revealed its effectiveness. The kindly volunteer influence of the devoted doctor and nurses who had accompanied us from California opened doors on

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The human soul on fire is man's greatest weapon.—Marshal Foch.

the right hand and on the left. The plan of doing good to others *before* we should expect others to do good to us, as promised in Isaiah, was promoted not only by the skilled medical missionary workers but by a large part of the church membership. Such is the church's charter. It was not long before their light began to "rise in obscurity" (Isa. 58:10).

It was most heartening the way experiences came to increase our faith, so that plans for a church on St. Charles Avenue (a very choice location) and a three-teacher school in a lovely suburban setting were approved. Only the management of the Master Builder could have made the "walls of difficulty" give way to "walls" so largely built from the "forces of the Gentiles," by "sons of strangers."

Unspeakable joy thrilled us as answers to heart-searching prayers brought providences to view, often plainly prepared even before the prayers were offered. The first carload of lumber pledged made us so happy that we were hardly able to sleep. About the time a second carload of lumber was pledged, we were all further cheered by a letter from the Honorable Robert S. Maestri, mayor of New Orleans, who not only pledged assistance in several ways but also placed in our hands a roll of bills totaling five hundred dollars. His subsequent assistance in several ways proved to be of considerably more value than the money. Other carloads and truckloads of materials followed, until the church and school were completed for one fourth of the normal cost.

### *The Prayer-and-Perspiration Plan*

Among businessmen requests for money are most frequent and most resisted, but requests for materials and labor are unusual and much more appealing. This is especially true when energy and devotion are seen in applying the following counsel:

"When a church is raised up, let the members arise and build. Under the direction of a minister, . . . let the newly converted ones work with their own hands, saying, 'We need a meetinghouse, and we must have it.' God calls upon His people to make cheerful, united efforts in His cause."—*Gospel Workers*, p. 432.

Such witness impresses businessmen. As one expressed it, "Your people are more closely knit." These men love to see pastor and people working together. Giving materials and services often not only costs less for the value given

but also offers greater tax relief for the contributors. The closer one gets to the source of a product, the cheaper it is.

"Let no one conclude that, because the end is near, there is no need of special effort to build. . . . When the Lord shall bid us make no further effort to build meetinghouses and establish schools, . . . it will be time for us to fold our hands. . . ; but now is our opportunity to *show* our zeal for God and our love for humanity."—*Testimonies*, vol. 6, p. 440 (Italics supplied.)

Example as well as precept characterized the experience of God's servant, Sister White. Hers was a "birdlike" faith. The Lord promises to feed the birds and other creatures, but they are out early to scratch for it. "That thou givest them they gather" (Ps. 104:28).

Note the prayer-and-perspiration prescription given by inspiration when a church school was needed to protect from worldly, contaminating influences at Crystal Springs (Sanitarium), California.

"Some may ask, 'How are such schools to be established?' We are not a rich people, but if we pray in faith and let the Lord work in our behalf, He will open ways before us to establish small schools in retired places for the education of our youth, not only in the Scriptures and in book learning, but in many lines of manual labor. . . . Will you not take an interest in the erection of this school building in which the Word of God is to be taught? One man, when asked how much he was willing to give to the school in labor, said that if we would give him three dollars a day and his board and lodging, he would help us. But we do not want offers of this kind. Help will come to us. . . . Let those who have spare time give a few days in helping to build this schoolhouse. . . . Let everyone do something. Some may have to get up as early as four o'clock in the morning in order to help. Usually I begin my work before that time. As soon as it is daylight, some could begin work on the building, putting in an hour or two before breakfast. Others could not do this perhaps, but all can do something. . . . Let us catch the spirit of the work, saying, We will arise and build."—*Child Guidance*, pp. 314, 317.

However, material and economic benefits are among the least of the values in the prayer-and-perspiration plan of building for God. Under the resulting enemy fire and resistance, the value of money and material alone is not sufficient to keep one encouraged as he uses such a plan. But when in all our building of churches, schools, et cetera, we do it in such a way as to cultivate "faith, hope, and charity" in ourselves and others, then our work will abide as "precious stones," and not as "wood, hay, stubble" (1 Cor. 3:12). Then *we* build because *He* builds!

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The family altar leads to an altered life.  
—*The Friendly Messenger*.

. . . *And the Plan Works in the East!*

The story of "hot bricks" from Bordentown, New Jersey, may help to illustrate one way in which material and spiritual building programs can contribute one to another. It occurred at the close of World War II, in 1946, when the building of the Trenton, New Jersey, church was begun.

A rather profane man, whom we will call Mr. Blank, had a brickyard at Bordentown, a few miles away. A respected local elder who knew the man, was willing to introduce us, but he held out little hope of results. When we asked him for a carload of bricks as a contribution, the man actually threw up his hands, saying he couldn't even *sell* a load to his *brother*. Unforeseen labor troubles after the war had so crippled his production that he was frantic over his unfulfilled promises to old customers and their resulting threats. Every telephone ring gave him the jitters, he said. As we recognized his need, we extended our sympathy and frankly told him that we worked for a "company" that could help him. We told him simply but earnestly of a man with a harder assignment than we had, where there was a famine for *bread* instead of *bricks*. That preacher asked a starving widow woman for her last morsel, but promised she would gain by it. Mr. Blank thought he might believe that, but doubted that "these . . . people" who were pressing him would. We appealed to him to put our great Provider to test, and he pledged, in writing, a carload of bricks.

Several weeks had passed when we went for the first bricks. We found him in the worst trouble of his history. He had made twelve kilns (a quarter million bricks to the kiln) of bad bricks, hand running. He had done everything he knew to change the condition, with no improvement in sight. Since his pledge was made in the hope of help from above, we told him we would take his problem to prayer meeting immediately if he would show his faith by *giving us five hundred bricks that day for preliminary use*. Because of the shortage we got bricks so hot out of the kiln that we could hardly handle them. The church prayed earnestly for his bricks.

On a later visit, enroute to the yard, his secretary told us they were still having trouble with the bricks. Our hearts sank, but we proceeded to the yard.

The superintendent greeted us with animation saying, "Say, do you remember that kiln of bricks you prayed for?"

"Yes," we answered.

"They were perfect."

"That's strange," we exclaimed. "Your secretary in the office said your bricks were still bad."

"They are," he replied. "We haven't had a good kiln since."

"We don't understand that," we puzzled.

"But I think I do!" was his reply. "I think we ought to do a little praying for ourselves around here. And furthermore," he added, "I lie too much. I sit up here at this phone and lie to our customers all day long. And I don't feel good about it."

After encouraging him we promised to pray for him and the bricks again if he would pledge to tell the truth. He did.

When we came again, before ever entering the office, we heard from a colored laborer with beaming countenance that every kiln of bricks had been good since then. No one could make that superintendent believe that the Lord did not know the brick business better than he. They gave us our carload and went six thousand bricks beyond their pledge before we finished our building.

The Trenton, New Jersey, church, pictured on the front cover of this issue of THE MINISTRY, is another evidence of promises fulfilled and encourages us to *know* that much greater gifts, both material and spiritual, await our demand and reception by faith. The "wealth of the Gentiles" (Isa. 60:5, margin) will flow more freely Godward when His channels on earth will begin to flow more freely toward their fellow men.

"My God shall supply all your need" (Phil. 4:19). Substituting God-forbidden expedients for divine methods in fund raising is a very effective means of actually clogging the springs of benevolence and liberality. There is nothing equal to the effects of the heart-touching experiences met with in ministry to the poor as these springs are opened in the hearts of church members and "sons of strangers" alike. For us and for others at home and abroad tangible experiences have served to cheer our hearts and strengthen our feeble faith. It has proven a workable formula in the West, in the South, and in the East.

(Continued next month)

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# The Minister—His Rest and Relaxation

HERMAN E. DAVIS  
*Missionary, Ethiopia*

## I. Is it imperative that a minister should take time out for rest and relaxation?

"Proper periods of sleep and rest and an abundance of physical exercise are essential to health of body and mind. To rob nature of her hours for rest and recuperation by allowing one man to do the work of four, or of three, or even of two, will result in irreparable loss."—*Testimonies*, vol. 7, p. 247.

"Ministers have all that they ought to do to preach the word. . . . After their labored effort they need rest."—*Ibid.*, vol. 1, p. 472.

"Those who are engaged in constant mental labor, whether in studying or preaching, need rest and change."—*Gospel Workers*, p. 240.

"We are not to keep ourselves under such a strain that our physical and mental powers shall be exhausted."—*Evangelism*, p. 660.

## II. With regard to rest and relaxation, what admonition does Jesus give?

"When the apostles returned from their first missionary journey, the Saviour's command to them was, 'Come ye yourselves apart into a desert place, and rest awhile.' They had been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest.

"Christ's words of compassion are spoken to His workers to-day just as surely as to His disciples. . . . It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. . . . God would have all study the laws of health, and use reason when working for Him, that the life which He has given may be preserved."—*Gospel Workers*, p. 243.

"To His toil-worn workers to-day as really as to His first disciples He speaks these words of compassion, 'Come ye yourselves apart . . . and rest awhile.'"—*Ministry of Healing*, p. 58.

## III. What are the dangers confronting the minister if he fails to take time for rest and relaxation?

"Your Sunday night meetings are a heavy strain on you, for you allow yourself to become wrought up to a high tension. . . .

"The tremendous efforts you make in preparing for your meetings do not accomplish the work that is most needed. . . .

"Thus saith the Lord, 'You must guard against becoming wrought up to a high tension in preparing to speak to the people.'"—*Evangelism*, p. 658.

"We have a vigilant foe, . . . ready to take advantage of every weakness that would help to make his temptations effective. When the mind is overstrained and the body enfeebled, he presses upon the soul his fiercest temptations. Let the laborer carefully husband his strength, and when wearied . . . turn aside and commune with Jesus."—*Ibid.*, p. 660.

## IV. What are some of the benefits that a minister receives by taking time for rest and relaxation?

"When a laborer has been under a heavy pressure of care and anxiety, and is overworked in both body and mind, he should turn aside and rest awhile, . . . that he may be better prepared for future duties."—*Evangelism*, p. 659.

"And from time to time, fresh supplies of things new and old need to be brought forth from the storehouse of God's word. This will impart life and power to the hearers. God does not want you to become so exhausted that your efforts have no freshness of life."—*Gospel Workers*, p. 239.

"Let no one labor to the point of exhaustion, thereby disqualifying himself for future effort. Do not try to crowd into one day the work of two. At the end, those who work carefully and wisely will be found to have accomplished as much as those who so expend their physical and mental strength that they have no deposit from which to draw in time of need."—*Ibid.*, p. 244.

"You should labor with care and observe periods of rest. By so doing you will retain your physical and mental vigor, and render your labor much more efficient."—*Testimonies*, vol. 1, p. 622.

"'Come ye yourselves apart,' He bids us. If we would give heed to His word, we should be stronger and more useful."—*The Desire of Ages*, p. 363.

## V. What example did Jesus and His disciples give us as to how these periods of rest and relaxation should be spent?

"The rest which Christ and His disciples took was not self-indulgent rest. The time they spent in retirement was not devoted to pleasure seeking. They talked together regarding the work of



God, and the possibility of bringing greater efficiency to the work. . . . He corrected their errors, and made plain to them the right way of approaching the people. He opened more fully to them the precious treasures of divine truth. They were vitalized by divine power, and inspired with hope and courage."—*Ibid.*, p. 361.

#### VI. *Where are true rest and relaxation found?*

"Let us turn from the dusty, heated thoroughfares of life to rest in the shadow of Christ's love. Here we gain strength for conflict. Here we learn how to lessen toil and worry, and how to speak and sing to the praise of God. Let the weary and the heavy-laden learn from Christ the lesson of quiet trust."—*Counsels on Health*, pp. 251, 252.

#### VII. *How do we enter into that rest?*

"We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. . . . Here alone can true rest be found. And this is the effectual preparation for all who labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts."—*The Desire of Ages*, p. 363.

## Drift Toward Rome

VARNER J. JOHNS

*Pastor-Evangelist, Southeastern California Conference*

ONE of the popular Protestant churches televised its morning worship hour on the program "Great Churches of the Golden West." Looking forward through the aisle of the magnificent building, our gaze centered on the altar. A seven-branched candlestick stood on either side of the altar, and above it was a cross, illuminated by the soft light from a rose-tinted window. The choir members faced one another from the seats arranged on the sides of the chancel. The pulpit was to the right and in front of the choir seats. The emblems of the broken body and spilled blood of our Lord were served during the worship hour. As the minister prayed, facing the altar, he prayed for the "sacrificial cup."

The word *altar* is a misnomer when applied to the communion table. Protestantism these days is moving Romeward, and in scores of

Protestant churches the so-called altar is placed in the center and is made central in the worship. The words *sanctuary* and *altar* are commonly used when referring to the church building and the communion table. These expressions are borrowed from Roman Catholics.

In the second century of our era a priesthood was established, patterned after the Levitical priesthood. In Mosheim's *Ecclesiastical History*, Book 1, pages 117 and 133, we read:

"The bishops now wished to be thought to correspond with the high priests of the Jews; the presbyters were said to come in place of the priests; and the deacons were made parallel with the Levites. . . . But in a little time, those to whom these titles were given. . . maintained that they had the same rank and dignity, and possessed the same rights and privileges with those who bore these titles under the Mosaic dispensation. . . . In like manner the comparison of the Christian oblations with the Jewish victims and sacrifices, produced many unnecessary rites; and in time corrupted essentially the doctrine of the Lord's supper, which ere they were aware of it, was converted into a sacrifice."

When Jesus died on Calvary's cross all the shadowy and typical services of the earthly sanctuary were forever ended. The "one sacrifice for ever" had been made. Jesus, our great High Priest, now entered upon His ministry in the heavenly sanctuary. The new covenant has a sanctuary, an altar, a sacrifice, a priesthood. There is "a greater and more perfect tabernacle, not made with hands"; a high priest, "made higher than the heavens"; a sacrifice of Christ Himself, who "by his own blood . . . entered in once into the holy place, having obtained eternal redemption for us." Jesus offered "one sacrifice for sins for ever," and by "one offering he hath perfected for ever them that are sanctified." The "bloodless sacrifice of the mass" is a counterfeit of the sacrifice made by our Lord on Calvary's cross. Our sanctuary is in heaven; our priesthood is the priesthood of Jesus; our altar of sacrifice was on Calvary's mount; our altar of incense is the golden altar before the throne; the one who forgives our sins, our Mediator, is the One who "ever liveth to make intercession" for us.

In the *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, by McClintock and Strong, are found these words:

"The apostles in no instance call the bread and wine a sacrifice, or the Lord's table an altar, or the Christian minister a priest. . . . When the ancient apologists were reproached with having no temples, no altars, no shrines, they simply replied, 'Shrines and altars we have not.'"—Volume I, p. 183.

As the Protestant churches move Romeward, we must be careful lest we pattern after their ritual and adopt their customs and expressions. The predictions made long ago in the book *The Great Controversy* are fast meeting their fulfillment. Startling admissions are made. For example, there is the following statement from *The Christian Century*:

"We are on the threshold of a great amalgamation of churches. Protestantism will clasp hands with the Roman Catholics, a confession that Jesus is the Christ, the Son of the living God."—December 16, 1942.

"Regardless of our varying shades of conceptions difference in our approach to the Lord's Supper, we are united with the Roman Catholic in believing that through this sacrament we come before God and as close to God as ever in our religious experience. We attended the high mass of the Catholic Church. Here was beauty in all its splendor, from music and intonation of liturgy to the colorful glass and the magnificence of altar and vestments. And those of us who would share the achievements of Christian freedom and have a part in establishing a more satisfactory world order must dare to pay the price in personal discipline through a proper use of the holy communion."—October, 7, 1942.

It has been said that the mass is the point

of cleavage between Romanism and Protestantism. With the emphasis now being given in Protestant churches to the "altar" and the "sacrificial cup," to the destroying of denominational differences and the development of unity in a common belief in Jesus, is it possible that the sacrament of the Lord's Supper, accepted by Protestants as a sacrament and a sacrifice, may become the focal point of unity? We would do well to read again the chapters in *The Great Controversy*: "The Sanctuary," "Character and Aims of the Papacy," and others, that we may not drift with the popular current toward the great stream of amalgamation of churches, which flows toward Rome.

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# SHEPHERDESS *Her Vital Partnership*

## Making Health Reform Attractive

MRS. ROBERT W. OLSON

*Wife of Bible Teacher, Washington Missionary College*

**I** SUPPOSE the same problem exists in most of our homes—Who will be the first to read the new issue of *THE MINISTRY*?—and our home is no exception. The series of articles currently appearing in the section “Counsel From the Spirit of Prophecy” has stimulated my thinking. Let’s talk this problem over informally for a few minutes to see whether we can help one another come to a clearer understanding of our beliefs and responsibilities regarding healthful diet.

Over and over again that familiar verse “And he gave them their request; but sent leanness into their souls”<sup>1</sup> has impressed itself on my mind as I have read those quotations about inferior, insufficient, poorly cooked food and its effect on one’s family. I had not fully realized how much good cooking has to do with the sweetness of disposition all of us need so desperately, with the effectiveness of my husband’s sermons and the clearness of his thinking, with our ability to “attain to Christian perfection”<sup>2</sup> and a “moral fitness for the finishing touch of immortality,”<sup>3</sup> and with the condition of my mind which makes it possible for God to “impress it with the precious truths of His word.”<sup>4</sup> Do the health habits that prevent “leanness of soul” contribute in any degree to leanness of body? How can I make true health reform so attractive that I may help influence the members of my church to adopt it?

First, let’s frankly ask ourselves, What is health reform? Is it a distasteful program of eating only what is good for me, no matter how it tastes, which I resolve to stick to even if it kills me? Has it become tied in my thinking to one or two reforms, either for which I have a tremendous conviction or which others have tried to convince me are the elements of which health reform consists? If so, I need to read widely for myself from both the Spirit of prophecy and authorities who are well educated and wholly consecrated, until I have a new vision of what constitutes true health reform and what it can do for me and for the church I love.

In its broadest sense, health reform is a way of life that should give us as a people better health and keener minds, minds more sensitive to the impressions the Holy Spirit tries to make upon us. To some, the term “health reform” connotes a list of taboos, and as such it becomes distasteful and gives false impressions to our neighbors that our church has set up a list of things we may and may not eat, restrictions such as in Jesus’ time surrounded Sabbathkeeping. These prejudice thoughtful, educated people, who know sound principles of nutrition.

It is obvious that not every one of the statements in the Spirit of prophecy applies to every person. Some of us overeat; others have a tendency to supply an inadequate quantity or variety; some of us cannot use articles of food that the systems of others require; some of us enjoy cooking too much, whereas others need to discipline themselves to spend more time and thought in preparing tasty meals. My definition of health reform, consequently, may not necessarily be identical with everyone else’s, and it is something I must formulate after wide reading from carefully selected sources; prayer; straight, clear thinking; and counsel with others of more experience.

### *I Must Believe in It Myself*

If I am not a firm believer in the importance and benefits of healthful living in the broadest sense of the word, I surely cannot hope to make it an attractive way of living to others. True reform is to draw our people together and fit them for translation; consequently, it will not become a source of ill feeling and division in our churches. Not only will it give us more abundant health and joy in living and keener minds, but it will also open doors and break down prejudice as its sensibleness appeals to those whom we are trying to lead into acceptance of the third angel’s message.

Our ministers are to “find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, con-

sistent example.”<sup>5</sup> If more can be done by “example to advocate health reform than by preaching it,”<sup>6</sup> then the responsibility of leadership in this field falls even more heavily on the shoulders of us wives rather than upon those of our husbands, for as wives we are responsible for the food placed upon our tables. In fact, our ability to make healthful reforms attractive will to a large extent determine our husbands’ conclusions as to their benefits. Still, most of us have not had the broad experience in working with people that our husbands and their brethren in the ministry have, and we can profit from their experience.

We will probably discover from our study that some reforms are overdue, and if we will take pains to prepare appetizing meals in harmony with those reforms, they will have a convincing power not only to our own families but to those for whom we labor. We will also discover from our study that other foods are not the most healthful—neither morally right nor wrong to use, but not the very best. It is in this area that we need to move carefully, seek counsel, use good, sanctified judgment and Christian tolerance. We should feel keenly our responsibility before the judgment seat of heaven to lead our people gently in straight paths, by our quiet, consistent, sensible practices.

### *Be Positive, Not Negative*

When health reform degenerates into only a list of condemned foods, it is no wonder that it does not merit wholehearted acceptance. If “the brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life,”<sup>7</sup> it is clear why it “is a sin to place poorly prepared food on the table.”<sup>8</sup> “The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance.”<sup>9</sup> Those who develop this talent are rated by heaven as possessing ten talents, and the most valuable of all gifts. If we do not know how to cook well, we have counsel from Sister White: “I would go to the very best cook that could be found in the country, and remain there . . . until I had become . . . an intelligent, skillful cook. I would pursue this course if I were forty years old.”<sup>10</sup>

There is abundant material available to help us develop this talent. There are several excellent cookbooks printed by our own denominational publishing houses that are in harmony with the principles of health reform. We have well-qualified nutrition instructors who

make it their lifework to show our people something better, more nutritious and appetizing, to make it easier for our people to change their habits. There should be such a demand for their services that many more would need to be called into this work full time.

Healthful desserts can be made so appealing that rich, sickish-sweet pastries will lose all their attractiveness. Healthful entrees can be made so satisfying that our people need never hunger for protein foods that have no place in our diet. Well-cooked vegetables can be made so attractive that hard-to-digest conglomerations will in time become distasteful. And nothing in the world so excites the appetite as the aroma of wholesome, whole-wheat bread baking in the oven.

### *Consecrate Our Appetites*

Sometimes we wonder just how much prejudice against health reform stems from one little private room in our hearts into which we have not yet admitted Jesus. Do we sometimes plead fear of fanaticism when really we just don’t want to change our habits? Perhaps some articles of diet we now use may in the future become unsafe. Will we then be willing to cross them from our shopping lists? You know, we grownups have dietary habits that are already quite well set, but under the possession of the Holy Spirit it is possible to change those habits. When Jesus takes complete control of the heart, the appetite for tobacco and alcohol may be overcome. Cannot He do the same with our appetites for unhealthful foods, or our poor dietary habits, or overeating?

We constantly point out to our people the high cost of taking the first drink, the first step in any wrong direction. Have we realized fully that the first step in the wrong direction concerning healthful living will lead to violation of the Ten Commandments in order to avoid reproach?<sup>11</sup> Intemperance or wrong habits of eating are a “fruitful source of most church trials.”<sup>12</sup> They contribute to the increasing immorality of our day.<sup>13</sup> Breaking the commandments, church dissension and friction, and prevalent immorality are three of the evils we take such a firm stand about; still they are often the end results of this first wrong step.

How can we afford to consider it unimportant what and how we eat? How concerned are we with keeping clear minds through which heavenly impressions may reach us? Are we so

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**Many indeed think of being happy with God in heaven; but being happy on earth never enters their thoughts.—John Wesley.**

in earnest over attaining Christian perfection that we are willing to bring our appetites into subjection to our convictions? Our first mother fell upon the point of appetite. If we fall on the same thing now, how can we be sure we would not have done the same thing she did so long ago in the Garden of Eden?

### Avoid Extremes

This complete consecration of our appetites will not lead us into fanaticism; we need not fear that. "Health reformers, above all others, should be careful to avoid extremes"<sup>14</sup> "Those who advocate an unpopular truth should seek to be consistent in their own life. They . . . should not try to see how different they can be from others, but how near they can come to those whom they wish to influence, that they may help them to the positions they themselves so highly prize."<sup>15</sup> "Narrow ideas, and overstraining of small points, have been a great injury to the cause of hygiene,"<sup>16</sup> and we believe this statement to be still true. "Health reform means something to us, and we must not belittle it by narrow views and practices."<sup>17</sup> As mentioned before, not every statement from Sister White's pen refers to every situation. She wrote a great deal on denying appetite, unhealthful foods and practices, et cetera, but she also counseled many not to be so extreme in their views. So often those who have a tendency to go to extremes see only the statements that were intended for their brothers and sisters, while others who do not wish to change their practices look for excuses that will ease their consciences in their pet indulgences. If we could only pull together, instead of some running ahead of the Lord while others lag behind to try to balance their overeager teammates, how much easier the load would pull!

Sister White herself sometimes ate lemon pie.<sup>18</sup> And she did not specify that it be made with a concoction of rare grains and oils and soybean extracts. While we do not follow any person's example, we have her testimony that she lived the health reform that had been revealed to her, with which lemon pie occasionally was apparently not out of harmony. True health reform will not divide our churches into two camps. Every minister's wife and worker should carefully read the Appendix in *Counsels on Diet and Foods*, and measure his approach and results by the background given there.

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**I have had so much trouble with myself that I never had time to find fault with the other fellow.—D. L. Moody.**

### Love Others into the Reforms


Health reformers above all others should guard against trying to drive others into their own patterns of living. We must remember that a person's Christian maturity is not to be measured by the articles of diet he denies himself. Some of the strictest health reformers have other weaknesses with which they are fighting a valiant battle, while some who may not eat according to our ideas of health reform may be living closer to God than we would think. Trying to push people into our patterns will only disgust and prejudice them. Until we have reached the place where we love others as much as Jesus loves them, we may expect difficulties in influencing others to follow any changes we advocate.

A highly respected teacher under whom I learned many valuable lessons told her class, "So many reformers are possessed with a love of their reforms rather than a love of the people." An appeal for a reform, however timely it may be, is neutralized by a critical attitude, a characteristic fully as un-Christlike as the self-indulgence the reformer would like to correct. "He who takes it upon himself to correct others, is likely to cultivate a habit of faultfinding, and soon his whole interest will be in picking flaws and finding defects. Do not watch others, to pick at their faults or expose their errors."<sup>19</sup> When we have become the loving and lovable Christians we should be, others will not be able to resist the drawing power of our example.

Let us all together lay aside our prejudices and practice genuine health reform in our homes, teach our people the better way, consecrating ourselves, including our appetites, to the Lord, still being careful to avoid all extremes, and love others with an irresistible devotion. The key to happiness and peace of mind lies in an educated, sanctified, clean conscience. "Happy is he that condemneth not himself in that thing which he alloweth."<sup>20</sup>

### REFERENCES

- <sup>1</sup> Psalms 106:15.
- <sup>2</sup> Ellen G. White, *Counsels on Diet and Foods*, p. 57.
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- <sup>4</sup> *Ibid.*, p. 168.
- <sup>5</sup> White, *Counsels on Health*, p. 449.
- <sup>6</sup> White, *Gospel Workers*, p. 230.
- <sup>7</sup> White, *Child Guidance*, p. 447.
- <sup>8</sup> *Counsels on Diet and Foods*, p. 251.
- <sup>9</sup> *Ibid.*, p. 469.
- <sup>10</sup> *Ibid.*, pp. 252, 253.
- <sup>11</sup> *Ibid.*, p. 49.
- <sup>12</sup> *Testimonies*, vol. 1, pp. 618, 619.
- <sup>13</sup> Ellen G. White in *Bible Training School*, July, 1902.
- <sup>14</sup> *Counsels on Health*, p. 118.
- <sup>15</sup> *Ibid.*, p. 153.
- <sup>16</sup> *Ibid.*, p. 155.
- <sup>17</sup> *Ibid.*, p. 156.
- <sup>18</sup> *Counsels on Diet and Foods*, p. 491.
- <sup>19</sup> *Counsels on Health*, p. 451.
- <sup>20</sup> Rom. 14:22.

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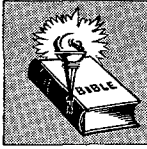
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# BIBLE INSTRUCTOR

## How Readest Thou?

ROSE E. BOOSE

*Santa Ana, California*

[NOTE.—Miss Rose Boose is a Bible teacher of long experience. She has made the entire Bible her main study. She recognizes that every Bible instructor should have a broad background of not just doctrinal books such as Daniel and the Revelation, but of every book of the Bible. Each book fits into our present truth message. Miss Boose has been a classroom, as well as a field, Bible instructor. She is the author of a very valuable work, *Let's Study the Bible*, published by the Pacific Press. The Ministerial Association heartily endorses this excellent book, and we believe that every Bible instructor in denominational work would be enriched by its information. Her article will be read with keen interest by every type of worker in our cause.—L. C. K.]

THERE is no question but that the consecrated Bible instructor is a student of the Word of God. However, we shall consider the *how* of reading it to the best advantage. Let it be said that there is no one way of reading that is the best, above all others, but there are ways by which we may get the most intelligent help from the amount of time devoted to the reading of the Scriptures.

Within the covers of one Book, we have that which was "written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44).

The law of Moses gives us the beginning of all things; God's responsibility toward His creatures; man's obligation toward his Creator. Then we read of the change brought about by sin and God's effort to restore man to his original home and place. There also is the law of God to guide and direct man in his efforts to restoration.

The historical portion of the Bible is given accurately and connectedly, presenting an understandable view of the leadings of God among the nations of earth, as they come in contact with God's people and contribute in some way to the unfolding of the great controversy between good and evil.

The poetical books are devotional in their character, revealing God's love toward man, and meeting the needs of every experience of the human heart.

The prophets are indeed as "a light that shineth in a dark place, until the day dawn" (2 Peter 1:19).

Whatever portion of Scripture one may read, with devout heart and mind, rich blessings will be received; but we need to read in such a manner that with the blessing we may also add to our knowledge of Scripture and be able to visualize the Book of God as a whole, with events in their proper relation one to another. This we are told is essential.

"The student should learn to view the word as a whole, and to see the relation of its parts. . . . He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation."—*Education*, p. 190.

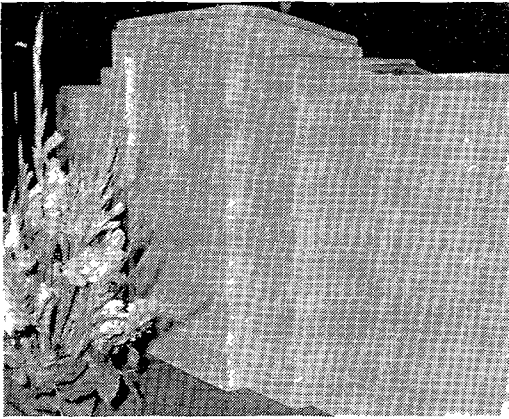
We read again, "Observe system in the study of the Scriptures."—*Testimonies on Sabbath-school Work*, p. 11.

How shall we do this? Reading a few verses or a few chapters here and there at a time will not give that over-all picture nor "the relation of its parts."

There is no better place to begin than at the beginning, Genesis 1:1. We have here in the first book of the Bible a record of the "generations of the heavens and of the earth when they were created" (Gen. 2:4); the "generations of Adam" and of the patriarchs. Let us look at these generations more closely.

In the first one, touching creation, we find several points of great interest in our study of the Bible: The introduction of the Godhead; the beginning of days, with evenings and mornings; the record of the fourth day, in which we are told that the sun and moon and stars are to "be for signs, and for seasons, and for

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days, and years." In this section the Sabbath is made and sanctified. Its beginning with evening is clearly stated, as all days began thus.

Next we find the generations of Adam (Gen. 1-5), those of Noah (chs. 6-11), and those of Abraham (chs. 12-25). By reading these sections in one sitting we gain a clearer understanding of each of these families and God's dealings with them. We meet Abraham again in much of the Bible, as we continue reading, and the accurate background of his life and experiences in these early chapters will be a great help in evaluating what we shall read of him. We may finish Genesis in this manner—Isaac (chs. 26, 27), Jacob (chs. 28-38), Joseph (chs. 39-50).

Continuing our reading, we find that the Bible deals with the one family of Abraham, which according to God's promises would become a great nation and a blessing to all the world (Gen. 12:1-3). This promise was fulfilled through Abraham, Isaac, Jacob, Judah, to David and Solomon, in whose reign the nation was established in its own land and at peace with the nations about them. Beginning with the first book of Kings, chapter 12, we find two nations in contact with other nations, resulting in much evil and distress.

From this point we find the writings of the prophets, both major and minor. The prophets identify themselves and the time of their writ-

ings by naming the kings under whose reign they prophesied. This is a great help in "seeing the relation of its parts" in seeking to get a view of the Bible as a whole.

As an example, Haggai says he prophesied in the second year of Darius the king in the seventh month and the first day of the month. Where shall we find a connection with Darius that will give us the background for this message? In Ezra 4:24 we read, "Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia." The fifth chapter of Ezra introduces the prophet Haggai; therefore, in order to see the "relation of its parts" to the restoration of Judah as brought to view in the book of Haggai, it will be more interesting to read Haggai with the book of Ezra, following chapter four. Thus we "observe system in the study of the Scriptures."

#### *Its Own Expositor*

"The Bible is its own expositor. Scripture is to be compared with scripture."—*Education*, p. 190.

"We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture."—*The Great Controversy*, p. 598.

Similar statements may be found many times in the writings of the Spirit of prophecy, and the more carefully one studies the Bible the more this fact will be impressed upon the mind.

Our church came into being in fulfillment of the prophecies of Daniel and the Revelation. To us has been committed the responsibility of teaching these great prophetic books. Prophecy and history must be studied diligently, that we may clearly see and teach the overruling providence of God in the affairs of this world and know the times in which we live.

How shall we teach the prophecies without using a voluminous amount of history? We as teachers of the Bible and its prophecies should certainly know history, and know it accurately, because history says in effect that God's predictions have come to pass. While this is true, we should remember that most of our Bible readers have forgotten all the history they ever read during their days in school. If, then, in teaching the prophecies we marshal one historical evidence after another, the tendency will be for our readers to look upon the Bible as unintelligible without first taking a course in history. True, they will listen with interest to the story about the great kingdoms of the past, but what will our teaching accomplish unless the readers are led to realize that they themselves

may understand the prophecies by a careful reading of the Word?

As an illustration of the Bible being its own expositor, let us consider the prophetic chapters of Daniel, taking the second chapter as the basis for our study. Here we have the familiar outline of the kingdoms of this world from the days of Babylon to the setting up of the kingdom of God. In the introduction to the book of Daniel we are told that Nebuchadnezzar is the king of Babylon. It is he who dreams, and demands to know what he dreamed and the interpretation of the same. Daniel is brought before the king, and first relates the dream the king had forgotten, then interprets it.

Coming to verse 38, we have a definite statement as to the meaning of the first portion of the image in these words: "Thou art this head of gold." Then "another kingdom," and yet another "third kingdom of brass" was to appear on the stage of action.

It is a very simple thing to quote a statement from history naming the second and third kingdoms brought to view in this chapter, but it would be more profitable to the reader to follow through the book of Daniel for its own interpretation of the prophecy.

In the fifth chapter of Daniel the downfall of Babylon is brought to view, and Medo-Persia is the power that accomplishes this overthrow. (Dan. 5:28, 30, 31.) Next, what is the "third kingdom of brass, which shall bear rule over all the earth" (Dan. 2:39)? The answer is found in Daniel 8:20, 21. The ram is declared to be Medo and Persia, and it was to be crushed by the he-goat, which is Grecia. We have found the first three divisions of the image definitely named: Babylon, Media Persia, and Grecia.

The fourth division of the image of Daniel two is not so definitely named. We are told that the fourth kingdom is the last kingdom and will continue in one form or another till the God of heaven shall set up His kingdom, which shall never be destroyed. The fourth kingdom is best identified by its characteristics, which are mentioned in every line of prophecy in Daniel, beginning with Daniel 2:41, 42 through chapters 7, 8, 9, and 11. In Daniel 11:36-39 the last phase of Rome is revealed. We also find that in Daniel 11:20 mention is made of one who was to arise and was to be a "raiser of taxes." This is understood to refer to Caesar Augustus and the tax levied by him at the time of the birth of Christ, when all the world was taxed (Luke 2:1).

Here within the scope of this small book of

Daniel is found the interpretation of its prophecies, and an understanding of the great image of Daniel two can be gotten by reading the entire book carefully and thoughtfully.

When teaching the second chapter of Daniel, as well as other prophecies, we should ask ourselves what the important message is. Is it the glories of the great city of Babylon with its mighty walls and great brass gates, its heathen temples and gorgeous palaces? Rather, is not the message found in these words: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44)?

There is danger that so much could be said about the "great Babylon" that the mind of the reader will be so filled with earthly glory that it will have little room for the glories of the kingdom God will establish even in our day. We need to be guarded in our assembly of material in teaching prophecy lest we be found to give more attention to the record of history than we do to the Word of God. Prophecy points to the end of all things earthly and to the glorious coming of our Lord Jesus Christ in the clouds of heaven. This should be the outstanding point in all our teaching of prophecy. The great day of the Lord, His coming in glory to gather



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His saints, His reign in righteousness—these are the truths that must have first place and be given greatest emphasis.

There is similar danger when teaching the signs of Christ's coming. We should not rehearse the crimes and vices published in the daily newspapers. The people are familiar with them. Why read them again and fill their minds anew with the sordid accounts of sin? The Bible gives enough of a picture of the last days, and reading the Word is sufficient for people to see its fulfillment in these days.

### *Teachers of the Word*

With the immense amount of excellent up-to-date information available, it becomes imperative that we carefully weigh our responsibility in the choice of material we use in instructing our Bible readers.

First, we must be constantly conscious of the fact that we are teachers of the Sacred Word of God. We should be men and women of one Book above all other books we may study.

"The study of the Scriptures is the means divinely ordained to bring men into closer connection with their Creator, and to give them a clearer knowledge of His will. It is the medium of communication between God and man."—*Ibid.*, p. 69.

Second, those with whom we study must be taught the Word that is "able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). Salvation is of paramount importance. It is our only reason for devoting our time to this work. Mere knowledge of the Bible which does not lead to salvation is harmful, because it will result in greater condemnation. It is true that we must instruct "whether they will hear, or whether they will forbear" (Eze. 3:11), but the utmost effort must be made to help the reader to believe and obey the Word of God. In *Steps to Christ*, page 115, we read: "There is much reading of the Bible that is without profit, and in many cases a positive injury."

"Christ imparted only that knowledge which could be utilized. His instruction of the people was confined to the needs of their own condition in practical life. The curiosity that led them to come to Him with prying questions He did not gratify. . . . They found every avenue closed, except the way that leads to God. Every fountain was sealed, save the fountain of eternal life."—*Counsels to Teachers*, p. 386.

"The central theme of the Bible, the theme about which every other in the whole Book clusters, is the redemption plan, the restoration in the human soul of the image of God. . . .

"He who grasps this thought has before him an infinite field for study. He has the key that will

unlock to him the whole treasure-house of God's word."—*Education*, pp. 125, 126.

In our Bible teaching we would do well to heed the counsel William Miller gave his trusted friend, Brother Hendryx, as quoted in *The Midnight Cry*, by F. D. Nichol:

"I would therefore advise you to lead your hearers by slow and sure steps to Jesus Christ. I say *slow* because I expect they are not strong enough to run yet, *sure* because the Bible is a sure word. And where your hearers are not well doctrinated, you must preach *Bible*. You must prove all things by *Bible*. You must talk *Bible*, you must exhort *Bible*, you must pray *Bible*, and love *Bible*, and do all in your power to make others love *Bible* too. . . . If you wish them to believe as you do, show them by your constant assiduity in teaching, that you sincerely wish it. You can do more good by the fireside and in your conference circles than in the pulpit."—Pages 47, 48.

It is in the family circle, by the fireside, where the Bible instructor has the privilege of doing most good.

"If men would take the Bible as it reads . . . a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands who are now wandering in error."—*The Great Controversy*, p. 599.

## Bible Study Outline

### Worshipping God in His Sanctuary

WERNER STAVENHAGEN

TEXT: "Worship the Lord in his glorious sanctuary" (Ps. 29:2, margin).

#### Part I. Worship and Cleansing for Ancient Israel

##### INTRODUCTION.

At our last meeting we traced the greatest prophetic period (2300 years). This prophecy brings us to 1844, the time for "the cleansing of the sanctuary." What is the significance of this wonderful prophecy? How does it concern and affect us?

##### I. THE SERVICE OF THE EARTHLY SANCTUARY.

1. How did God encourage worship in Israel's day? (Ex. 25:8.)
2. Why were His people to build a sanctuary? (Heb. 9:9.)
3. Besides the court, of how many apartments did this sanctuary consist? (Ex. 26:33.)
4. What does the Bible reveal about its furnishings? (Heb. 9:2-5.)
5. Who ministered in these apartments? What was the ministry for each? (Heb. 9:6-10.)

## II. DAILY SERVICE IN BEHALF OF THE SINNER.

1. What was the duty of an Israelite who had sinned? (Lev. 4:27-29.)
2. What happened to the blood of the offering? Who had to minister? (V. 30.)
3. After the sin was thus figuratively carried into the sanctuary, what was the relationship between the sinner and God? (Lev. 10:17, 18; 4:26, 31.)

## III. THE DAY OF ATONEMENT—A WORSHIP OF CLEANSING.

1. What great event took place on the 10th day of the 7th month each year? (Lev. 16:29, 30.)
2. How did the cleansing of the sanctuary take place? and how did the people dispose of their sins? (Vs. 5-8, 15, 16.)
3. What was the final act of this solemn ceremony? (Vs. 20-22.)

### *Part II. Worship and Cleansing for Modern Israel*

#### I. THE HEAVENLY SANCTUARY ANTITYPE OF THE EARTHLY.

1. What was the significance of the earthly sanctuary? (Heb. 9:9.)
2. Who is the high priest of a "better" sanctuary? (Heb. 8:2.)
3. Whose blood was typified by the blood of these sacrifices? (Heb. 9:12.)
4. When did type meet antitype? How did God signify this event? (Matt. 27:50, 51.)

#### II. CLEANSING OF THE HEAVENLY SANCTUARY.

1. Where do we find evidence that the sanctuary above will be "cleansed"? (Heb. 9:23.)
2. What decree will Christ issue after having

finished His priestly and mediatorial work above? (Rev. 22:11.)

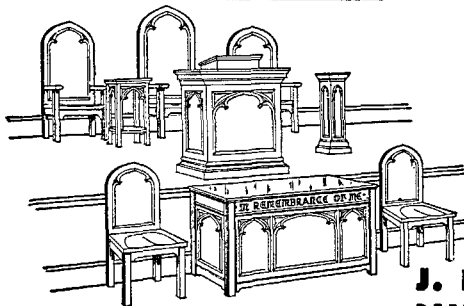
3. What event is immediately tied in with this atonement? (Rev. 22:12.)
4. How long, therefore, will the atonement continue? (Heb. 9:28; Dan. 8:14.)

#### III. APPEAL TO THE REMNANT.

1. Today, in the day of probation, let us purify our souls in obeying the truth. (Heb. 4:7; 1 Peter 1:22.)
2. Possible only through full acceptance of Jesus' blood and righteousness. (1 John 1:9; Isa. 1:18; Rev. 3:18.)
3. Let us draw near to our blessed High Priest by living in His presence till He comes. (Heb. 10:19-24.)
4. Have you personally brought your sins to Christ? Are you resting in the assurance of His forgiveness? Are you looking for His soon return?

[EDITORIAL NOTE.—The foregoing Bible study is slanted toward true worship. Heart worship embraces soul cleansing. It was so in ancient Israel, and it is equally necessary today. The preceding study, on the 2300 days, stressed making an "end of sin" (Dan. 9:24). The Bible instructor here uses texts which emphasize the efficacy of the blood offering. The study is valuable where prejudice concerns itself with the charge that Seventh-day Adventists are legalists. Here Christ is made the center of the study. Too often Bible studies on the sanctuary lose point by stressing the tent and its equipment more than the significance of its services. There may be nothing new about Werner Stavenhagen's study, but its climaxing thought that true worship must include heart cleansing is to the point.—L. C. K.]

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# RESEARCH *Theology, History, Science*

Messianic Echoes in Jewish Traditions—Part II

## The Jewish Passover and the Trinity

S. A. KAPLAN

*Editor, Jewish Magazine "The Sabbath Exponent"*

WHEN the pope of Rome declared some years ago that Christians are spiritual Semites, he merely reiterated what every enlightened believer already knew, for scriptural Judaism and Bible Christianity are as organically related as is the seed to the fully developed plant. What is not so well known is that even in traditional Judaism—which is Bible Judaism diluted in a veritable ocean of rabbinical sophistry and speculation—there are legends that here and there are pierced with rays of truth irradiating the wall of tradition with jets of Messianic light.

A typical example of this is the traditional Jewish observance of Passover—called *Seder Shel Pesahh*. This joyous annual feast is inextricably linked with the Messianic idea. The very name by which Passover is known among Jews—*Zman Heruteinu*—the season of Freedom—is significant, as it so evidently prefigures Him who alone can break the fetters that hold the sinner captive, and set him free. Again, the Bible word for Passover—*Pesahh*—literally signifies a skipping over or passing by—so aptly expressive of what our heavenly Father does for us through the merits of Christ, when He "*passeth by the transgression of the remnant of his heritage.*" (Micah 7:18).

Furthermore, rabbinical writings suggest that during Nisan—the Paschal month—a much greater redemption will someday be accomplished by the God of heaven (Shemot Rabbah 15:12). The rabbis base this idea on Micah 7: 15. We bless God, that a greater redemption was indeed consummated on the fourteenth day of Nisan, when Jesus died on Calvary's cross "between the two evenings." This profound parallelism between the Passover and Calvary has in the past brought many priests and rabbis to the foot of the cross, and we know that many more will follow.

Another allusion to the Messiah is the extra cup of wine placed on the Passover table in

honor of Elijah the prophet, for rabbinical tradition has it that Elijah will appear at Passover time and announce the coming of the Redeemer. (See Peshachim X.)

It is also significant that following the Passover supper, as the participants sing the so-called Hallel, they repeat in song the Messianic words of Psalms 118:22—"The stone which the builders refused is become the head stone of the corner."

### *The Passover and the Trinity*

However, the most significant and intriguing allusion to Christ in the Passover observance is the centuries-old ritual which involves three cakes of unleavened bread, or Matzos. These traditional three cakes—always and invariably *three*—neatly wrapped in snow-white linen, are placed on the Passover table before the host. Early in the meal the presiding person, usually the husband and father, reverently takes the *middle* cake from between the other two, and after pronouncing a blessing upon it, breaks it into two equal parts. One half is broken into small fragments and distributed among the participants, who eat it with solemnity and reverence. The remaining half of the middle cake, called the Afikomen, is neatly wrapped in a linen cloth and hidden somewhere in the supper chamber, usually under the pillowed seat of the host.

At the end of the supper, when the third cup of wine is emptied, the Afikomen, or hidden Manna, is recovered, and then broken and distributed among those sitting around the table. Thus ends the Passover celebration.

What is the meaning of this ceremony of the three cakes of unleavened bread? Why *three* cakes? What do these three cakes symbolize? Of this there is a wide divergence of opinions among the rabbis. On this point, however, the New Testament and certain rabbinical writings converge, and both agree that the ceremony

with the three cakes represents the *trinity*—the upper Matzo, the Father; the middle Matzo, the Son; and the third cake, the Holy Spirit. In the Zohar—the textbook of Jewish medieval mysticism—the belief in the Trinity is expressed under various similes and allegories. The book derives its title from Daniel 12:3—Zohar-brightness. We quote from *The Jewish Encyclopedia*, volume 12, page 261:

“The Cabala . . . , especially the Zohar, its fundamental work, was far less hostile to the dogma of the Trinity, since by its speculations regarding the father, the son, and the spirit it evolved a new trinity, and thus became dangerous to Judaism. . . . So that Christians and converts . . . found in the Zohar a confirmation of Christianity and especially of the dogma of the Trinity.”

Claude Montefiore, eminent Anglo-Jewish author, wrote:

“I am well aware that in the purest and most philosophical presentation of the Christian doctrine of the Trinity no infraction of the Divine Unity is intended. It will be needful for the Jewish theologians to consider anew the interpretation of *Trinity*.”

Between the Talmud, which consistently denies that there is a Trinity, and the Zohar, which affirms the existence of the same, a battle royal has raged for ages. Only two centuries ago this conflict came to a climax when Jews known as Frankists, who accepted the teachings of the Zohar, clashed with Talmudists in Poland. We quote a few lines on this controversy from the eminent Jewish historian Graetz:

“The Talmudists had a difficult part to play in this religious conference. The chief thesis of the Frankists was that the Zohar teaches the doctrine of the Trinity, and that one Person of the Godhead became incarnate. . . . And that leanings toward this doctrine were to be found in the Zohar they [the Talmudists] could not deny.”—*History of the Jews*, vol. 5, p. 287.

### *The Hidden Manna*

What is the significance of the breaking of the middle Matzo, the hiding of it, and then the finding of the other half called Afikomen? As stated before, the middle cake most fittingly represents Jesus, whose body was broken for the sins of the world. The hiding and then the recovering of the Afikomen, which was wrapped in a linen cloth, is symbolic of the burial (Jesus' body was wrapped in linen; see Luke 24:52, 53), resurrection, and ascension of Christ.

This ceremony of the three unleavened cakes was doubtless practiced in Christ's day, for we read that when Jesus instituted the Lord's Supper to replace the Passover, He broke the Afikomen, which pointed to Himself, and said,

“Take, eat: this is my body, which is broken for you” (1 Cor. 11:24). Also see *Life and Times of Jesus the Messiah*, by Alfred Ederheim, Volume 2, pages 504 and 511, eighth edition, revised.

That this Afikomen—the hidden and recovered half Matzo—is symbolic of Jesus is evident from the reading of Revelation 2:17 in which Christ, addressing His followers, says, “To him that overcometh will I give to eat of the *hidden manna*.”

What an exceeding great and precious promise is this! The resurrected and risen Lord, who now sits on the right hand of the Father and shares with Him the throne of the universe, offers us, children of dust, the *hidden manna*—Himself—in the infinite plenitude of His resurrection power! By drawing upon this dynamic spiritual force we can live above the foul miasma of sin and finally be counted among the overcomers to receive the overcomer's reward. This is the heritage of the faithful, and may we all be daily enriched, nourished, and fed from this inexhaustible supply, which awaits our demand and reception, is my prayer.

In the next installment we shall discuss the Jewish traditional observance of Yom Kipper—the Day of Atonement—in its Messianic aspects.

(Continued next month)

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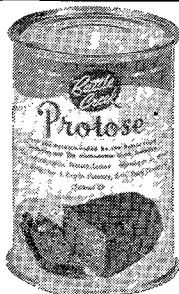
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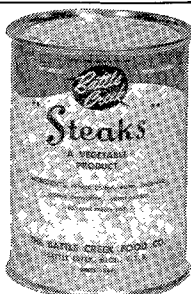


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# NEWS....

From Current Journals

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

¶ During a recent meeting of the World Council of Churches' executive committee in Geneva, Switzerland, Dr. Visser 't Hooft, general secretary of the council, said that among the problems still facing the World Council "and which must be settled in the near future" were establishing ties with all churches and "resolving the problem posed by the thorny choice between proselytism and religious freedom." The latter, he said, must be resolved in an ecumenical spirit, "but liberty of worship must prevail." "Is that liberty absolute, or must ecumenism take a certain precedence? That we must decide."

¶ Residents of Baltimore, Maryland, now can get a half minute of inspirational thought by dialing a number on their phones—in the same way that they get weather or time reports. The service, instituted through the joint efforts of the Baltimore YMCA and the local telephone company is believed to be the first of its kind in the nation. It is financed by special contributions and is not included in the YMCA's regular budget.

¶ Leaders of the El Paso Ministerial Association received permission from the city council to stencil a religious message on sidewalks there in connection with a "Go to Church" crusade. The stencils read "God Is Our Strength—Attend Church of Your Choice Every Week." Volunteer workers from the United Christian Youth Movement hope to put 1,000 such markers on the city's sidewalks.

¶ More and more Seventh-day Adventist readers of THE MINISTRY are remembering to send us their old and new addresses when they move from one field to another. This is a most encouraging trend, as it simplifies our work in the office and ensures that these ministers and workers will receive the journal regularly.—EDITORS.

¶ IN BRIEF.—Israel has acquired the remaining four Dead Sea scrolls, oldest known Bible manuscripts, of seven found in a cave near Jericho in 1947, Prime Minister Moshe Sharett announced in Jerusalem. . . . Eighty-four members of Atlanta's Second-Ponce de Leon Baptist church, including the pastor, read the entire Bible through last year. . . . Two of the oldest continuously published religious journals in the United States, the *Universalist Leader* and the *Christian Register* (Unitarian), will be merged into a single monthly publication, it was announced by the Council of Liberal Churches. . . . Publication of a ten-volume complete New Testament in Braille was announced in New York by the Xavier Society for the Blind.

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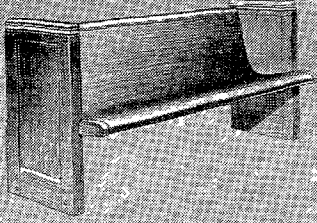
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## Background for the Message

(Continued from page 48)

and yet so solidly as she weaves into some Bible character the very principles of truth that may need emphasis in the listener's life. She lets the Word speak with conviction. Miss Blank's contacts develop into strong friendships for the truth. I have observed the type of people that respond to her way of instruction and have found them to be solid Christians who can stand without constant doctrinal nurturing."

Reflecting on this conversation, I said in my heart, "What a tribute to a Bible instructor!" How many more of Miss Blank's type would be welcomed in many needy places! There is a true need for well-balanced, dignified, informed, helpful persons who have an experience in the Word of God. Some young Bible instructors may be delighted to have us point out a source from which they may obtain such broad information for effective teaching. We can recommend to them Miss Rose Boose's book, *Let's Study the Bible*, published by the Pacific Press. It is a treasure store and will enrich your background for your Bible readings.

The soul can never be satisfied with an escapist theology. Christ never offers escape from reality, but strength for a life; not a way out, but a way up; not patronage, but power.—Eugene A. Nida.

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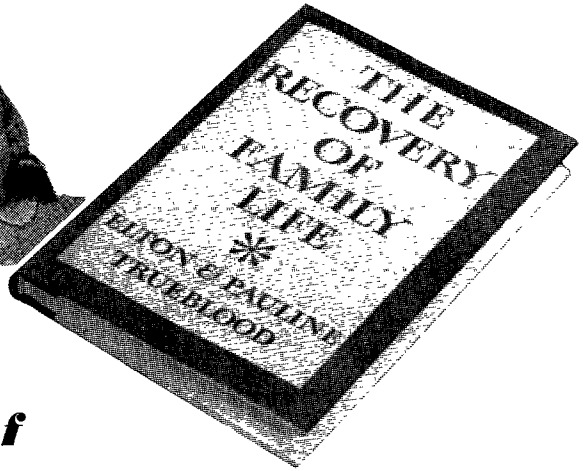
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# POINTERS TO PROGRESS

## PASTOR DECLINES A BISHOPRIC

A FEW years ago Ralph W. Sockman, pastor of Christ Church in New York, asked that his name not be considered for the office of Bishop in the Methodist Church. The announcement came on the eve of a quadrennial episcopal election at the Northeastern Jurisdictional Conference in Harrisburg, Pennsylvania.

He said that while he had "very high regard for the episcopal office and the men who hold it," he was convinced that the "greatest need of the contemporary church is the strengthening of the local pulpits."

"There is a tragic lag," he said, "between pronouncements of general church conventions and the practices of local church congregations. We can never exalt the pulpit properly as long as we regard it as a stepping stone to administrative positions."

Surely we can all agree that there is no more important post in the work of God than the pulpit of the pastor and the evangelist. We believe that Ralph Sockman's viewpoint should be an encouragement and stimulus to every pastor in his most important work.

Administrators are needed; how could we get along without them? But there is today a pressing need for men who feel the burden of magnifying the work of the pulpit. So whether God calls us to administer our fast-expanding cause or to give ourselves wholly to the ministry of the Word and the flock, may every minister in our ranks sense the primary responsibility of being a shepherd. We are ordained for that purpose.

## BE POSITIVE

THERE is such convincing power in teaching positive fundamentals that one wonders how we ever get involved in fruitless argumentative teaching. Molding opinion can best be accomplished by stressing fundamental issues rather than permitting ourselves to become entangled in petty argument.

To illustrate, *true* liberty, *real* freedom, can only result from obedience to law. The commandments of God do not "restrict" the sincere Christian. They set free. Freedom from law so often expressed as the fruit of New Testament grace is superficial at a glance. Jesus said, "Ye shall know the truth, and the truth shall make you free." Real freedom is not freedom *from* the law, but freedom *in* the law. It is the freedom of the bird on the wing, the accomplished artist at his instrument—each at liberty, yet each *bound* by law.

For example: I may wish to express myself with freedom pianowise, but since I am one of those unfortunate ones who never learned to play, my banging produces only noisy discord. Everyone knows I have no freedom at the keyboard. But let the accomplished musician ply his skillful fingers, and harmony, rich and melodious, is the result. He is free—at perfect liberty—within the laws of music in general and the piano in particular. Just so with the law of God, whether natural or spiritual. The liberty to be desired in expression and life is the result of obedience—uncalculating, love-inspired-and-aided obedience.

Fundamental thinking illustrated from life effectively molds minds for the kingdom.

## USE OF TITLES

ACCORDING to the best authorities it is neither good form nor proper to prefix the title Elder or Doctor or Professor, etc. to one's signature to a letter, thus: "Elder John Doe." If it is necessary to indicate that one is a minister, the title should always appear in parenthesis as "(Elder) John Doe," or on printed cards or stationery follow the name with, "minister." Extending the principles, the form "Elder and Mrs. John Doe," in joint signature is improper. Better write "John B. Doe and wife," or John B. and Mary C. Doe." The same rule extends to printed cards, book inscriptions, and the like. The fear of missing some title or honor due us should not lead to a breach of professional and social ethics. Lack of true culture is often detected in small matters such as these.

## BACKGROUND FOR THE MESSAGE

A VERY interesting conversation centered around a certain Bible instructor. Her well-tested work was being discussed by several friends, one of whom was a minister with broad experience, especially in pastoral evangelism. "I appreciated Miss Blank because of her rich background of Bible truth," said her former co-worker. "When an occasion arose that required more technique than just doctrinal argument in defense of the truth, I could readily select who of my associates could best handle the case; it was Miss Blank, of course. She has such a friendly approach to the Bible; she is never on the defensive, but seems to thrill to reveal God's beautiful plan of salvation from any book of the Bible. It is done so casually,

(Continued on page 46)