

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVIII

NOVEMBER, 1955

NUMBER 11



TODAY!

With every rising of the sun
Think of your life as just begun.

The past has canceled and buried deep
All yesterdays. There let them sleep.

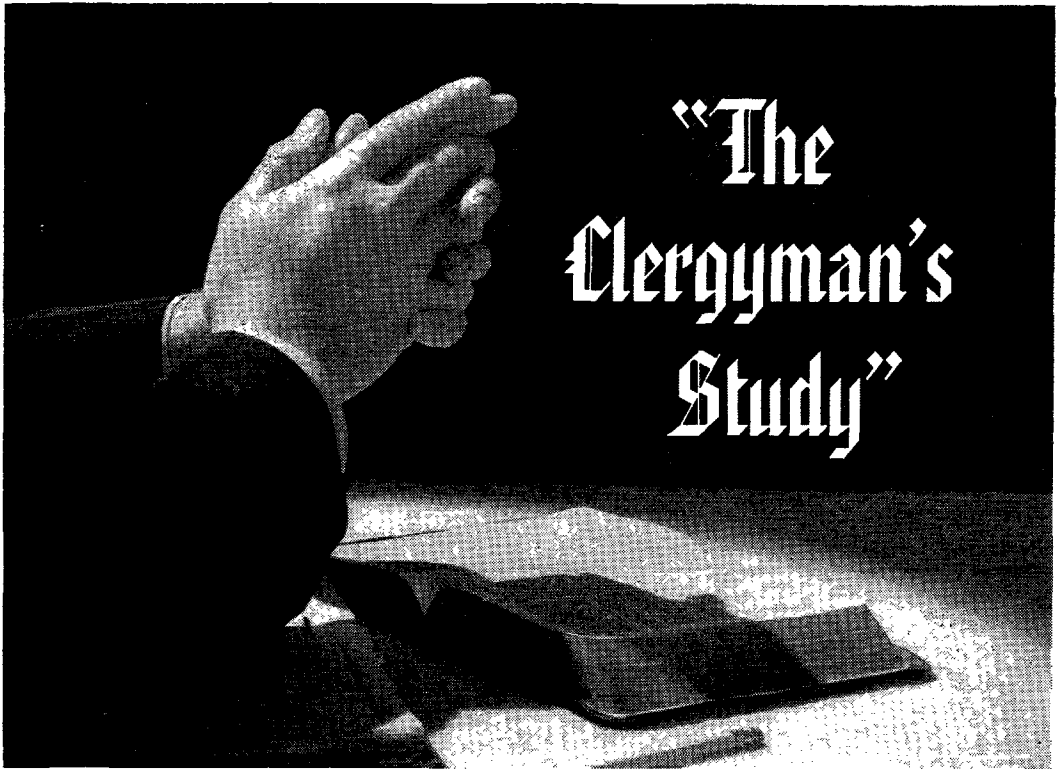
Concern yourself with but Today.
Grasp it and teach it to obey

Your will and plan. Since time began
Today has been the friend of man.

You and Today! A soul sublime
And the great heritage of time.

With God Himself to bind the twain,
Go forth, brave heart! Attain! Attain!

—Anonymous



You cannot well overrate the benefit to be derived, in these respects, from carrying always with you a high estimate of your study-labors, in comparison with other men's labors, and other labors of your own. The clergyman's study, which some people regard as they would a pantry, or a genteel appendage to housekeeping, is the main room in the house, and (if consistent with Heb. 13:2) ought to be the best.

It is the place where you speak to God, and where God speaks to you; where the oil is beaten for the sanctuary; where you sit between the two olive trees (Zech. 4:3); where you wear the linen ephod and consult Urim and Thummim. As you are there, so will you be in the house of the Lord. A prevalent sense of this will do more than anything to procure and redeem time for research, and will cause you to learn more in an hour than otherwise in a day.

That upper chamber is also the spot where you will enjoy one of the most valuable means of learning and preparation, which we too much neglect—I mean conference with brethren about your work, and especially your preaching. And it will be your duty to impress on your people the truth that you are as really serving them when you are in your study as when you are in their houses.

But to render these views efficacious, you must from the beginning look on all your meditation, reading and writing, as a tribute to God, and a freewill offering in His holy temple. This will lead you to pray over your researches and to handle every topic as in the presence of Christ. It will tend to prevent your lucubrations from lapsing into a selfish, solitary, anachoretic abstraction from your charge. The more you are occupied upon the simple text of Scripture, the more remarkably will this temper prevail in you.—JAMES W. ALEXANDER in *Thoughts on Preaching* (1860).

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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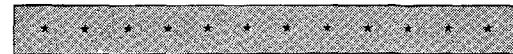


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NOVEMBER, 1955

In This Issue

THIS issue of THE MINISTRY might be termed a "Pastor Special," for we have a lengthy and we believe helpful Pastor section of six articles this month. To start off the section on page 13, S. L. Dombrosky outlines a successful and tried method of "Winning a Man for Christ." In harmony with the burden of this article next month's issue will carry a study outline by Royal Sage on "How to Overcome Evil Habits." "As I Watched," by Marjorie Lewis Lloyd, in the Bible Instructor section on page 41, is a discussion that will also be appreciated by our pastors and evangelists as well as our Bible instructors.

"Platform and Pulpit Manners," by Merle L. Mills, on page 28 discusses some matters that all of us need to be reminded of from time to time. In this connection "How to Whisper" and "Think It Through," on page 48, might be considered. We need to be continually checking up on ourselves along some of these lines.

Last month's Medical-Evangelism Special stressed the teamwork of doctors and ministers. That emphasis is continued this month by Dr. McFarland in the Evangelism section. Be sure to read "Using Our Medical Talent in Evangelism" on page 33. In this connection some may want to reread "The Doctor-Evangelist Combination in Ohio," by C. L. Duffield, on page 24 of the October MINISTRY.

Those here at headquarters who have had opportunity to read *A Prophet Among You*, by T. Housel Jamison, have unanimously expressed deep appreciation for the book. We are happy that this valuable volume has been included in the 1955 Ministerial Book Club. Please see pages 12, 25, and 38 for complete details.

THE SERMON "It is not enough, therefore, to speak the truth. We must so speak it that our congregation will be interested enough to hear what we have to say.

No man has a right so to preach as to send his hearers away on flat tires. Every discouraging sermon is a wicked sermon for which the preacher needs to repent in sackcloth and ashes.

No man who preaches a discouraging sermon has really faced the facts. He may have faced the tragic facts, but he has not faced the supreme fact, and that is the fact of God."—CLOVIS G. CHAPPELL in *Anointed to Preach*.

Page 3

The Scores Who Have Not Fallen

W. M. R. SCRAGG

President, South New South Wales Conference



A GODLY Methodist minister preaching in his church made reference to a serious act of indiscretion on the part of one of his fellow ministers. It was sad, unexpected, and it shocked the congregation. Then, without minimizing the situation, this pastor said, "But when we criticize the fall of this poor man, let us not forget the scores of preachers who have been faithful, and thank God that where one falls there are a score who do not."

It was a simple but emphatic comment, and it deeply impressed all of us who heard. Since then I have thought about it a hundred times. And is it not well for us to remember the many who, by the grace of Christ, have remained true through all their years of service? Because of the faithfulness and consecration of the ministry, the flock of God has had no cause for suspicion of it.

My visit to the last General Conference left me with many wonderful impressions. But none was more real than the emphasis placed so definitely on godliness, especially in the choice of leaders.

However, to us all comes the reminder of Paul, "Let him that thinketh he standeth take heed lest he fall"; also the words of Jesus, "He that is without sin among you, let him first cast a stone."

Atalanta in Greek mythology was a young and beautiful woman, and many were the young men who sought her hand in marriage. But she was also an athlete, swift of foot. In this she prided herself. Moreover, she offered herself in marriage to the young man who could defeat her in a foot race, but on the condition that if he lost the race he should forfeit his life. It was therefore a very serious contract to enter into. Many tried and failed. But one, Hippomenes by name, was an ambitious youth, and he grew to love Atalanta. Summoning his courage, he at last braved the attempt.

The time for the race was set, and with pride Atalanta sprang forward. True to

form, she moved swiftly ahead. But Hippomenes had prepared himself to succeed through the vanity of Atalanta. On his person he had secreted three golden apples. He threw one out, and she darted aside to pick it up. Quickly coming back into line, she surged ahead again. He threw another apple. She unhesitatingly dashed aside for it and then returned to the race, where she again moved into first place. Now they were nearing the goal. This was the last chance. He threw out the last apple. Again she dashed aside to seize it, but she could not make up the lost ground. Hippomenes rushed forward to touch the tape.

Golden Apples

This fable has a message for everyone who ministers the Word. We are in the race of life, competing against the wicked one. Like Hippomenes, he too has golden apples. By these he seeks to turn aside everyone who seeks the prize of eternal life.

John, in his first epistle, chapter two and verse sixteen, declares: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Let us think of these three areas of temptation.

The first is "the lust of the flesh." Jesus in His comment on adultery said that to look upon a woman and to lust after her is to commit adultery. In this He recognized where man's safety lies if he would overcome. The thought is the father of the act. How we need to cleanse our minds from defilement of thought!

The second is "the lust of the eyes." This steps from the act to the approach to sin. Outwardly attractive but deeply subtle are many pictures of the world. Scenes of worldly pomp and of alluring women are calculated by the wicked one to lead us astray. It seems impossible to escape some things. Almost every magazine, as well as the billboards on the public highways, constantly thrusts these things before our eyes. We must be careful where we concentrate our gaze, for by beholding we become

changed. More and more we must look unto Jesus, and whatsoever things are pure, and whatsoever things are beautiful to Him—these are the things we must behold steadfastly in order to keep our eyes from roving.

The third point the apostle mentions is "the pride of life." Yes, that beautiful villa we have managed to build, or that lovely car we drive, or those children in wealth or good positions in the world. Pride of life—pride in what we have been shrewd and careful to build up of the possessions of this life. What we talk about most, reveals the fountain of our pride.

What a struggle there is before us all. Satan is not defeated by our remaining in the work of God so long as our attention is upon the accumulation of worldly possessions and upper-seat positions to satisfy our pride. As workers we must pray, with strong faith and tears, that the enemy

of souls will not in the final stages of the race of life defeat us in any one of these three ways. Remember that his golden apples are "the lust of the flesh," "the lust of the eyes," and "the pride of life." Against these is the constant battle.

The preservation of spiritual power rests in Paul's appeal in Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Herein is the mind of Christ. And thank God that the great majority of our workers are faithful and steadfast.

When someone is defeated it naturally gives us pain, but let us not exaggerate our losses. Instead, let us thank God for the great group who have not fallen.

Our New Commentary

PERHAPS the most far-reaching group of volumes in the history of our publishing work are those comprising the new *Seventh-day Adventist Bible Commentary*. When this publication was first projected it was so large an undertaking that some feared it was too pretentious for so small a denomination. But more important than the prospect of limited sales was the question as to whether we had in our ranks the scholarship commensurate with the task. But as these excellent books have come from the press, many of these fears have subsided. Now Volume IV is in our hands, and with this the work on the Old Testament is concluded. The 1,184 pages of this volume cover the books from Isaiah to Malachi, including, of course, the book of Daniel, a section particularly important to our ministers and teachers.

We are confident that our readers around the world would like to know how this Commentary is regarded by leaders and scholars outside of our ranks. We therefore publish from two outstanding reviews.

Prof. H. H. Rowley of Manchester University, England, perhaps the most outstanding scholar in his field in the English-speaking world, critically examined the first

three volumes. His review appears on pages 36 and 37 of *The Society for Old Testament Study*, Book List 1955. Commenting on these volumes he says:

"Its point of view is very conservative and literalistic. The Mosaic authorship of the Pentateuch is maintained, and the story of a world-wide Flood is accepted. Any evolutionary theory is vigorously resisted. The seven days of creation are believed to have consisted of twenty-four hours each. . . . It would be a mistake, however, to dismiss this commentary as useless or unscholarly. Some of the general articles will be read with profit by those who do not share their viewpoint, and the verse by verse commentary is full and, of course, much is not marked by the special point of view of the sponsors of the publication. . . . Chronology is given special attention, and here the fifteenth century date of the Exodus is adopted. . . . The writers are familiar with the work of modern archaeology, and altogether represent a scholarly conservatism which will enable their work to be consulted with profit at many points.

"The contributors are well acquainted with modern work, and the commentary is up-to-date in its information. . . . There are careful notes on a number of questions, such as the chronological order of Ezra and Nehemiah—where the traditional order is maintained. . . . The usefulness of the commentary is by no means limited to the readers who share its positions."

To receive an evaluation from one so

ably qualified as Professor Rowley is indeed heartening.

But even more significant is this review by Dr. Viliam Pavlovski, S. J., an outstanding Roman Catholic scholar. This appears in *Verbum Domini*, vol. 33 (1955), pp. 175-177, a periodical published in Rome by the Pontifical Biblical Institute, which is recognized as the highest school of Biblical studies in the Roman Catholic Church. Knowing this review will be read with particular interest, we therefore publish it in full:

Catholic Review of Commentary

"*The Seventh-day Adventist Bible Commentary*, in seven volumes. Vol. I: *Genesis to Deuteronomy* (P. 1120). Vol. II: *Joshua to 2 Kings* (P. 1040). Vol. III: *1 Chronicles to Song of Solomon* (P. 1166). Review and Herald Publishing Association, Washington, D.C., 1953-54.

"The highest Adventist administration, which is located in Takoma Park, Washington [D.C.], has begun to publish a full Commentary on the entire Holy Scripture (that is, on the proto-canonical books [i.e., not including the Apocrypha]). The Commentary embraces 7 volumes with more than 7,000 pages. It is proposed by the editors that the work will be ready in the year 1956. In this place we present the first three volumes.

"The edition is superbly produced with the best maps, clear printing, intelligible division of material, artistic and sturdy binding. An ample series of collaborators have contributed to the completion of the Commentary. These are named in the beginning of the volume, but the Commentary itself is anonymous.

"The work is intended for their own coreligionists, primarily for Bible teachers, preachers, seminary students and also well-informed laymen. The object of the editors is to furnish their own coreligionists, on the one hand, with a Commentary consonant with their faith; on the other hand, to throw light on the Biblical text from all the conclusions of modern archeological and historical knowledge. Everything is set forth without speculation, in language accessible to any well-informed person. The use of terms technical in the strictly theological sense is carefully avoided.

"Each volume consists of three parts.

"In the first part there are presented general subjects which serve for the better understanding of the sacred text found in the respective volumes. In the comment the reader is often referred to this part. In the first volume, further, are presented subjects that pertain to Holy Scripture as a whole; accordingly they are: a brief treatise on the languages in which the books of the Old Testament were written (Hebrew and Aramaic), on the Canon of the books of the Old Testament, on the text and its transmission, on weights and measures, on the calendar. That which is called 'higher criticism' is rejected without discussion, because contrary to

the sacred text. Sober textual criticism, which is intended to restore the original meaning of the text, is allowed.

"After these general matters Volume I sets forth what pertains to the Pentateuch. Principally historical questions are dealt with. The treatment of the history that underlies the Pentateuch is, in the nature of the case, divided into two parts.

"a) *The prehistoric age* (Gen. 1-11). The Holy Scripture is the Word of God; consequently it is to be taken as it reads. Literary figure [allegorical treatment] is not admitted. The history set forth in Gen. 1-11 is clearly told. Therefore this general part [the articles] sets forth rather those things which extra-Biblical knowledge contributes to the understanding of the text. Likewise there are explained the reasons why those things are rejected that contradict the obvious sense of the sacred text.

"On the question of the six days, a verbal explanation of the Biblical text concerning the creation of the world, that is, six days of 24 hours, is vigorously defended, with the repudiation of the whole evolutionary theory, which alleges periods of millions of years for the evolution of the matter of the world and also of living things. Difficulties that seem to arise from geology and paleontology are said by no means to prove this long evolution, for they are to be explained rather as the effects of a universal deluge. The assertions of geology and paleontology are 'infidelity in its most insidious and hence dangerous form' (p. 75).

"b) *The historical age*. In this part the polemic mode of exposition is abandoned, for it is concerned with a time illuminated by written documents. The history of the archeology of the Near East is set forth in a clear and sufficiently ample manner, and separate from this is presented extra-Biblical history as far as the Exodus, which is said to have taken place in the 15th century B.C. Worthy of note in this part is a good description of daily life in the time of the patriarchs.

"In the second volume the general part explains the history of the ancient Orient from about 1400 B.C. to the destruction of Jerusalem (586). The care with which the history of this period is treated is apparent from the fact that 150 pages are given to it. Since chronology is 'the soul of history,' particular attention is paid to it. This part of the work is truly outstanding, so that it is in no way inferior to the better treatises on the history of the Old Testament.

"Finally, the third volume sets forth history from the year 586 to the year 400 (pp. 43-110). Since this volume contains the collection of songs (Psalms) and the poetical books, there is prefixed a short exposition of the poetic art of the Hebrews, and also an explanation of musical instruments (with illustrations). The general part of this volume indeed contains excellent things but it can hardly be said to attain perfection.

"The second part of each volume contains the text with commentary. It does not present a new translation of the original text, but prints the "King James Version." In the comment however, the

printed text is explained according to the original text.

"The comment is an example of literal exposition, with sober reflections on the practical consequences in the area of faith and morals. In order that the exposition might be made clearer, the commentary is enriched with many maps (Volume I has 16 maps, 6 of them in color, from the *Westminster Historical Atlas*; Vol. II has 22, 5 of them in color; Vol. III has 16, 2 of them in color. Note: In Vol. II, p. 984 the author inadvertently writes that Nebuchadnezzar [Vol. II actually says "Nabopolassar"] placed Jehoiakim on the throne of Judah. As a matter of fact Pharaoh did it; cf. 2 Kings 23:34).

"The third part of the work is devoted to an exclusively Adventist use. For they believe that Ellen G. White was endowed with the genuine prophetic spirit. Consequently they believe that her writings furnish the best explanations of the sacred text. For this reason there are indicated briefly, after each chapter (in the second part [i.e., in the comments]) the places in which the prophetess has written concerning the respective chapter. In the end of the book, that is, in the third part of the volume, rather short quotations of the prophetess are cited, arranged according to the chapters and verses contained in the volume.

"Altogether praiseworthy is the zeal of the editors to promote and disseminate an understanding of Holy Scripture. The present work contributes much to that end. Nevertheless we do not believe that anyone, outside of the Adventists, will accept the literal exposition which the authors set forth for the first 11 chapters of Genesis, especially since at least certain conclusions of geology and paleontology can scarcely be called in question. By far the greater part of the work can be said to be characterized by solid and serious workmanship. But most praiseworthy is the application of the conclusions of modern archeology and history to the deeper illumination of the sacred text."

The fact that outstanding scholars have taken time to review these volumes is something that brings courage to our hearts. God is surely going before us, and we must be aware of the opportunities this kind of publicity presents.

In the last decade or so there have come from our presses a number of publications which have received favorable commenda-

tion for the meticulous care and accuracy revealed in their documentation. These have been in the fields of science, denominational history, and, of course, the history of prophetic interpretation. And now this large commentary, covering the field of theology and Biblical history.

This movement is being brought to the attention of the world and it is inspiring to see these providential leadings. While scholars may differ from us in their interpretations, they cannot but respect the evidence of sound scholarship that lies behind these comments. For that we should be thankful. But more: We should be humble. "This is the Lord's doing; it is marvellous in our eyes."

It is a huge undertaking to complete a commentary of the entire Bible, but more significant still is the fact that this will be accomplished in about five years. This is possible because nearly fifty contributors, editors, and other specialists have been working simultaneously on this project.

This large and representative group responsible for these volumes are to be commended for their careful work. Let us continue to pray that the Lord who has so graciously guided in the project thus far, will continue to preserve these books from serious error, and that they may prove of untold blessing not only to Adventist ministers and laymen but to all who read these pages.

The editors of THE MINISTRY salute the commentators and the editorial staff of the Review and Herald Publishing Association. This is a great production and is destined to make history. This Commentary will be for years to come, should time last, a rich mine in the fields of theology, history, and archeology. It is something no English-reading worker or lay leader can afford to be without. How good to have such worthy tools in such a time as this! R. A. A.

*Thanksgiving Day is really America's annual time
for saying grace at the table of eternal goodness.*

Bless Me Also

BY A MINISTER

PART I

MODERN man's greatest problem today is *man!* "Fitzpatrick, the great cartoonist of the *St. Louis Post-Dispatch*, has expressed this feeling in a strong, simple drawing. He shows a vast bomb with a ferocious warhead leaning against a wall, beside an equally tall and solid question mark. Two little men in the foreground are looking up at the huge monoliths. The bomb is labeled 'How to kill everybody,' and the other 'How to live with everybody.'"—STEWART CHASE, *The Proper Study of Mankind*, pp. 15, 16.

And that is the world's and also the church's greatest and most acute problem—*how to live together!*

By general analysis we can deduce the statement that we shall never be able to live together as a world until we have learned to live together as individuals. But where do we go from here? Modern inventions have brought the world, with its fever-hot tensions, so close together that almost everybody knows everybody else's business: national, international, and personal. And the question arises: Do we, as Christian workers, know how to live the kind of life that this Atomic Age requires? Are we as a denomination working and living together in ever-growing love and fellowship? Or do we shun almost entirely the social gospel? Are our worker and family relationships good *human* relationships? Or are we too often small, mean, uncharitable, hardhearted, selfish, unsympathetic, and unkind?

Let Us Take a Look

We all know that there are *many* among us who are really converted, and who are the epitome of human kindness—but what about the rest of us? Let us take a look:

SCENE I: We see a conference president and a treasurer both dismissed because they cannot get along with each other. *Why?*

SCENE II: A worker is continually suspicious of his conference president—feels the president "has it in for him." *Why?*

SCENE III: A school board is in session. There are some members who are very rebellious and hostile, to the point that almost every meeting is a knockdown, drag-out affair. *Why?*

SCENE IV: A teacher is not rehired in one of our colleges, and he is not told the reasons. He is left without employment, although some people believe him to be a very good teacher. *Why?*

SCENE V: A pastor is having trouble with his church board. The pastor uses some methods in his leadership that stir up enmity and result in a disruption of church unity. A petition is circulated to accomplish the removal of the pastor. *Why?*

SCENE VI: A young missionary family feels beaten, bruised, and bleeding—yes, almost disconsolate. The mission director has treated the worker harshly, has been inconsiderate; in fact, the worker hardly feels that he can call his soul his own. He has not been able to use his own ideas, and when seeming mistakes are made the director is cruel and heartless. *Why?*

SCENE VII: The colporteurs in ——— do not feel that they are treated fairly. *Why?*

And so we might go on; scene after scene comes to mind—scenes in our institutions, in our churches—yes, and in our homes. These show that we are not living together as we ought, and as God desires that we should. Certainly "the inhumanity of man toward man is our greatest sin."—*The Ministry of Healing*, p. 163. Does it ever occur to us, brethren, that the church needs to inaugurate a global program based upon the words of the Master: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34)? If we love as He loved, we shall be able to live as He lived—and live together.

Christ and Human Relations

"Just after the first World War John T. McCutcheon had a cartoon showing a group of men about a table. At the head of the table was the President, or the Premier. Other men sat at their places with their portfolios at the base of their

chairs. One of them was the traditional figure of Mars, and on his portfolio was written 'Secretary of War.' Opposite him was the traditional figure of Jesus. On his portfolio were the words 'Secretary of Human Relations.' Underneath the cartoon was the statement 'In what Cabinet or at what Council Table would He have a portfolio?'—WILLIAM K. ANDERSON, ed., *The Minister and Human Relations*, p. 9.

True it is that the human-relations phase of His work has been sadly neglected by us. Human relations have become so strained that they certainly need a secretary to handle them. The minister of the gospel especially needs to be an expert in human relations. Jesus, the great Human Relations Secretary, came to this earth to restore good human relations. He knows what is in man, and came here to bring "peace" and "good will toward men" (Luke 2:14). When His disciples came to the place where they could dwell together in unity, Christ sent them to the ends of the earth on a divine love and good-will mission, fitting them for their work with a Pentecostal outpouring of His own Spirit. And when we fulfill the same simple requirements that the early disciples did, we too shall be fitted for our good-human-relations mission.

It may surprise some of us to know that science has now come to our aid in this field. In fact, a new science is being born, called precisely this: the *science of human relations*. Already a number of books have been written on the subject, and some of them are excellent. But the science is young and needs leadership. And who, as a people, could be better prepared to give that leadership than the Seventh-day Adventist organization? We have an untold wealth of information and instruction in the Bible and the Spirit of prophecy that is only waiting to be gathered into manuals of instruction. At our denominational headquarters in Washington a noble beginning has been made. Classes are being given in the SDA Theological Seminary, and a course in Youth Problems with some material along this line is taught in the Home Study Institute on the secondary level. This is a beginning, but it is not enough. A subject as vital as this surely needs greater emphasis. It must be made appealing to our ministers, our teachers, our mothers and fathers, and the children in our homes. How that can be done we will discuss later.

(Concluded next month)



Camp Meeting Impressions

SEVENTH-DAY ADVENTISTS are still greatly interested in camp meetings.

This was well evidenced by the large attendance reported in many sections of the world field. Our believers came expecting to receive unusual blessings. And on the whole they received them. Many who have not been in the habit of attending for the full time tasted of the blessings that come from continuity. The programs were diversified and symmetrical enough to be helpful in meeting every need of the soul. A keen interest was observed in the devotional services, especially the early morning meetings. Without being urged, our believers were day after day in their places, looking for the blessing of God. The choice of speaker mattered little to the people so long as God was speaking to each heart.

Another feature of interest was the large number of children and youth on the grounds, and their spontaneous response to the spiritual plans of their leaders. Parents frequently mentioned that their children could hardly wait for the camp meeting. In more recent years we have developed youth leaders who are more or less specialists in this field of service. The junior's day was filled with enjoyable projects that held his interest and kept him out of mischief. And our senior young people received stirring messages of inspiration, and also direction. Many of them who are already tied in with our organized work demonstrated excellent preparation, which reflected favorably on our colleges.

Much interest centered around our publications. Book and Bible House salesrooms were always crowded. When bargain offers were made to our people, books seemed to be purchased by the armful.

Our health foods were appealingly served in the cafeterias and attractively displayed at the camp store. The people carried home with them more than mere ideas; they prepared themselves to live in a healthful manner. Our health-food producers have learned to appeal to housewives by providing new recipes from their kitchen laboratories.

And one could not but appreciate the wholehearted participation of our people when offerings were called for. The calls were frequent, yet the people seemed not to tire of giving. The offerings were the united gifts of the people and their leaders.

Heavy responsibilities were often laid on the shoulders of young workers. Conference presidents make good use of these new recruits and are thankful that the work of God today is so rich in natural and acquired talent. Musical ability, with good leadership, played a vital part. In fact, every department of our work was glamorized—even the financial goals. And the people seemed to enter into it all with enjoyment. Activity characterizes all Adventism.

True Christian Fellowshiping, or Just Visiting?

But there are some other things that we do well to ponder as we think of the future. Although our denominational activities are commendable and we would not say a word against them, yet it is the quiet devotional spirit of such meetings that makes them worth while. We are now a large family, sharing and expressing that which we hold dear. We enjoy a wonderful fellowship. But at times this very fellowship takes the time so vitally needed for reflection, meditation, and listening to and waiting on the Lord for His counsel.

If we would grow spiritually, we must take time to be quiet. Too often we seem to do our thinking and acting as a group. Good as this is, we must build up more frequent contacts with God *alone*. Our Sabbaths at camp meeting are growing into friendly social contacts more than occasions of deep heart searching in preparation to meet God. Some, perhaps too many, actually lose out spiritually at such gatherings because of this, and wrong patterns are set for the younger members of the flock. The trend in this direction is too pronounced to be overlooked. Would it not be wise for us as ministers to guide our churches onto a plane of true Christian fellowshiping—not just visiting? We need not suppress

friendliness, but we need to lift that friendliness and fellowship into a more spiritual atmosphere.

Another thing that seems to be missing in our modern camp meetings are those warm, deep Amens that we used to hear. In recent decades we have wisely guarded against boisterous, fanatical outbursts of exuberance, but we might do well now to swing into the middle of the road again by encouraging these sincere and joyful responses of the soul to the messages from the Word of God. And if we are to hear these expressions in our larger gatherings, we should be encouraging the Amens in the home churches.

Remembering All Age Groups

Another important need seems to center in our maturing youth. We have excellent junior plans, well-developed projects for the younger groups. But is there not a danger that these plans and projects shall eclipse at times the needs of the more settled age group? Sharing our faith is a wonderful challenge, provided it does not become mechanically superficial. It is not sufficient for us to merely share with one another. This sharing experience, to be a real joy, should reach out to our neighborhoods. There is a wonderful training being given in our Adventist schools—in music, art, domestic science, skills in crafts, and social ethics. All this can well be shared with those about us. Dare Adventism become so exclusive that missionary interests are parceled out in “hours of Christian help work” largely on the Sabbath day? There is a challenge for more spontaneity, for service motivated from the heart—not just from the pulpit. Young Adventist families should be known in their communities as practical, balanced, sound, joyful Christians.

Another real need is in the aging group in our churches. Many have spent years in active service for the Master. Their strength is now failing, and yet the church goals are mounting. If everything in the church centers around the youth, we could hardly blame these elderly folks for a depressed feeling that they are being shelved. It is good if the youth will accept a responsibility for these aging ones, not only by planning Thanksgiving baskets and Christmas joys, or an occasional program of cheer for those who may be isolated or in need of institutionalized care, but also by a less con-

spicuous interest in these saintly pilgrims in the way. Less publicity and more genuine neighborliness could well be encouraged. With the majority of our workers frequently quite young, it is not surprising that they would fail to notice this need. But if this need were stressed and met in our local churches, it would be easier to remember this group at the camp meeting.

It might not be out of place to devote an entire program during the camp meeting to these elderly people. We do not suggest merely letting them report their Ingathering attainments, their Dorcas work, or their help on a building program. But a camp meeting birthday program or some other form of recognition just for them might do much to encourage the spirit of wholesome fellowship that was an outstanding characteristic of the apostolic church.

Such a program should be an occasion of rejoicing for the blessings of loved ones, for the Christian home, and for the blessed Book of God. Our aging members are often starving for love. That is why some of them come to camp meeting. Love may not be received at home, but should not our camp meetings supply the refreshing? Let us not forget that many will understand the love of God only as they see it demonstrated in us. Where such a plan has been tried, a special meeting for those facing the sunset of life has become a high point of our convocations.

As long as our camp meetings reveal the interest we have witnessed during the past season, God's people will continue to rejoice in His kind care and in His glorious message. Like the Feast of Tabernacles, the camp meeting is a happy occasion for fellowshiping together, sharing our mutual joys and woes, rededicating ourselves for service, and looking ahead to the grand gathering in the New Jerusalem. If, as ministers and workers everywhere, we keep the camp meeting spirit alive, it will do much to prepare our people to meet the Lord.

L. C. K.

Songs in the Dark

THELMA WELLMAN

From deep distress the sweetest songs arise—

The midnight hymns in dark Philippian jail,

The martyrs' witness borne in searing flame

As, unafraid, they praised the blessed Name,

The harmonies of faith when fears assail—

From trusting hearts God's carols reach the skies.

NOVEMBER, 1955

"The Afternoon Sun"

AMONG the many letters that come to the editorial desk of *THE MINISTRY* is this one from a retired worker. He has put long years into the service of the Lord, and in writing to ask counsel concerning a particular book he says:

"I am now past eighty-six years old, quite hard of hearing, have cataracts on both eyes, and my vocal organs went 'haywire' about five or six years ago; but I am still an ardent Bible student and eager to obtain anything that will help me to understand my heavenly Father's message to me."

How wonderful that in spite of physical infirmities this good brother is still eager to learn more about the message of divine love! And in spite of his advanced years he goes around visiting the neighbors, giving them "our wonderful literature." We were reminded of this statement by the messenger of the Lord:

"The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive in fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills."—*The Review and Herald*, April 6, 1886.

R. A. A.

News and Announcements

Workers Leave Libraries to the Seminary

MARY JANE MITCHELL

Librarian, SDA Theological Seminary

It is with gratitude that the library of the Seventh-day Adventist Theological Seminary acknowledges the receipt of many gifts of books during the years. A very conservative estimate would place the number of these gift books at about 6,500.

The most recent of these gifts is the library of Prof. and Mrs. W. E. Howell, both for many years well-known educators in the denomination. Notable among the books are the works of the Greek language, both Biblical and modern, in Professor Howell's collection. The books on education from Mrs. Howell's library are very welcome in the Seminary library.

It is not amiss to remember other gifts and to mention a few of the donors. I. H. Evans, through Mrs. Evans, left his library to the Seminary. Elder Evans will be remembered as a *preacher*. Very valuable, therefore, is his extensive collection of books on preaching. His library shows a remarkably well-developed coverage of the whole field of religion, history, and literature. (It is interesting and noteworthy that Elder Evans was secretary of

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the Ministerial Association for ten years.) Christian Edwardson's library, covering large areas of church history and denominational history, as well as doctrine, has proved a real help to the students in the Seminary. The gift of Miss Grace Amadon's library, given by her nephews, is much appreciated. (Miss Amadon was a granddaughter of John Byington, the first General Conference president.) Each gift is acknowledged and marked by a special gift bookplate.

Perhaps there are other workers who wish their books could have a useful place in the training of the young ministry. Any such are invited to write to the president or to the librarian, SDA Theological Seminary, Washington 12, D.C.

"The Story of the Shepherd's Rod"

AN INTERESTING and informative manuscript is just off the press now entitled *The Story of the Shepherd's Rod*. We know that our ministers around the world will be interested in this factual presentation. It represents much painstaking research, and the facts gathered are well documented. This is something that our workers and laymen alike will value. Other publications have appeared at times on this subject but *The Story of the Shepherd's Rod* opens up a phase of the question that throws much light on the issue. This publication is available through your local conference office.

Special Neon Signs for SDA Churches

THE Neon Bulletin Board Company of Richmond, Indiana, has constructed a special neon sign featuring the letters SDA. We believe this distinctive sign will be appreciated by our pastors and members in America.

John E. Davidson, who was the pastor of our Richmond, Indiana, church when the first sign of this type was installed there by this local firm, says:

"In particular there are two features that I most appreciate. The first is the way the sign is lighted. The artificial light used gives an even illumination. And after using the sign for months I believe the best feature of all is the removable back panel. With the old type board it was uncomfortable for one to stand out in cold weather while changing the sign each week. With this sign all the changing can be done indoors when weather is bad."

The Neon Bulletin Board firm is an established business concern, and this particular sign has been designed and perfected over a period of eighteen years. Now it has been adapted with a specially designed identification at the top of the board with the illuminated letters SDA.

Please turn to page 19 in this issue for their advertisement entitled, "The Sign of Tomorrow," for detailed information.

"A Prophet Among You"

HAVING just completed a very careful reading of the recently published book *A Prophet Among You*, by T. Housel Jemison, I can heartily recommend it to our ministry. Every Seventh-day Adventist worker will find it a treasure of information on the Spirit of prophecy. Every Bible instructor should consider it a must volume, not merely for casual reading but for intensive study. Our medical men and our educational workers at large will frequently turn to this most helpful volume.

Although the book was prepared for a college text, its information has a far wider application than in the classroom. The author's rich background in the office of the Ellen G. White Publications explains his enthusiasm. Those who might question whether this new book could add to what has previously been written about the Spirit of prophecy will be delighted with the fuller information on various problems con-

nected with this special gift to the church.

Clear, factual Biblical proof and most carefully analyzed material on the tests and mission of a prophet make the reading of *A Prophet Among You* most enjoyable, and the hours of meditative study are well rewarded. It is a valuable reference work. Personally, I read and assimilated its information and marked my copy well, for I shall be making use of this material both as a personal worker and as a teacher.

The chapters on the life, work, and writings of Sister White become valuable to the reader because of the author's close contact with the best sources. He shares his inspiration and research with the reader. Here is specific data as well as answers to the criticisms and objections a Seventh-day Adventist must face. It is the most complete book in this field to date. Every worker will want a copy. The Ministerial Book Club is pleased to offer it to the field. L. C. K.

(See pages 25 and 38 for further information.)



PASTOR *Shepherding the Flock*

Winning a Man for Christ

S. L. DOMBROSKY

Pastor, Chesapeake Conference

WINNING a man for Christ is one of the modern-day miracles, considering the many habits such as drinking, smoking, gambling, et cetera, that are so prevalent in our day. It takes real effort combined with much prayer, personal work, and persuasion to approach men, win them to the Christian way of life, get them to accept it, and then have them stay by it.

The task of working for the men who are just outside our church family can be the most gratifying experience a worker can engage in. To see a man take his rightful place as priest in his home, to see the joy it brings to his companion and children, is worth all the effort one might expend in his behalf.

In approaching a husband whose wife is a member of your congregation, it is wise to maintain an informal, friendly attitude, never letting the man know that his wife has asked the pastor to talk with him about joining the church. This, of course, is the husband's first suspicion, and one must guard against it, since he is usually on the defensive. All during the wife's experience in the church she has been praying for her husband. In many cases she has not been too positive in her stand, not always manifesting enough faith to have her husband step out and take his stand for the message when his job was involved.

There is the experience of the Adventist sister who had prayed many years for her husband to join the church along with her. One Sabbath morning he came downstairs dressed in his best clothes. When the wife asked what he planned to do, he told her that he had decided to keep the Sabbath and was going to church with her that very morning, regardless of his job.

She looked rather shocked and replied, "But do you think we can afford it?" Then it was *his* turn to look at *her* in amazement. He promptly turned on his heel, climbed the stairs, took off his best suit, donned his working clothes, left the house for work, and has never even listened to his wife's pleas from that day to this.

Four Essential Steps

The first step in working for an unbelieving husband is to have a heart-to-heart talk with his wife, making sure that she is in earnest about her husband's conversion, that she wants it more than anything else in the world, and that she is willing to sacrifice, if need be, in order to encourage him. She must be willing to live a consistent, Christ-centered daily life in the home, and join the other women who are praying for their husbands at a specified time each day.

Usually husbands have a way of knowing about activities at the church their wives attend, so an excellent way to win their confidence is to visit in the home or at a social gathering, and seek their counsel regarding certain matters that they may know something about or in which they are interested.

One man took a great deal of delight, whenever a new minister came to the church, in making the remark that he guessed he would have to let the preacher know pretty soon that he wasn't going to join the church, and that he might as well leave him alone. Fortunately, I heard about his attitude and was on guard. His wife taught the church school, and both of his boys attended the school. When I met him for the first time I was very cautious in my conversation. We parted good friends. The next time I saw him I was

again very careful. In the meantime, his wife approached me and asked me to try to do something for her husband. It was then that I told her my plan. She was happy to cooperate, for we were working for her husband already, but the secret lay in the fact that he did not know it.

The school required some repairs, the lawn had to be sodded, and sidewalks were needed. When I saw him again, I asked him to come over to the school with me as I desired some counsel. He was happy to join me there, and we discussed the work that needed to be done. He not only gave me counsel, but readily joined our forces when we began work around the school. His wife taught there, his boys attended there, he lived across the street, and he wanted it to be a representative school in the neighborhood.

Later on he began studies in an effort to *understand* what his wife and boys believed. As a result he was baptized and is now a deacon in the church. A happier man you never saw!

If a man is a painter, talk to him about the kind of paint he would recommend for the church the next time it is painted. If he is a heating man, talk to him about heating the church. If he is a floor man, talk with him about refinishing the floors. Try to win his confidence and friendship by talking with him about something in which he is already interested.

Another man was very much interested in producing minstrel shows, amateur shows, and the like. He had done it all his life. It was a real hobby with him. He could see no harm in having a good laugh and some fun. In order to interest him in our program, we asked him to work on a committee with some folks in the church who were planning a church picnic and social. He was happy to do this, enjoyed it very much, and was able to contribute some good ideas. He is now a baptized member and is in charge of all our social activities, with the Adventist slant, of course.

In most cases when there goes out a call for volunteers to help in some remodeling project in the church, many of these men will respond even though they are not members.

Most men are wary of ministers. They feel that all they can talk about is religion, and, of course, they think themselves not interested in that. It is quite a

surprise when a minister can talk to them about fishing, about a tree he has felled, about experiences he has had in traveling, in the army, or elsewhere, about business matters that might interest them. Friendship is a valuable tool in the pastor's hand in winning these men to Christ.

Quite often the man himself will bring up the matter of religion and his wife's peculiar beliefs. If not, the minister can broach the subject to him by saying how much the church appreciates his wife, what a good worker she is, et cetera. Then, in a diplomatic way, he can be asked if he really *understands* what his wife believes. Wouldn't it be easier for both of them if he understood, not from the standpoint of joining the church, but with the idea of merely learning what she believes? Wouldn't he like to have a few studies in his own home? If Sunday night meetings are being conducted, invite him to attend because you are his friend and would be happy to see him more often. Ask him to come with his wife to make her happy.

During this time the wife is living a consistent, Christ-centered daily life and not in any way nagging her husband. This will do more than any other one thing.

Once studies begin in the home the Word of God will convict and change the heart. Our task is to find an entrance.

Of course, he already knows that he cannot join the church if he smokes, drinks, gambles, or participates in the other vices of the world to which he has been accustomed. He *believes*, now that he *understands*, but does not know how to gain the victory over some of these evil habits. He understands now why his body, as well as his soul, must be presented as a "living sacrifice." These evil habits will destroy the temple God has given him.

I have found that smoking is the most common and most difficult habit for men to overcome. For a number of years I have been working a plan that, in practically every instance, has proved to be successful. Insist that the man make a definite decision. "Now is the day of salvation." He must not put it off. Bring him to the final decision in three steps by asking the following questions:

"Do you really want to quit smoking?"

"Yes."

"Do you believe God *can* take the desire to smoke away from you, and are you willing to let Him take it away?"

"Yes."

Thus far the answers have been fairly easy. Then the final and most serious question is asked: "Are you willing to die before you take another smoke?" The answer is usually, Yes. To date I have had only one refusal.

When this question has been answered in the affirmative, I then ask for all the tobacco, cigarettes, pipes, et cetera, that he has in the house, and place them on the table. We then drop to our knees for prayer, giving the habit to God and sealing our covenant with Him. When I leave I take the cigarettes, et cetera, with me and destroy them. This same procedure may be used when a person drinks, gambles, or wears jewelry, adjusting the questions according to the problem involved.

I talk with the wife previous to our meeting for this important decision and counsel her regarding a good balanced diet and other help she can give.

By this time the husband is attending the church services. Make sure that he is kept as busy as possible. His life must be filled with the things of God, else there will be a vacuum, which can do more harm than good. Keeping these men busy in church activities, Bible study, and much prayer are all essential to retaining them in the church once they have begun to attend.

Recently eighteen men have joined their wives in our church. Several of the wives had been praying for more than thirty-five years. We have another large class of men studying, and expect another baptism before the end of the year. When these men are baptized and stand before the church to be received into fellowship the wives are asked to come forward, each one joining her husband, thus uniting their home. This is a very impressive scene and serves a twofold purpose: (1) strengthening the vows that both husband and wife have taken, and (2) creating a longing in the hearts of the other wives present whose husbands are not with them in the message, to have them baptized and united with the church.

This is a wonderful missionary project right at our very doors, which has proved most gratifying and rewarding in the joy it brings when a home is united here and a family starts on its way to the eternal home.

Premarital Interviews

CLIFFORD A. REEVES

Conference Evangelist, Southern New England Conference

WHEN a shy young woman and a timid young man approach the pastor requesting that he officiate at their wedding service, they present to that minister an opportunity for premarital counseling that can make all the difference between a successful marriage and a failure. Some ministers have made it a rule not to marry any couple with whom they have not had a premarital interview to discuss the basic conditions of a successful Christian home. Young people who earnestly desire assistance in creating a happy marriage will respond heartily if they know the minister to be qualified, understanding of their problems, and really interested in helping them without breaking their confidence.

Today when divorce and family breakdown are rampant and when thousands of outwardly successful marriages are tottering and remain standing only because of social and economic pressures or religious beliefs, it is the duty of the minister to fit himself by careful reading and study to give this much-needed help. To assist young people in their preparation for and participation in Christian marriage should become an absolutely indispensable part of pastoral work.

Every couple, as they anticipate the profound experience of wedded life, hope that their union will be successful and enriching. They are interested to know their chances of success in marriage when so many homes are unhappy and so many marriages fail. When the young people first ask him to perform the ceremony or when they come to discuss plans for the wedding, the minister can suggest discreetly that he is available for such talks and counsel. Of course, the value of these proceedings would naturally depend on the voluntary participation of the young people who are to be married. In his book *Pastoral Counseling*, Carroll A. Wise says:

"In this approach the minister makes himself emotionally available to the couple. He tries to develop a relationship that gives them confidence and freedom to bring forward a question if they care to do so. But he accepts them as they see themselves. *He does not probe or preach.* If the couple belong to his church he should have already built up this relationship through his pastoral contacts. If the couple are strangers to him, it might be well for him to state that he would be glad to talk with them about . . . marriage adjustment if they cared to do so." (Emphasis supplied.)

With such a relationship established he can invite their confidence at a time when their need of guidance is great. He thus has an opportunity to meet wisely the questions that the young people possibly have hesitated to ask. The judgment of ministers as to how much or how little should be said concerning the more intimate physical aspects of marriage will vary. Personally I think it is by far the better procedure to direct the young people to a physician whom you know to be a Christian, preferably one of our own Seventh-day Adventist practitioners who is married and has children. He will be ready to give all necessary advice regarding physical fitness for marriage and sex relationships. I usually advise both the man and the woman to have a general physical examination when they go for the blood test that is now required in many places before marriage. If you can make a working arrangement with a suitable doctor who is willing to cooperate in this plan, and who will charge a reasonable fee, much good can be accomplished in helping potential newlyweds.

I prefer to have two interviews with the prospective bride and groom before the wedding rehearsal. The first conference should be at least a month before the wedding service and the second some two weeks after the first. Having established a relationship of informality and relaxation wherein the couple may feel free to talk of whatever concerns them most, I encourage them to break into the conversation at any point during the interview to ask any question they desire. At the close of the first interview, as we rise from prayer, I hand to each of them a good book on marriage and request that they read *both* books before the second interview. Helpful volumes for this purpose are:

The Adventist Home, by Ellen G. White, Southern Publishing Association, Nashville, Tennessee.

Building Your Marriage, by Skidmore and Cannon, Harper and Brothers, New York.

The Good Housekeeping Marriage Book, edited by William Bigelow, Prentice-Hall Inc., New York.

Happiness for Husbands and Wives, by Dr. Harold Shryock, Review and Herald, Washington, D.C.

Successful Marriage, edited by Morris Fishbein, M.D., and Ernest W. Burgess, Ph.D., Doubleday and Company, Inc., Garden City, New York.

At the second interview I mention some of the matters that are dealt with in the two volumes they have been lent and thus open up the way for them to raise any questions that might have grown out of their reading.

Then on the day of the wedding I usually give the bride a copy of the book *Harmony in Marriage*, by L. F. Wood and R. L. Dickinson,

nicely wrapped, together with a wedding certificate, in a white wedding-gift box.

Suggested Interview

The following is suggested as a typical counseling talk, covering matters that might well be discussed at an interview. Of course this would be broken up by various questions that the couple should be encouraged to interject in the course of the conference. It might be introduced, after a season of prayer in which the groom and bride-to-be are encouraged to take part with the pastor, by the words of Matthew 19:4, 5: "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"

The highest happiness known on earth is found through marriage in a Christian home. But such happiness does not come by chance. It comes to those who bring to their wedding day a determination to succeed and to make the building of a Christian home their primary interest in life together.

Surrounded by the good wishes of your friends, the first few miles of your journey together will be most entrancing. But the honeymoon will soon dip into life's restless sea. The scene will shift from "moonlight and roses" to "daylight and dishes." Then you will face the sterner realities of life.

Happy marriage, the kind of marriage God intended for you, is not something that you can expect to stumble into accidentally. It is not something that just happens. It is rather a tremendously precious prize, to be won with God's help by thoughtful, prayerful, unselfish living—each for the other.

It has been truly said that when a man and woman are united in holy wedlock, their union may take place on one, two, or three levels of life: the physical; the physical and intellectual; or the physical, intellectual, and spiritual. It is God's plan that your marriage, for fullest happiness, should be on all three levels.

He who will live for others shall have great troubles but they shall seem to him small. He who will live for himself shall have small troubles, but they shall seem to him great.—Dean Inge.

When you pronounce the benediction, make it last for a whole week. Say it like it has never been said before and like it may never be said again. Think each phrase anew.—Harold W. Ruopp.

When real love comes to you it is so rich and deep that it takes all that you are and all of your life to express its full meaning. True love hallows and helps to control the sex impulse. We must always remember that God created sex, and anything that He created for us is clean and wholesome, sacred and beautiful, when rightly understood and used. Of course, it is true that sex can be low and debased, but it need not be. And if you are going into marriage, friends, without an adequate understanding of God's truth about sex, then you are not really ready for marriage. One thoughtful Christian writer has stated that sex has three purposes to fulfill in life: first, to ensure the reproduction of the human race; second, to give pleasure and satisfaction to husband and wife as they share in mutual expressions of their love; third, the unification of husband and wife as it promotes harmony between the two and binds them together as one.

But this union on the physical level alone does not suffice to make for an ideal happy married life. Your mutual interests should naturally embrace the work of the husband, the upkeep of the home, intellectual development, music, recreation, friends, and many other matters. It is to interests of this nature that I referred when I spoke of union on the intellectual or on the social and cultural levels. It is usually true that a husband and wife who have many interests and friends in common will find themselves tied together more firmly and find life more absorbingly interesting. While a wife should run her home smoothly and efficiently she should also widen her horizons so that she is able to talk intelligently on a wide variety of subjects. The wife needs good common sense, a generous dash of ambition, and the ability to understand her husband's job. Most men do not realize how important their wives are in shaping their future. Some employers will not hire a man if they do not think his wife will be an asset. One leading businessman said recently, "Behind every successful man there is a woman who understands at just what point a man needs to be pushed and when

he wants to be coddled. She should encourage him when he is down in the dumps and tighten the rein when he shows signs of wandering into aimless pursuits. She must be interested in her husband's career, realizing that it is her career, too, and that she can make or break it."

But above all remember this, that your marriage cannot be at its best with God left out. Marriage is a divine institution. Therefore take God into the home you are establishing. Read God's Word together and pray together every day. It is very true that "the family which prays together stays together." I have never known of a couple who regularly prayed together who have asked for a divorce. Therefore let your deepest bond of union be in that inward region of the soul where conscience and true ideals dwell. Then God's protecting hand will guide you and by His eternal love the love you hold for each other will ever be strengthened.

Marriage is the closest and the most intimate of all human relationships, therefore it is a process by which man and woman live together and adjust to each other. Because no two people are the same, it is only to be expected that when two persons of different traditions, temperament, and training fall in love and marry, differences will arise and adjustments will have to be made. And because of these factors it is perfectly normal for couples to have strong differences of opinion. Sometimes such conflicts will actually ease tensions, and marriages can even be strengthened by these differences when they are properly handled. Of course, it must always be remembered that there is a distinction between productive and destructive disagreement. You will not always agree, so it is well to learn how to differ in a spirit of love. An old philosopher has given us this good counsel for such occasions:

"Never both be angry at once.

Never talk *at* one another, either alone or in company.

Never speak loud to each other unless the house is on fire.

Never taunt the other with past mistakes.

Never meet without a loving welcome.

Never forget the happy hours of early love.

Let each one strive to yield oftener to the wishes of the other.

Never make a remark in public at the expense of the other.

Never let the sun go down on any anger or grievance."

You will soon make the discovery that

"The kindest and the happiest pair

Will find occasion to forbear;

And something every day they live

To pity and perhaps forgive."

If Jesus Christ has spent nights in prayer for your salvation, how much more ought you to pray in order to save your soul?—St. Ambrose.

A man does not get grace till he comes down to the ground, till he sees he needs grace. When a man stoops to the dust and acknowledges that he needs mercy, then it is that the Lord will give him grace.—D. L. Moody.

There is a story told of one husband and wife who were always disagreeing and even quarreling. They finally hit upon a plan that brought peace. They decided that when things had gone wrong at the office and he felt like exploding when he came home, he should pull his hat down over the side of his face and his wife would know. Whatever he said, she was to keep quiet and not say a word in reply. And on the days when things had gone wrong at home, and she was feeling upset, she was to tuck up her apron, and when he saw this he should say nothing to her, no matter what she might say to him. They followed this plan, and everything was going along fine. It seemed to work out well. But one evening he came walking up the garden path with his cap pulled down and as she came to open the door he noticed that her apron was tucked away up. Now what was going to happen? What should they do? They did the wisest thing possible—had a good laugh together.

Friends, if there is one self-evident truth it is this: A successful marriage is the result of a definite purpose on the part of *both* parties to make it succeed. We have to learn how to live with a husband or wife. Do not expect perfection in the beginning. Marriage is the product of a slow growth and its happiness does not just *happen*. You will both have to work at it. People do not just get married and automatically live happily ever after. It is true that at first romantic love enters largely into the picture and you have a deeply stirring emotional experience when physical attraction draws you to each other. But after a while there begins to emerge in your relationship a conjugal love that is a stable, dependable depth of devotion that is built between you in the wear and tear of daily life together. Both types of love are necessary. They should blend and be complementary to each other. Romantic love is desirable, but conjugal love is absolutely essential if marriage is to last.

Problem Areas

There are some areas of the marriage relationship where problems are likely to arise unless we are on our guard. A most common cause of trouble in any partnership is money. It is said that nine tenths of the disputes between married couples are about finance. One rock on which some marriages are wrecked is that of extravagance. Living within the family income is hard for some wives—and some husbands—to learn. A tight, niggardly husband who saves money in the bank and constantly keeps his wife short is heading for trouble, as is the man who is selfish and spends a dis-

proportionate amount of his earnings on himself. You should both have some money that is your very own to spend without accounting to the other. After some experimentation in the handling of money it might be found that the wife is the more capable of the two in this respect, and she should naturally assume control of the purse, or vice versa.

Another problem area is in relationships to your in-laws. Though you may not realize it now, yet it is true that when you marry you marry not just the one you love, but his or her whole family. So take a good look at your prospective in-laws. Get to know them and learn to appreciate them. This does not mean blind agreement or obedience to all their wishes. Keep your private affairs to yourselves. Solve your problems by yourselves if possible. Do not discuss your conflicts with your parents or friends.

Dr. Clifford R. Adams in his book *Preparing for Marriage* suggests some questions that you might like to ask yourselves:

- “Do you have many common interests and things you like to do together?
- Are you proud of your prospective partner, with nothing to be ashamed of or to apologize for?
- Do you have a strong desire to please him or her even if it means giving up your own preferences?
- Do you have absolute faith and trust in what he says and what he does?
- Does he have the qualities that you want for your children, or does she?
- Do your parents and your close friends admire the one you are considering, and approve of this match?
- Can you disagree and still be agreeable and love and respect each other?
- Do you have a good many friends in common?
- Have you found yourselves already thinking in terms of you two rather than just of yourself alone?
- Do you already, at least in your own mind, have the wedding planned and the home figured out?”

These questions are a good test of one's preparedness for married life, don't you think?

Well, time is passing quickly. But before you go I must tell you a story that I heard the other day—a story of a certain bride and groom. They were opening wedding presents and they came to a box containing a handsome pair of men's shoes and a pair of lovely ladies' slippers. To their amazement the box also contained two pairs of old shoes. “Why, those are my old shoes!” said the bride. “And mine, too!” said the groom. He opened the enclosed envelope and took out a twenty-dollar bill and a letter from his father, which said: “Dear Son,

These new shoes I give to you and your wife to tread your way along the path of married life. In the beginning, marriage like these shoes can be a tight fit and may pinch after the first excitement. But as the days, weeks, and years pass you will find that your marriage grows more satisfying, more perfect—and as comfortable as the worn old shoes. I wish you both a pleasant journey."

Boosting Prayer Meeting Attendance

CARL C. WEIS

Home Missionary and Sabbath School Secretary
Australasian Inter-Union Conference

THE Wednesday night prayer meeting is vital to every Seventh-day Adventist. How important that every church member be faithful in attending the midweek prayer meeting.

In *Steps to Christ*, page 98, we have this counsel given us:

"Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven."

Many of our pastors and church elders are greatly concerned and are wondering what they can do to increase the attendance at the prayer meeting. Pastor H. Rampton, of our Launceston church, seems to have found a way. He writes:

"Eight weeks ago tonight we commenced our Training Light Bearers class with seventeen present. The meetings were held on our prayer meeting night. Although in the midst of a Tasmanian winter, we have averaged twenty-two present each night. This is an increase of about 30 per cent over our usual prayer meeting attendance. The

folk are enjoying the meetings immensely, at least so they tell me. Among our group we have two non-Adventists who are meeting with us regularly, and who are interested in the message. They are taking a keen interest in our class study. On October 17 we complete our classwork and will then present those who have taken the course with their certificates."

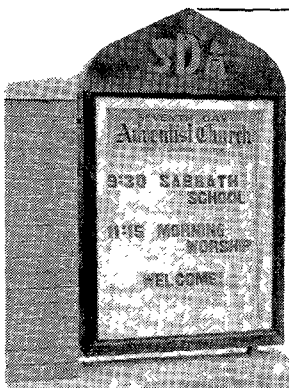
Yes, it works! In fact, I have never seen it fail. Where these classes are being conducted in connection with the prayer meeting the attendance has always increased.

There is another course that fits equally as well into the prayer meeting night, and that is Teaching Teachers to Teach. The lessons are spiritual, practical, and very educational. At the close of the classwork of either of these courses our people will be stronger spiritually and better prepared to share their faith with their non-Adventist neighbors. And those who have completed the Teaching Teachers to Teach course will make the best Sabbath school teachers in the church.

Teaching Teachers to Teach is the textbook used in the class last mentioned above. This text is prepared by the General Conference Sabbath School Department. The text used in the other class is *Training Light Bearers*, and it is prepared by the Home Missionary Department of the General Conference. This department has also prepared a text for an advanced class, which is entitled *Lift Him Up*.

Pastors, why not organize a class and try this plan immediately, or at least beginning with the new year?

Massilon, famed French bishop, used to say, "I don't want people leaving my church saying, 'What a wonderful sermon—what a wonderful preacher.' I want them to go out saying, 'I will do something.'"
—Quote.



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Shall We Talk About Death?

Some of the Most Significant Living Can Be Lived in the Shadow of the Imminence of Death

DONALD C. BEATTY

*Assistant Director, Chaplain Service,
Veterans Administration, Washington, D.C.*

[Here is a contribution we feel our pastors, doctors, nurses, and Bible instructors will appreciate. The author, who expresses himself out of a wealth of experience, opens up a theme very close to the human heart.

In the same issue of *Pastoral Psychology*, from which we obtained permission to reprint Dr. Beatty's article, is an interesting discussion in "The Consultation Clinic" section. To the question, "What is the role of the minister or chaplain in telling a parishioner that his illness is hopeless and death is imminent?" a number of answers are given. Two of these have been selected because they are typical—one by a minister and the other by a physician. These appear at the end of this article. —EDITORS.]

"Now while they rested and waited for the good hour, there was a noise in the town that there was a post come from the Celestial City, with a matter of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was. So the post presented her with a letter, the contents whereof were: 'Hail, good woman. I bring thee tidings that the Master calleth for thee and expectest that thou shouldst stand in his presence, in clothes of immortality, within this ten days.'

"When Christiana saw that her time was come, and that she was the first of this company to go over, she called for Mr. Great-heart her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey. So he told her saying: 'Thus and thus it must be, and we that survive will accompany you to the river-side.'

"Then she called for her children and gave them her blessing, and told them that she yet read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had and commanded her sons and daughters to be ready against the messenger should come for them. . . ."
—JOHN BUNYAN in *Pilgrim's Progress*.

IT IS not likely that the modern-day Christiana would find as ready an acceptance of the approach of the end of her earthly life as did the Christiana of John Bunyan's story. We do not want to face the fact of death. We do not want to talk about it. There is real

evidence to support the idea that many people do not want even to think about it. And so we use subterfuge. We encourage ourselves to think: "It will be better for the patient if he does not realize how sick he is." Even when the best medical judgment indicates that the end is near, it is usual rather than unusual to maintain the pretense that the situation is serious but not critical. Many a patient slips into a coma from which he does not recover without ever having had the opportunity to communicate with his loved ones. The normal good-bys of a short trip are often denied the one who makes the long journey. There is a hardened convention, a conspiracy of silence, that makes it difficult if not impossible for the critically ill person to talk about his impending death.

After the funeral service for an eighty-one-year-old woman (at which, incidentally, the story of Christiana's passing was read), one of her daughters who had been with her constantly during her last illness was heard to say: "That last week mother thought she wasn't going to get well; but I didn't let her talk about it." The daughter felt that she had done the proper thing. She expected that her stifling of the mother's desire to talk about the end of her life would be applauded by her hearers. There was, in fact, a considerable nodding of heads as *though her action had been both natural and wise.*

A hospital chaplain, in a report of his experiences with the dying, says that it is the accepted procedure at his hospital never to acknowledge to critically ill patients that the end of life is probably near. Doctors in his hospital, he says, never indicate to patients that they may not get well. Nurses are instructed not to answer questions, or at least to dissemble when asked questions, about the seriousness of the illness. Even the chaplain, when he allows patients to discuss the possibility of impending death, is considered to have done the wrong thing.

These are not isolated or unusual situations. The very general evasion of any frank facing of the probable end of earthly existence seems to be more the rule than the exception.

Why Should It Be Talked About?

It would seem that the idea of the impermanence of life should by now have worked its way into the thinking and feeling of all people. We know that death comes to all of us. The younger we are, of course, the more likely we are to think that it comes to others, not to us. But we all know that sometime or other death comes. This knowledge, however, seems

to be in the category of those things that we "know about" rather than those we "know." It is accepted by our intelligence but has not worked its way into our feeling knowledge. We know in theory, but we have little actual feeling that it applies to us. Perhaps this accounts in part for the ease with which we avoid any talking or even thinking about the matter.

Are we right in the avoidance of any discussion of the end of life? Is it true, as some think, that honest recognition of the probable outcome of a critical illness is likely to precipitate a death that would not otherwise occur? Is that physician right who holds that no patient in any circumstances should be told that he probably will not recover?

Many patients, it is true, do not need to be told in so many words. They have a surprisingly accurate way of estimating the situation. Sometimes they enter quite willingly into a little drama of deceit, pretending to friends and loved ones that they consider the illness only a temporary setback, while at the same time convinced in their own minds that death is near. Should we fall into line with this attempted evasion of one of life's great realities?

A quick answer one is likely to get is a return question. Why should it be talked about? What is to be gained by talk at a time like this? If a person dies, he dies; if he gets well, what was the value of the talking?

There are, of course, many answers to that. Take just one, for illustration. Ben and Alice had lived together for twenty-seven years. Their older children were married and had moved away. The younger ones were still in school. Alice took sick and was for several weeks in the local hospital. One day Ben came to his minister to pour out a heart full of anguish. Alice, he said, was probably not going to get well. The doctors had talked to him about her condition. "But," he said, "she doesn't know how serious it is!"

A short time later the minister called on Alice. In the quiet but serious way of the critically ill, she told of her feeling that she was not getting along well and that if things didn't change she wouldn't get well at all. She felt, she said, so sorry for Ben. "He doesn't know how bad it is!"

The minister's response was somewhat in this fashion. "We all hope that you will recover. I know that the doctors are giving you very special attention. But if you feel this way, why not talk to Ben about it? At any rate, if he gives some indication of his concern, don't shut

him off." Returning to Ben he made much the same sort of suggestion. If Alice wanted to talk he should not discourage her.

Two days later Ben reported with tears in his eyes but with a face that glowed with inner light. He and Alice had been re-living their life together. They had talked about the children and their hopes and plans for them. They had recalled, together, their early life and the little incidents, both sad and gay, that had stuck in their memories. A part of the time they had just held hands and been silent. Alice was in a coma now. She didn't seem to know when he came or went in the room. But it was "all right"!

Death need not be unrelieved calamity. Sometimes, of course, it appalls us with its cutting short of a promising life. Often it comes as the culmination or coronation of a life well lived. In such circumstances it seems wasteful, if not almost cruel, not to allow the person to summarize, to take stock of the past, to express love and affection for those who will remain to carry on the living of life when this one steps out into a new dimension. Indeed, some of the most significant living can be lived in the shadow of the imminence of death. Should this hallowed experience not be the accepted rather than the unusual happening?

It may come as a surprise to many people to find how often those who live in the valley of the shadow of death appreciate an opportunity to talk freely about the great event. One such was a woman of mature years who, dying of cancer, was being cared for in the home of her son and daughter-in-law. Friends and neighbors who had known her through the years were very faithful and gracious in visiting her as she lay in bed. They all wanted to be helpful. Many of them spoke words of encouragement—or so they thought! They talked about what she would do when she got well. They tried to have her feel that they were much encouraged to find her looking so well, in spite of the fact that she had and used a hand-mirror that lay on her bedside table.

A clergyman from a distant city, apprised of the seriousness of the condition and correctly intuiting that she was as aware as anyone of the actual situation, brashly introduced the subject by saying: "Well, Bella, I understand that you're not going to get well." Her response was instant. "Oh, do come in and sit down," she said. "You're the first person I've been able to talk to in the longest time! They keep telling me how much I'll enjoy my garden in the spring. But I'm not going to be here in the spring!"

They went on then to talk of other matters having to do with her final days. Quite without prompting, she talked of her satisfaction in her children; of her regret that she would not be able to see her grandchildren grow up; of her feeling that, perhaps, her contribution had been made and that her final days would be free of responsibilities. She talked too of her thoughts of life after death and of her concern lest when the actual time of death should come she might not be able to face it well.

Since she had lived courageously, the minister indicated, it would be quite probable that she would die the same way. He would expect that her last acts in this world would be of a piece with her living all along. If she should be so weakened in body that she should be tearfully tired, that would certainly be understandable to her friends and loved ones. Did she want to talk to the children about all these matters? Yes, she did if it would not be too difficult for them.

When the children learned of her desire to tell them of her feelings, they took the attitude that if that was what Mother wanted that was what she should have. The last weeks that she was conscious were full of subdued satisfactions both for her and for her family. They have never stopped being grateful for those last intimate days together.

Shall we talk about death?

The Consultation Clinic

Fatal Illness

A minister writes:

What is the role of the minister or chaplain in telling a parishioner that his illness is hopeless and death is imminent?

A chaplain answers:

The minister must always remember that the doctor is committed to keeping life going. He will do nothing that will cut down the force of wanting to live. The doctor never wants to call any case hopeless—and neither should a minister. Many older doctors recall that during the period of their practice they have seen a number of “hopeless” diseases like diabetes, diphtheria, pneumonia, and smallpox become curable. Some of the patients who were being starved to death in the old manner of treating diabetes were actually kept alive long enough by this somewhat brutal method to be miraculously healed by the discovery of insulin.

If to “tell a patient” means to imply utter hopelessness then a minister will certainly not

encourage such telling. If, on the other hand, it is thought of as being in the same category as telling the T. B. patient in order that he may work cooperatively with those who could help him, then it serves a valid purpose. The suspected T. B. patient who is waiting for the diagnosis usually says that even though the news may be bad he can hardly wait until he gets a definite answer. Living in doubt and uncertainty is worse than knowing the truth. Once he knows he has T. B. he learns to face it realistically. If all malignancies were contagious then patients would have to be told and perhaps the problem confronting us would be quite different.

Most of us would agree that the decision to tell the patient that his illness appears to be hopeless lies with his family. Our guess is that seventy-five per cent of doctors would rather that the patient not be told he has a malignancy because it might cut down his ability to fight against it. They suggest this to the family and soon they all enter into a conspiracy of deceit. Unless the patient presses his family or the doctor for a specific answer, contacts with him are on a superficially cheerful basis. He is treated as if he were a small child and conversations are confined to small talk which often means inane trivialities. Obviously there are many patients who are not fooled by this ruse. There are others who desire to be fooled, and it is not at all easy to tell in advance what attitude is best to assume around any particular patient.

Facing Up to the Problem

The minister finds himself in some sort of dilemma at this point because he has always been opposed to deceit in any form. Yet the majority of the so-called hopeless cases with which he deals are handled by the deceit method. This naturally irritates him in that the mood created runs contrary to the Christian concept that it is always best for man to face life and death realistically. But most ministers have shied away from facing up to this problem. We think there are at least three reasons why they have.

a) They do not want to be like a very small percentage of ministers who are guilty of seeming to take delight in making people squirm by holding over their heads the threat of death, judgment, and hell.

b) They respect the tremendous advances in scientific medicine and want to work closely with the doctor and so have been willing to abide by his orders even though the matter of telling patients the truth may not be solely in what might be called a medical category.

c) They know that the family puts more trust in the doctor during illness than in the minister.

Because the minister has not been at all sure of his value in the sick room he has been too timid even to question some of the customs dictated by a materialistic culture.

Now that people in general are beginning to appreciate what a minister can accomplish through pastoral care he has taken courage to ask whether deceit is ever justified—even in a sick room. He wonders if it is quite fair to expect a man to fight against the most difficult of foes, the unknown. He has long believed that if a problem is repressed it will cause the person more real suffering than if it is taken out of its hiding place and faced with the help of loving friends. If it is true that children can bear and handle all sorts of tragedy much better than they can handle lies, deceit, and pretense then perhaps the same can be said for adults.

All this gives the impression that I personally believe every patient with a malignancy ought to be told. I doubt that I shall ever say "every," for I can immediately think of a number of patients who I am sure could not have handled it. But I think there are more people than we realize who would have had a more meaningful last few months if they had been treated like adults. Some of them have confided to ministers that they "played the game" because their doctor and family wanted it that way.

Is there anything that can be done about this problem? We think there is. We are now in a position to ask medical and theological educators to meet together from time to time to address themselves to the many problems which they face in common. The patient is the center of attention of both of these disciplines. As they both attend to the needs of the patient they cannot help seeing how these professions overlap. In the give and take of such discussions new insights are bound to develop and new ways of dealing with particular problems will be explored. It is to be hoped that such discussions will stress the wholeness of man and see in problems such as this more than the physical dimension.

Some Principles to Follow

If we are to set down some principles for ministering to those whose illness is apparently hopeless the following things might be said.

1) The minister must always think of each patient as an individual for whom the usual methods of pastoral care may not be appropriate.

2) The minister must consider each problem in the light of his own personality. If he tends toward being the brutally frank type he must attempt to understand the dynamics underlying

his behavior. If he is often overly cautious it may be that he never has sufficient conviction on any issue to stand up and be counted.

3) The minister must be willing to take the time to talk over with responsible members of the family the religious and psychological implications of facing the future realistically.

4) If the minister believes it would be best for the patient to know the truth, then he ought to convey this information to the doctor. If sufficient medical reasons can be given to show that this course should not be followed then at least it is clear that the withholding of the truth has been decided upon with the patient's best interest in mind.

5) If religious and psychological reasons for telling the truth seem to outweigh the medical reasons for not telling it, it is to be assumed that the physician will understand this.

6) If the family, the doctor, and the minister are in agreement that the patient should be told there will, of course, be no formal announcement. If the patient asks if he has a malignancy the answer is simply, "Yes" with an immediate description of all the possibilities for counteracting it.

Where an atmosphere of honesty prevails, the air seems much clearer. All conversations carried on in the patient's presence are free, easy, and open. No one has to be on his guard to remember the last lie told the patient. The minister is his same hopeful self, encouraging and strengthening the patient with the resources of the Christian faith. He is no longer fettered by being unable to discuss with the patient all aspects of the Gospel. He does not have to avoid certain passages of Scripture which deal with death and the hope of life eternal. He now speaks frankly of both life and death with the realism so characteristic of the early Christians. He is a minister of the religion best equipped to help people die victoriously. It would be unkind to withhold such a faith from most terminal patients.

GRANGER E. WESTBERG, *Chaplain,
University of Chicago Clinics,
Chicago, Illinois*

A doctor writes:

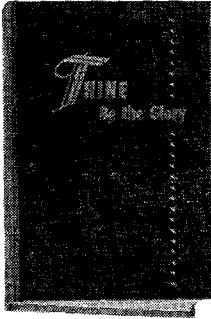
It is unlikely that early in the course of any but a few diseases should the word "hopeless" be used. At the time the average incurable disease is recognized, with few exceptions, "hopeless" is the wrong word. There is always hope for relief of pain, for palliation, for daring surgery, for unusual reaction to drugs, or even for the advent of a drug that can control or cure.

Life can be called an incurable disease. The

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Report of the General Conference Presession
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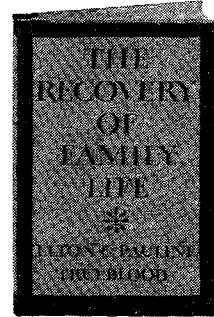
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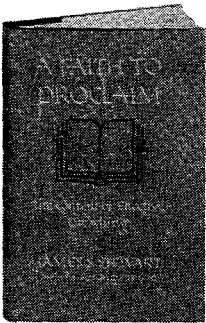
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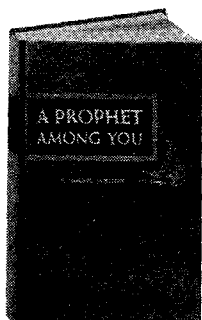
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cardiac or the diabetic or the hypertensive is more incurable than the cancer patient. Each knows with more certainty than the rest of us what will be the likely cause of death. Although it is true that such knowledge is hard to bear, uncertainty is intolerable.

Although any patient will experience anxiety when he has to face the reality that he is not immortal, he really has always known this—and his faith can be a powerful support at this time.

GEORGE V. LEROY, M.D., *Associate Dean,
University of Chicago Medical School,
Chicago, Illinois*

Buckets or Floodlights?

I CAME away from that visit almost envying the patient who was facing certain death," said the Bible instructor of a visit she and the pastor had made to the hospital.

"He painted the beauty and glory of heaven so vividly," she continued. "And since death is a sleep he was able somehow to help her grasp the idea that as far as she was concerned it would be only a few hours, as it were, until she was looking into the face of her Saviour—in person!"

That pastor knew how to talk about death!

We do not carry the darkness out of a room in buckets. Darkness flees at the presence of light. But neither do we carry the light into the room in buckets. We turn on the floodlights, and the darkness is gone.

The room of the dying is indeed a dark room. Some of us shrink from entering. Its darkness is depressing. David called it "the valley of the shadow of death." But the Shepherd often walks there among His sheep. And we must follow Him there.

But what shall we say when we enter? What shall we say to the one who lies helpless and afraid of the future? Shall we tell him that his fears are correct? Or shall we paint them over? If we do tell him, shall we leave him with a fear as great as that which he felt before we came to his bedside?

How often we enter the sickroom with our buckets of light, our bits of cheer. But the darkness is still there. We have brought a ray of light, but only a ray of light in the darkness. And we have thought we could do no more than that. We have thought there was no floodlight for such an hour.

Peter speaks of prophecy as "a light that shin-

eth in a dark place." There can be no darkness deeper than that of the shadow of death. And there can be no prophecy shedding a more glorious light than the one that says, "And they shall see his face."

How thrilled any of us are with the expectation of seeing a dear friend within a few hours. Such a prospect a few weeks or months away brings happiness. But such an experience only a few hours away—it just does something to our hearts!

What more glorious prospect than to see the Master, and to see Him within the next few hours!

We can be so mechanically meticulous about our understanding of the state of the dead that we lose all the ability to paint the beautiful sequel to the Christian's death—death "swallowed up in victory"—an ability that is a real art among some ministers who may actually have the wrong doctrine.

We have not forgotten the Bible teaching concerning the state of the dead. But if death is an unconscious sleep, then there is in death no consciousness of passing time. And the faithful one whose life ebbs away at this moment will, as if in a moment of time, find himself in the presence of Jesus. "And they shall see his face."

Is not this the floodlight for the valley? What is depressing in talking of seeing the Master face to face a few hours from now? For it will seem just that.

Peter writes of "a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Is it depressing to tell the sick that the day may dawn for him very soon, that he is about to look into the face of the Day-star?

The room of the dying need not be a dark place. And we need not be content with bringing in our buckets of light. The floodlight of His promise may so light the room, and light our hearts, that together we may rejoice in the glorious hope so soon and so wonderfully to be fulfilled.

"And they shall see his face."

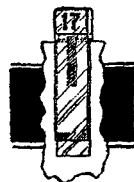
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PULPIT *Pointers for Preachers*

Platform and Pulpit Manners

MERLE L. MILLS

President, Southern New England Conference

The Platform

DECORUM on the platform and in the pulpit can do much to set the tone and establish the mood for the church service. It is important that the ministry as well as others who participate in such services observe the ethical conduct that should prevail under such circumstances.

Because those who are on the platform are under constant observance, their mannerisms should be such as not to offend the worshiper or to detract from the service. While an ostentatious display is to be deplored, one's conduct before the public should not be considered lightly.

Let us consider some of the essential points of this subject and ascertain whether we are doing all that is expected of us to inspire a reverential atmosphere and to establish a setting that will contribute to the efficacy of the service of worship.

1. Those who are to go on the platform should meet in a designated place, usually the pastor's study, in sufficient time to become acquainted with the order of service, the arrangement of seating, and the part each one is to have on the program. Such a practice will avoid confusion, embarrassment, and awkwardness. It should be made certain in advance that there are a sufficient number of platform chairs, that they are properly arranged, and that the right number of church hymnals is available.

2. The pastor can plan with the organist or pianist to be given a signal when the prelude is about to be concluded, which, incidentally, should not infringe upon or delay the worship service. If there is no choral introit, the ministers at the close of the prelude should step onto the platform and bow in unison for silent prayer. This genuflection of the ministers on the rostrum should be done in order and with grace. The austere and clumsy way in which some kneel for this part of the service is to be deplored. Each should kneel on both knees and

at the same time. It would be well if the one in charge of the service would say Amen just loud enough for the platform group to hear if there is no choral Amen. This is a signal for all to rise together with grace and dignity. If the ministers kneel toward the platform chairs, as in some places they still continue to do, it should have been agreed before that all turn in unison either to the right or to the left in facing the congregation.

3. If the congregation has been seated during the silent prayer and it is the plan to rise to sing the doxology, either the choir director or the pastor may make a gesture for them to rise for the song. The one designated to offer the invocation prayer should be in the pulpit by the time the singing is completed and should either gesture with the uplifted hand or say, "Let us pray." Many times one begins to pray without informing the congregation. This encourages irreverence on the part of the stranger or those unfamiliar with the order of service, and they are not properly prepared to enter into the prayer.

4. The platform chairs should be so arranged that the speaker's chair will be directly behind the pulpit. The platform chairman is seated next to the speaker. The one who is chosen to speak should occupy the center chair regardless of what responsibilities or positions are occupied by any who might be invited onto the platform for the service.

5. Inconspicuous and conservative dress is essential to good platform etiquette. Bright-colored ties, socks, and suits, and sports apparel are definitely out of order. "Carefulness in dress is an important consideration. The minister should be clothed in a manner befitting the dignity of his position."—*Gospel Workers*, p. 173. A mirror in the pastor's study aids one in making a check of his personal appearance before going onto the platform.

6. Proper dress for local church officers who are called upon to participate in the services

can be stressed by having a meeting with your elders and deacons at the beginning of the year in which is discussed with them the importance and necessity of dressing on the Sabbath day in an attire that would be in keeping with the dignity of the service. Even then there may be times when an officer will come to church without a coat or tie, or be attired in a suit and loud tie that make him conspicuous and out of order on the platform. In a few cases I have refused to take a person dressed in this manner onto the platform, and have in a kind way explained to him the reason. Another suggestion that has been helpful in solving this problem, especially if there are a number of elders, is to give them advance notice of the time they are to go onto the platform and the part they are to perform. Not only does this alert them as to how they should be dressed, but it enables them to be prepared for what is required of them. This is especially important for the one who is to offer the public prayer. He should be notified beforehand.

7. Posture is also an important factor to be considered with platform manners. One should sit erect with both feet on the floor. To sit in a slouched position with the legs crossed is a gross impropriety. To encourage interest in and attention to the speaker, the eyes of all those on the platform should be kept on the speaker. To allow the eyes to wander about the auditorium, sizing up the beams, scrutinizing the light fixtures, looking out of the windows, et cetera, during the preaching is a breach of good platform manners. The same can be said of closing the eyes and dozing. No matter how soporific the sermon might be, this is inexcusable.

8. It is indecorous for anyone on the platform, including the pastor, to whisper. This can no more be condoned there than in the congregation. Whispering and talking on the platform are disrespectful and irreverent.

9. The speaker and those who share the platform with him should sing with the congregation. Singing is as much a part of worship as praying and preaching. How strange that people go to church for the ostensible purpose of worshipping the Lord and yet refuse to do so while there, by not singing with the congregation!

10. All those on the platform should participate in the offering. This too is a significant part of our worship to God. It may be true that the pastor or the visiting ministers have contributed earlier that day in another church they have visited. But this cannot be explained to the congregation. Even if it means that one must divide his offering, or sacrifice more, in order to give when he is required to be on the

platform several times in one day, he should give willingly.

11. Those seated behind the speaker can set a good example of supporting him. As the pastor makes a solid point or enunciates a solemn and pregnant truth, why not express approbation by a hearty *Amen!* It is to be lamented that in many of our churches this practice has become almost extinct, and the *Amen* corner of the church has become silent. It is recognized that this could be carried to excess, but a few *Amens* during the sermon will not give cause for offense and could do much to contribute to the inspiration and fervor of the speaker.

Admittedly, one of the prevailing sins in our churches today is irreverence. What is seen and heard oftentimes in the house of prayer is an insult to God and must cause the angels to hide their faces. We stand indicted, and as conference workers and leaders we ourselves have been guilty of contributing to this laxity by our personal example. Realizing our solemn obligation, could we not improve our platform manners and by example help to develop an atmosphere that will dignify our church services so that they will inspire awe and reverence in all who come to worship God in His sacred presence?

The Pulpit

The pulpit is the most sacred and exalted place in the church. He who occupies this position stands as the representative of Christ. This is the minister's first line of offense. From this honored and dedicated place he boldly denounces sin and courageously challenges the devil. From the sacred desk are heard the truths of God, which cut as a two-edged sword, bringing both conviction and contrition to the worshiper. Words of life and death flow from this fount. To this vantage point the penitent looks for the heavenly balm of Gilead. Is it not important then that one's comportment in the desk give no cause for needless offense and bring no reproach against the name of Christ?

Here are a few suggestions that should be followed as we stand in the pulpit:

1. The occupant of the desk should have good posture. He must not stand in a slouched position, leaning over or on the desk. He should stand erect, with both feet on the floor. To stand first on one foot, then the other, and to lean on the desk does not impress the congregation that the speaker has any fire and enthusiasm or that his message is of any great import. Nor should we be guilty of pounding the desk or the Bible in order to be emphatic. There are other ways of expressing emphasis.

2. It is both repugnant and a violation of pulpit etiquette to introduce one who is to occupy the desk in a protracted and flattering manner. The pulpit is not to be desecrated by indulging in superlatives and hyperboles. To introduce someone as the "world's greatest preacher," a "nationally" or "internationally known figure," et cetera, is to exaggerate as well as to flatter and ought not to be—of all places—in the pulpit. A true minister of God does not appreciate such remarks and becomes embarrassed. If a speaker of some repute is introduced, a few modest statements concerning his position and work are sufficient.

3. The pulpit is not a place to boast of or to praise the members of the speaker's family. There may be occasions when it would be fitting to refer to the family in the pulpit, but to exalt them and talk frequently of their merits meets with the disapprobation of the congregation. To say publicly that your wife is the best and most beautiful woman in the world is not the subject or language to be heard from the desk. Tell your wife in private as often as you wish how beautiful and wonderful she is.

4. Jesting, joking, and telling gruesome stories are out of order in the pulpit. It is not the place to display one's humor and make people laugh. There is a time and place for wit and genuine humor, but seldom should it be used in the pulpit. If done at all, it should be with moderation and restraint. To tell funny stories, paint word pictures, and describe repulsive scenes is to degrade the pulpit and weaken its influence.

5. Announcements that are made from the desk should be in keeping with the spirit of the service. Those who make the announcements should do so briefly and concisely. The worship service is robbed of its dignity when an announcement is made and someone speaks up from the congregation to make a correction, or when the pastor or local elder who makes the announcement speaks directly to someone in the congregation, requesting a clarification or additional information.

6. Prayer offered in the pulpit is formal in style. To use the personal pronoun—you, your, et cetera—in addressing God certainly sounds disrespectful. Our prayers need not be stereotyped or flowery, nor should they be informal or crude. They should be simple and uttered in true prayer form, addressing God in the solemn style as Thee, Thou, Thine, et cetera.

7. Public prayer need not be long. The invocation prayer should consist of but a few sentences. This is also true of the offertory prayer and the benediction. The main prayer is longer,

but even that should not be protracted. There are few occasions when the main prayer should exceed two or three minutes in length. Long public prayers are an abomination unto the Lord, are unacceptable to the children, and do little good for the adults. "The prayers offered in public should be short and to the point. God does not require us to make the season of worship tedious by lengthy petitions. . . . A few minutes is long enough for any ordinary public petition."—*Ibid.*, p. 175. "Long prayers are tiring to those who hear, and do not prepare the people to listen to the instruction that is to follow."—*Ibid.*, p. 176. "Prosy, sermonizing prayers are uncalled for and out of place in public. A short prayer, offered in fervor and faith, will soften the hearts of the hearers; but during long prayers they wait impatiently, as if wishing that every word might end it."—*Ibid.*, p. 179. Most of our ministers pray too long. This should be corrected. Our church elders should also be cautioned in regard to this matter. Not only should prayers be brief, formal, and simple, but they should also be reverent, free of vain repetition and any profanation of the name of God. "Our Father," "Jesus Christ," "God," and "Lord" should not be repeated too frequently in prayer, and when used, should be spoken in reverent tones. "Some think it a mark of humility to pray to God in a common manner, as if talking with a human being. They profane His name by needlessly and irreverently mingling with their prayers the words 'God Almighty,'—awful, sacred words, which should never pass the lips except in subdued tones and with a feeling of awe."—*Ibid.*, p. 176. Let us also eliminate the organ music during prayer.

8. An error of which some ministers as well as local elders are guilty is to begin the offertory prayer before the pianist or organist has been given the courtesy of completing the offertory number. The offertory is a part of the worship service, and should not be considered unnecessary or an unimportant part even though the deacons have received the offering before it has been completed. In all probability the musician has spent considerable time practicing and preparing for the number, and the pastor or local elder should not feel it his prerogative to stand up as soon as the offering has been received and cut off the music for the offertory prayer or begin praying as the offertory number is continued. This is a discourtesy to the musician and an insult to God. The offertory number should not be long, and the musician may be so instructed, but it should be played in its entirety before the offertory prayer is given,

provided it is the practice to have this prayer after the offering, which would seem the most logical place for it.

9. The call for the offering from the desk can be done with dignity. To resort to lightness and humor in calling for the offering is sacrilegious. We stand in dire need of solemnizing, beautifying, and embellishing this part of our church service. A few appropriate remarks are in order, stating clearly what the offering is for that day and quoting a brief statement from the Spirit of prophecy or the Bible that would encourage and inspire the people to participate in this phase of the service. The deacons are then asked to wait upon the congregation as they worship the Lord with their tithes and offerings. The call for and the receiving of the tithes and offerings are as sacred and essential a part of the service as the prayer, and should be done with as much thought and care.

Our denomination does not believe in or follow a liturgical form of church service. This is as it should be. God is to be worshiped in spirit and truth. We are not required to follow a punctilious ceremony in approaching God. The supreme Sovereign of the universe is quick and eager to respond to the faintest cry of the sinner. But we must not go to the other extreme and permit the church service to degenerate into an informal, ill-planned, and undignified service. When we come into God's holy temple and He speaks through His servants in the pulpit to the people, it is an awesome and solemn occasion. We should therefore beautify and exalt the service and conform to an accepted

standard of ethics and procedure where His name is wont to be proclaimed and praised.

Our attitude, mood, and demeanor in His house, especially on the platform and in the pulpit, will have its influence on the degree of reverence and inspiration that will prevail in the service. Let us, as ministers and conference workers, be exemplary in our manners and behavior, both on the platform and in the pulpit, ever remembering that whatever impression we make by our deportment will tend either to elevate or to offend the worshiper in the pew.

God holds His ministers responsible for the influence that the pulpit exerts over the pew. Let us then be conscious of that responsibility and make certain that the ethics, manners, and procedures we follow in our church services will exalt Christ and do credit to His name.

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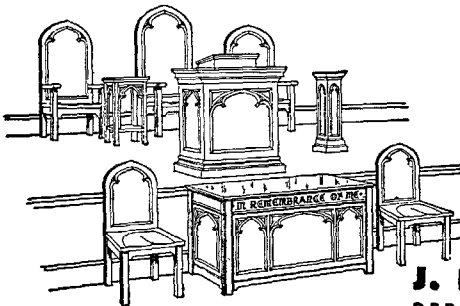
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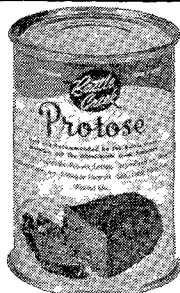
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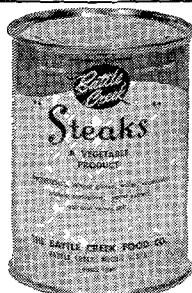


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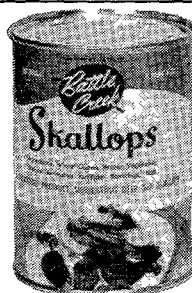
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Using Our Medical Talent in Evangelism

J. WAYNE McFARLAND, M.D.

Associate Secretary, General Conference Medical Department

THERE are many ways of using our medical talent in public evangelism. We would like to suggest here, and discuss briefly, seven methods that we have seen work, and work well, in evangelistic campaigns thus far. They are:

(1) The straight lecture, (2) a lecture following the showing of a film, (3) a lecture with a demonstration, (4) a panel of doctors answering questions from the audience, (5) a round-table discussion of some topic by a group of doctors and nurses, (6) a doctor's own personal experience of answer to prayer in caring for the sick, and (7) cooking and nutrition or simple home-treatment demonstrations.

We suggest that the evangelistic and medical workers meet together for a period of planning and discussion before the meetings begin, determining exactly the amount of talent available to carry out some of these suggestions. If there is a doctor or nurse with speaking ability who can be tied into the evangelistic program by appearing with the minister on the platform for a health lecture just before the sermon, we feel that this is an excellent plan. We would suggest a series of talks from the material available in the book *Medical Evangelism* by Mervyn Hardinge, M.D., and Lester Lonergan, M.D., which may be ordered from the College of Medical Evangelists, Loma Linda, California.

Very effective is the showing of a film such as *Cancer*, available from the local branch of the American Cancer Society, followed by a question-and-answer period presided over by a doctor, a nurse, or a group of doctors.

Probably nothing is quite so fascinating as a lecture or film followed by a demonstration. For example, showing a film such as *V-Men* (Westinghouse Electric Corporation, Film Section, 511 Wood Street, Box 868, Pittsburgh, Pennsylvania, free) might be followed by a demonstration of what should be included in a balanced diet, and by making available to the

people a plastic-coated basic food chart, which may be ordered through the Book and Bible House at a cost of fifteen cents each. If a dietitian is not available for this demonstration, any one of our sisters who is able to set a good, well-balanced, appetizing table may take this part of the program very nicely.

If there is a group of doctors or nurses available, we feel that a panel is one of the finest ways to create an interest in health. Questions from the audience may be collected a week in advance and parceled out among the group of doctors. There will probably be a number of questions concerning different diseases. The way we handle these questions is to discuss the causes and prevention. If there are a few simple things that one can do for a common cold, for instance, such as a steam inhalation, there is no harm in telling the people. Or they may be told of some simple remedies that help arthritis. We would suggest that doctors who answer questions in that field read the book by Dr. Frank Krusen on home treatments. This may be ordered from the Mayo Clinic.

It is well to have the minister or one of the evangelistic workers who can toss the questions back and forth be the chairman of the panel. If the doctors use some big words, as of course they may, the chairman may just speak up and say, "Doctor, do you mean by 'epidermis' skin?" or something of that type. In fact, plan for a few similar situations so that the discussion does not drag. If it is possible to get a little difference of opinion, so much the better. If handled by a panel chairman properly, these differences may be capitalized on by saying, "Well, we see that doctors don't *always* agree, but we know they are all interested in our health, and we appreciate a good discussion like this."

A round-table discussion of a topic is probably easier to arrange than a panel to answer questions. We will give as an example the topic "Fear and Worry." The first part of this discus-

sion could take up the effects of fear and worry on the various body organs. We feel that it is well to have on this round table not only doctors, nurses, and medical workers, but also ministers, to bridge the gap from the cause to the remedy for fear, worry, and resentment. Round-table discussions have proved most effective, and they help avoid the possible embarrassment of not answering a question properly, as might occur on a panel. I personally am very fond of a round-table discussion.

Now for the sixth suggestion. A doctor or nurse may be asked to relate an experience of an answer to prayer in connection with caring for the sick. I know of nothing that is more effective than this personal testimony from a Christian doctor or nurse.

Because we feel that instruction in diet by medical and evangelistic workers is vital, we quote the messenger of the Lord in a statement to evangelists that appears on pages 35 and 36 of the little book *A Call to Medical Evangelism and Health Education*: "There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake."

We feel that somewhere during the evangelistic effort a nutrition school of six or more lessons is vital. In fact, we have found that where these have been properly conducted they have been a tremendous drawing card and a wonderful impetus to the whole campaign. At a recent evangelistic effort held with Ben Hassenpflug in Miami it was all we could do to seat the people who came every afternoon during that week to hear Dr. and Mrs. H. W. Vollmer conduct the School of Health and Nutrition.

Some Helpful Suggestions

If you do not have someone qualified to carry on this work, we suggest that you get in touch with the medical secretary of your conference and see whether there is not someone in your field who has taken training under Dorothea Van Gundy or Dr. and Mrs. Vollmer and who is certified as an instructor in the field of health and nutrition. There are some four hundred who have received this training, and perhaps your conference has such an instructor. If not, we suggest that you obtain the book *Food—Health and Efficiency*, by Mrs. H. W. Vollmer, to use as a basis for the lessons. Mrs. Edyth Cottrell, Route 3, Box 394, Sedro Woolley, Washington, has some excellent filmstrips on this subject. With these I believe you will have equipment enough for at least one or two demonstrations.

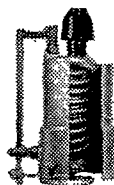
If possible, a doctor or nurse should be present at these demonstrations to answer any questions that may arise. And it makes a real impact for the evangelist himself to appear at these demonstrations, open them with prayer, and suggest that one of the finest ways we can give glory to God is by learning how to care for our bodies by preparing food properly, and that this work begins in the kitchen with the housewife.

Now for some general information that will be of help. We suggest that you find out from your local health officer what special health week is scheduled, and that if there is one you capitalize on it in your health evangelistic work. If polio week is near, have literature, Kenny packs, and a demonstration pinpointed on that week. Capitalize in every way you can on health topics that are of current interest.

We suggest that beginning with a fifteen-minute health talk is better than a whole half hour with the possibility of raveling out for lack of ammunition. We do feel, however, that the book we have suggested on health evangelism by Drs. Hardinge and Lonergan, as well as *Life and Health* and *Listen*, will give abundant material for a series of talks. The Lord has given us the following list of health subjects: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies."—*The Ministry of Healing*, p. 127.

We trust that these suggestions will help you as you lay plans for a medical missionary program. "In order to impress upon man his obligations to obey the law of God, Christ began His work of redemption by reforming the physical habits of man."—*Testimonies*, vol. 3, p. 486. This is one of the most important lines of work in which we can engage, and when our doctors and ministers unite for the saving of souls, we will see a great forward move in each campaign that is held.

May the Lord help us all to see light in the wonderful instruction and counsel given to us in the Bible and the Spirit of prophecy on the combining of medical and evangelistic work.



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RESEARCH *Theology, History, Science*

Colossians 2:14

DONALD B. PARKHURST

Takoma Park, Maryland

THE King James Version renders the important reference, Colossians 2:13, 14 as follows:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

The Problem

"It is generally agreed that the reference here is to the Law" (Expositor's Greek Testament), which is to say the Ten Commandments. The burden of this research is to determine whether this inference is correct. We shall deal with both the original Greek and the context.

The controversy revolves about the phrase *χειρόγραφον τοῖς δόγμασιν*, and especially the word *χειρόγραφον*. Standard lexicons define *χειρόγραφον* as "handwriting," "a written form," or "a manuscript." Being composed of the Greek words for "hand" and "writing," this was the original sense. But in time, a *χειρόγραφον* had come to mean a promissory note, a written acknowledgment of debt. This connotation was universal at the time of the apostles, and that it came into acceptance long before then is shown by its use in the Apocrypha, in the fifth and ninth chapters of Tobit, where *χειρόγραφον* is rendered "receipt" (Goodspeed) or "note of hand" (Rheims-Douay). Instances from secular manuscripts could be cited; the word "is very common in the papyri for a certificate of debt or bond."—ROBERTSON, *Word Pictures in the New Testament*.

Regarding the context, we should say first that Paul's writings were intended as essays, and to isolate any one verse from those before and after is not safe. One has only to read Colossians 2:8-15 in a modern translation to note how evenly and smoothly one thought succeeds another. The separation between verses 13 and 14 may well occur in the midst of

a thought, resulting in two ideas where Paul intended one. By this I mean that the first phrase of verse 14 is a repetition of the last phrase of verse 13, a common method of emphasis much like the poetic parallelism of Proverbs and Psalms. This idea is not new. Several modern versions translate it with this in mind, notably Goodspeed:

"He forgave us all our misdeeds, canceled the bond which stood against us, with its requirements, and put it out of our way."

Application to the Moral Law

God is the author of the Ten Commandments. They were written upon stone in His very handwriting. If we are to apply the term *χειρόγραφον*, which is a statement of indebtedness, to the commandments, we must first assume that the Author of them is the debtor in question. And to whom does the Creator owe anything? This is admitted, though it is done rather grudgingly, by the Expositor's Greek Testament:

"It is generally agreed that the reference here is to the Law. . . . That those under the Law did not write the Law has been pressed against this. It is true that *χειρόγραφον* means strictly a bond given by the debtor in writing."

Application to the Guilt Incurred by Sin

Most Christians agree that we live under a covenant by which we have become partners with God. God has never deviated from His part of that covenant, but man has. Our part of the agreement entails obedience, pure and complete. But in this we have woefully failed. By our failure we have forfeited the blessing that would have been ours had we lived up to our part of the covenant, that blessing being immortality. Figuratively, we have signed away our claim to eternity. We have turned in a confession of guilt, an acknowledgment of defeat, a duly signed forfeiture of the promise, referred to by Paul as our *χειρόγραφον*. This is our certificate of guilt, a bond that must be

paid. And the required payment is our very existence. Thus the apostle speaks of "the bond which stood against us with its legal demands" (R.S.V.). It is this which is flaunted in the face of sinners by "the accuser of the brethren." However, by His life and death, Christ "forgave us all our misdeeds, canceled the bond which stood against us, with its requirements, and put it out of our way when he nailed it to the cross" (Goodspeed).

Application to the Ceremonial Law

Ellen G. White has applied Colossians 2:14 to the sacrificial ceremonies that met fulfillment at Calvary. And though this is correct, there is also a larger application, which in no way con-

flicts with this. We all believe that the Lord by His death canceled the sinner's debt. When He did that He also canceled the rites and ceremonies that pointed forward to that great event, and that were thereafter no longer meaningful. It is not necessary to adhere to the one view as though the other were false. The contract, or covenant, to which man agreed, contained many articles—those dealing with the theocracy, its government, its temple sacrifices and the great motive behind them; everything, in fact, that made the Jews a nation set apart. All this was "blotted out," was fully met, by the crucifixion of our Lord.

The Larger View

But Paul's statement in Colossians, although including all this, would seem to encompass much more. The death of our Lord concerned not only the Jews and the theocracy; this was but the smaller print on a document whose principal burden was for the whole of mankind. The primary meaning of the words Paul used is seen to be the guilt man has incurred by his traffic in sin. In his letter to the Romans he said, "The wages of sin is death." And these wages we have fully earned. "But the gift of God is eternal life." Our "certificate of debt" has been transfixed to the cross of Christ—paid in full.

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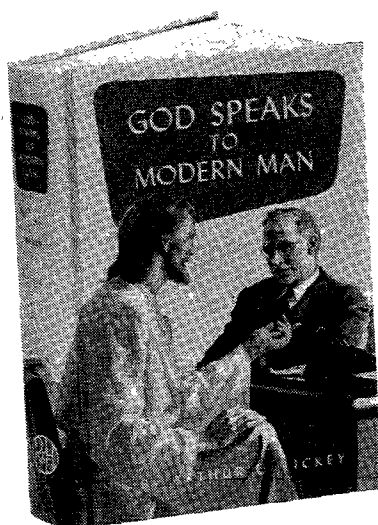
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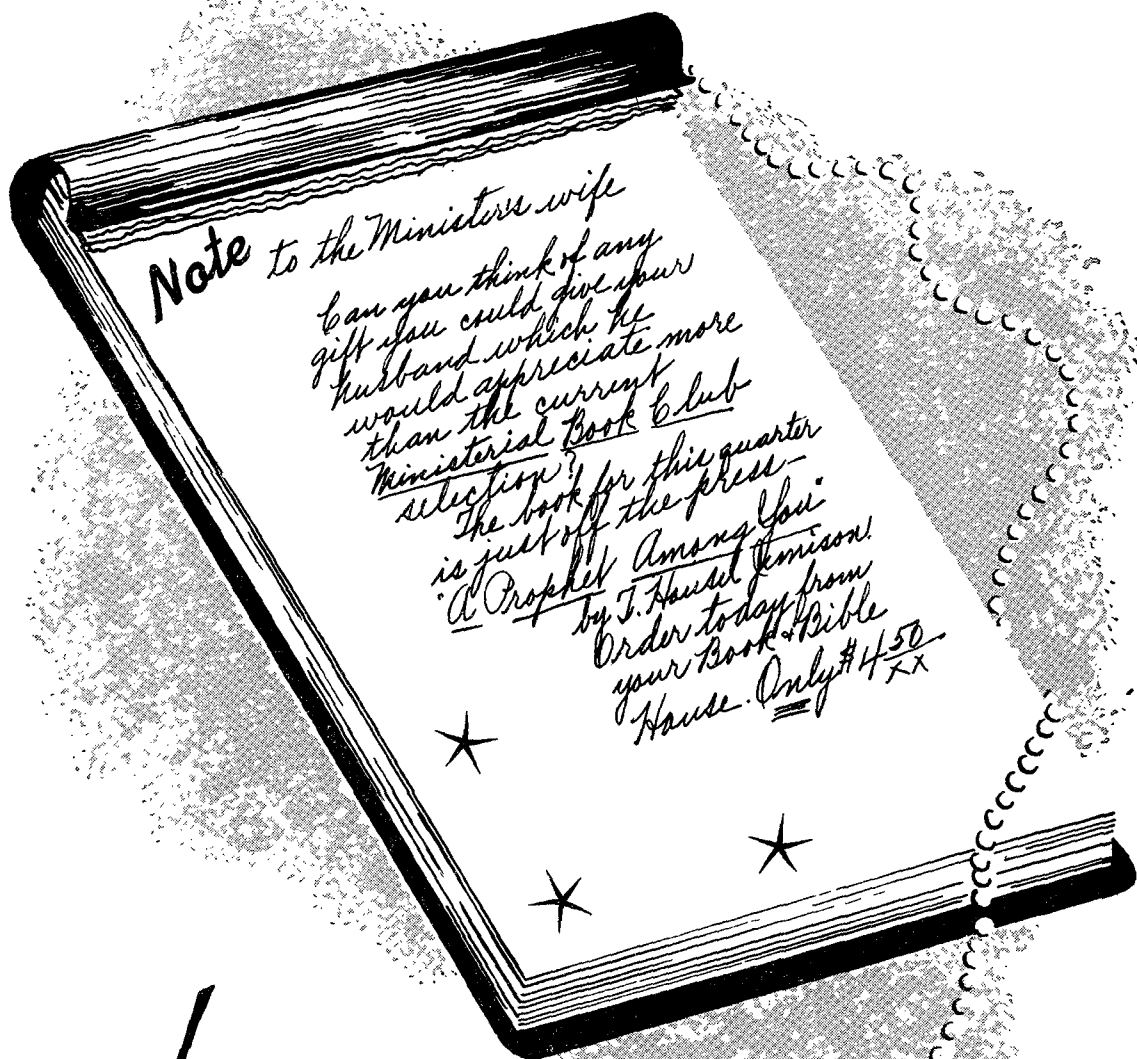
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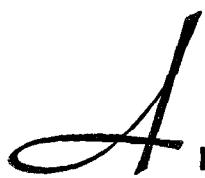
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SHEPHERDESS *Her Vital Partnership*

A Heart-to-Heart Talk With Adventist Women

AS THE decades have rolled on since the rise of the Advent Movement 111 years ago, the women of our denomination have been developing in many spheres of usefulness. Right from the early years of Adventism our sisters have played an important part in proclaiming the special message for this hour; but in the present decade they are revealing their influence in various services hitherto unknown in our denomination.

Adventist women are now carrying prominent parts on radio and television. They are giving the message to the world in song, and writing and enacting scripts that reveal a woman's touch. In the medical and nursing fields our sisters are rendering unusual service in the interests of health and care of the sick. In ministerial lines they are keeping up with the progress of our brethren in the ministry, while functioning in ways distinctive to the gentler sex.

The laywomen of our denomination are most active today, not only in the welfare and Dorcas ministry, but in our organized civilian defense, making outstanding leaders in this field. In our offices and departments it is expedient to enlist the services of skilled secretaries. During the past two decades a real army of our younger women have qualified as personnel and secretarial experts. The progress of our message would be greatly retarded without their efficiency. As has been wisely stated by one of our statesmen, "It ceases to be just a man's world; leadership today would not function without skilled womanhood." Our denomination has become conscious of the same conviction—that women do make a worth-while contribution to our work.

As a result of my service at our camp meetings and also my participation in two recent laymen's congresses, certain definite impressions regarding the work of our Adventist sisters continue to crystallize in my mind. While one observes unusual activity on the part of women in our midst—in cafeterias, medical groups, platform inspiration for the spreading of our

present-truth message, et cetera—it is delightful to see the unobtrusive, humble spirit of all this collective talent. In spite of all that world leaders might suggest about its ceasing to be just "a man's world," Adventism's conservative ways are only slowly catching up with the strides made in secular fields.

The growing volume of womanly graces as displayed in our institutions everywhere, in our fast-developing publicity projects, in our happy homes, and in all our private relationships is praiseworthy. Godly women do not need a spotlight in which to perform. They are happy to serve the world and a cause in any capacity, and the halo for such service shines brightest in hours of disaster. In the testing and trying hours of earth's last days, when many homes are tottering and being destroyed, men pay tribute to a host of self-sacrificing women who are equally as courageous as the stronger sex in performing exploits for the gospel and humanity. It then matters not who is doing the work, but that the task is being done.

Having observed women in our larger congregations, and having listened to their sweet music and instruction in various public capacities, I would sincerely hope that their noble contributions would continue in the cause of Adventism. In counseling and conversing with hundreds of our sisters, young and old, who are serving as ministers' wives, pastoral assistants, Bible instructors, secretarial experts, nurses, technicians, et cetera, I have been privileged to note their reactions to our denominational endeavors. Yes, Adventism is safe and sound while this army of skillful and consecrated women continues to make the impact as we see it today.

In self-sacrificing endeavor, in the presentation of Bible truth, in talent, skills, and techniques, our Adventist women of today compare well with our women of the past. The virtuous woman described by the wise Solomon can be eulogized today in his words "Her candle goeth not out by night." One might well question whether the burden of the average pioneer

Adventist sister for the promulgation of our message was greater than that of our sisters today, when the ends of the earth are waiting for woman's comforting and self-sacrificing ministry. The difference is that it requires time to get the focus on the present.

Learning to Conserve Our Strength

Perhaps the reason for this eulogy on the service of our sisters will become more apparent when we confide in our readers that a few faithful women in our ranks hunger for a little recognition. And in some cases these yearnings have grown out of disappointing experiences. With the mounting needs of the world calling for the service of strong, enduring womanhood, women may be encouraged to speak out at times if by so doing they may guide the brethren in leadership. Adventism should never be marked by the suppression of a particular group or sex. While our sisters must guard against too free expression or performance in public, they need not shrink into oblivion. The servant of the Lord has given wise counsel on this matter.

There are times when the pressure and toil associated with the speedy giving of the message subjects our women to great strain and fatigue. They would then do well to recognize their limitations. This problem is more readily handled in the case of wives whose husbands can shield them, but single women of maturing years will need to make their own adjustments. Youth has a way of handling its own difficulties, but those of longer experience in our work may need counseling. We find that too many in this group continue to spend themselves for others, ignoring their own discomforts and fatigue until they reach a breaking point.

It is the Advent movement, and there seems to be little time for a backward look to see if our associates are able to keep pace. There are goals to be reached and deadlines to be met, but let us use the counsel Heaven has supplied in guiding others, not failing to profit by it personally. Again, we will need to take time for daily spiritual infilling; constant hustle and bustle is not conducive to spiritual poise and growth. Neglect here must be paid for in physical tensions.

The Spirit of Self-sacrifice

Next let us address our counsel to a younger generation, sharing it liberally, however, with every age level. Today we naturally lean toward material growth in "the abundance of things" human beings long to possess. Christian women should now be praying for a greater spirit of self-sacrifice; a broader vision for our supreme

gospel tasks; a true Christian contentment when every modern gadget, convenience, and comfort cannot be supplied on "a missionary wage."

We are growing too conscious of beautifully set and lavishly supplied tables, of cozy homes that welcome only an occasional guest, and of garments that enhance our personalities. Strength and winsomeness for the gospel's program of toil may soon be lost among us unless Adventist women exert leadership in sacrificing. We must strive to keep the office of the minister's wife or doctor's assistant in the path of traditional Adventism, and not compare ourselves with the Joneses. The Joneses are not necessarily all in the world; too many seem to be creeping into our own ranks.

These kindly exhortations are not passed on to our sisters as premeditated criticism; they grow out of impressions we have received in our activities and sojourns in the message. Together let us live up to our privileges in our families, churches, offices, and institutions, perfecting our talents, skills, and hobbies with the supreme object of speedily heralding the gospel message to all the world.

L. C. K.

COULD YOU? MINISTERS, except when consciously on their formal manners, are peculiarly discourteous. At conferences and gatherings other than the stated services which they themselves lead, they have no conscience at all about being late. They will whisper to each other even in the pulpit. They will talk in undertones during music and act as if a special privilege of being disorderly were theirs, for they would by no means approve of the congregation's imitating them. They sprawl in lazy attitudes on chairs. They will come late to a full meeting and deliberately place their chairs in the doorways, blocking entrance and exit. They are conspicuous for selfish discourtesy. Could you, shepherdess, make him who carries the larger crook a little more courteous to the sheep?—ARTHUR W. HEWITT in *The Shepherdess*.

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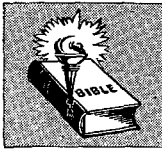
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[Marjorie Lewis Lloyd is well known in denominational circles for the unique and inspirational books she has written and for the gospel songs that have come from her pen. She is also an accomplished organist and for some time served in that capacity with the Quiet Hour radio program conducted by J. L. Tucker in the San Francisco area. She has also served for a number of years as a Bible instructor.

Recently she came to our office from the Northern California Conference, and we are happy to introduce Sister Lloyd to the readers of *THE MINISTRY*. She is now serving as the copy editor of our journal. The accompanying article written by her while she was still in the active field of personal soul winning will be read with real interest.—EDITORS.]

EVERY young worker is eager, as the door opens into the service of the Master, for practical instruction in personal work. Whatever college or seminary courses are available, are wonderfully helpful, but probably no one thing will do more to fill the need than the privilege of observing a successful personal worker in action.

Observing several such workers has taught me a number of things—some of them so important that I just felt I must share them.

I have learned, first of all, what I suspected long ago—that knowing the rules is not nearly so important as knowing the Lord. Knowing the principles of salesmanship, as adapted to gaining decisions, is helpful. But it is not nearly so important as knowing, and actually living, the life you are trying to sell.

Study, like sharpening the scythe, is a needed preparation for the Lord's work. But the determining factor in success or failure will be the hand that wields the sharpened scythe. If *we* wield it, we shall cut, and wound, and sometimes destroy. And surely we shall fail. If the Spirit of God wields it, sheaves will stand ready for the kingdom.

In the home the successful gospel visitor does not call up the rules he has learned one by one. He does not consciously follow through with any prescribed procedure. Instead, he

lifts a humble, admittedly needy heart to the Lord as he enters the home, asking that the Spirit of God may speak through him. He knows that this individual is different from every other individual, and that his need must be met in a different way.

Whenever the worker is not speaking, it is his privilege to be praying silently to his God, asking for the words he needs. It is the worker's contact with God, not his skillful use of the rules, that brings success.

And observing has taught me something else—something that goes back even deeper into the worker's heart preparation. I am convinced that the most important single factor in a personal worker's success, second only to his contact with God, is the confidence of the people, old acquaintances or perfect strangers, in his own personal Christian experience and sincerity. Nothing can take the place of that confidence. And it can neither be purchased nor learned in any seminary in the world.

The People Know!

As workers we are much more transparent than we think we are. People are not so easily deceived on this point. They have a way of detecting whether a sermon comes out of a book or out of a prayer. They sense whether or not we mean what we say. They know whether we are really interested in them or not. They detect it all too soon if a worker's interest in souls is actually an interest in his own reputation as a soul winner. Too many workers have fooled themselves into believing in their own sincerity. But the people—the people have known all the time.

Sincerity is not something we can put on. People know when our words do not come from the heart.

I lived in a beautiful spot among the oaks. I love oak trees. But I love peaches, too. It would be nice if peaches grew on oak trees. So suppose I should take a crate of big, luscious peaches and fasten them on the oak tree with

Scotch tape. The result is not satisfactory. The fruit cannot be put on. It must get its life all the way from the roots of the tree.

So it is with sincerity. We may try to tape it on with flowery words, but such efforts are as flimsy as the Scotch tape.

What is it that makes a church member, or a stranger, have complete confidence in a worker? What is it that makes one say, "That man talks as though he *believes* the Lord is coming"? What is it that makes another say, "Some pastors seem to be interested in the leaders of the church, but this man seems interested in all of us"? What makes a stranger thank the Lord in her prayer for "sending these loved ones to me"? What is it that makes people know that a man hates sin but loves every sinner?

A worker's prayer will often be an indication of his acquaintance, or lack of acquaintance, with the Lord. A man just naturally speaks in a different manner to a stranger than to a close friend. And our prayers often indicate to the people whether God is to us a casual acquaintance or an intimate friend. Our prayers too often indicate, without our knowing it, the degree of our sincerity and of our love for souls.

While he is visiting an interested person a successful personal worker will not be thinking about a new car, or his wife's anniversary present, or the next call he is going to make. Just as the Saviour would have died for any *one* of us, so the worker should focus his attention on that *one*. While he is in that home he will think and feel and speak as if he were working for only one individual in the world—the one before him.

Sympathetic Pastors

It is a joy when a Bible instructor is able to bring interested persons into the pastor's office and know that they will find a pastor who is interested in them, in their problems. He will listen patiently and sympathetically, giving them time for *all* of their problem, and making them feel that it is most important to him and to the Lord. He will take time to learn enough of their background to enable him to understand their point of view. If he must reprove, it will be with the utmost tenderness.

In the home, or in his study, he will put the interested ones at ease, meet them on their own level, adapt his vocabulary to their walk of life. And he will make them feel that they, individually, really count with God.

He will never argue, never antagonize,

never push. He will not invite an argument by letting his face betray that he is thinking up a good answer to their objections. In answering their questions he will let the Bible speak. His own opinion does not count. God's opinion does.

I have observed that a successful worker does not use all the available texts to answer an inquirer. He often chooses one text that gives a clear, concise answer. Then he prays, and expects, that the Spirit of God will use it. To use half a dozen texts where one would suffice will often serve to so divide the emphasis that the desired result is not obtained.

It is often helpful, in answering an inquiry, first to ask a question that will clarify the nature of the confusion that exists.

For instance, if someone asks about original sin, one may counter with the question, "What does original sin mean to you?" The answer will show where the difficulty is. And it is easier and more direct to correct the flaws in an existing conception of truth than to give a complete exposition, and perhaps, miss the needed point. Often, when the inquirer has stated his understanding of a matter to begin with, he can be led by tactful questioning to see the logical result of his reasoning, and to bring out, by his own answers, its flaws.

Earnestness

But it is not enough to convince. The personal worker must have an earnestness that compels to action. His manner, the depth of quiet persuasiveness in his voice, must show that he is dealing with matters that he knows are of eternal consequence. It is one thing to convince a person that the seventh day is the Sabbath. It is an entirely different thing to present it in a way that will lead him to keep the *very next* Sabbath.

Just in this connection it might be added that if a worker expects the people to feel that the matters being presented are of eternal consequence to them, he must give evidence that they are just that to him. His life, his manner, must show that being a minister of the gospel is to him a very sacred, solemn privilege and responsibility. A single flippant remark may destroy the very confidence necessary to gain a decision.

The worker who endeavors to obtain a decision will be wise to choose a chair at an angle, rather than directly across, from the interested person. This gives an opportunity to study the individual closely without being noticed. Watching the facial expressions carefully will help him to know how the individual is

reacting. The tightened lip, for instance, will be a red light, warning him of a developing antagonism.

While the deciding one is thinking, the worker will wait silently, and watch, praying earnestly. The use of silence is as important in personal work as the rest is in a musical composition. There are moments when to speak is to interrupt the voice of the Spirit.

But the worker need not depend on facial reaction alone to indicate progress. A wise use of direct questions is effective. The formula for gaining decisions is not to preach a short, individualized sermon and then leave the home with a "God bless you," hoping it has taken effect. Carefully timed—yes, Spirit-timed—questions help immeasurably to bring a decision to the surface. A statement from the person as to what the Lord requires of him is worth far more than a similar statement from the worker.

If the interested one can be led to offer a prayer, it will help to seal a decision. It will also be a valuable indication to the worker, for often the prayer will reveal the degree of heart response more accurately than anything that has been said.

The worker must be quick to recognize a decision, and careful not to talk beyond it. Too many words are as ineffective as too few. Here again the Spirit of God must be in control.

And always the worker must be patient. All the interested ones will not be in the next baptism! But it is so easy to push too hard and too fast, until we push the one we wanted to help completely out of our reach. How much better to work carefully, and sometimes slowly, keeping them still in our sphere of influence. A mistake here is tragic. Some of us have had to cry out to God with bitter tears that He would not let one be lost because of our mistakes.

How infinitely patient is the Shepherd with His undershepherds!



N

From Current Journals

NEWS....

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

¶ "Ma" Sunday, 87, disclosed in Chicago that she has released motion picture rights for the Billy Sunday story. The evangelist's widow, the former Helen Thompson, authorized Great Commission Films of Hollywood, a religious film company, to make the movie on her famous husband's life.

¶ Action to combat advances being made in Yugoslavia by Protestant sects was urged in Belgrade by *Vesnik* ("Herald"), organ of the progovernment Association of Orthodox Priests. It proposed a program calling, among other things, for counter-propaganda against Seventh-day Adventists "and other sects" to be distributed to Orthodox parish priests.

¶ Archbishop Paul C. Schulte of Indianapolis issued a stern warning in that city against the use of nonsectarian cemeteries for Roman Catholic burials. In a pastoral letter read in all churches of the archdiocese, he pointed out that agents for commercial cemeteries have been trying to sell burial space to Catholics. Salesmen have stated, the archbishop said, that "they had assurances from the Chancery Office that a priest would accompany their dead to such cemeteries and even bless the graves." The letter said that, on the contrary, "no priest may accompany the corpse to a grave" in a nonsectarian or commercial cemetery. The only exception, it said, was in the case of converts who have family plots purchased before they entered the church.

¶ Seventh Day Baptists were told at the 143d annual meeting of the Seventh Day Baptist General Conference, held in Fayetteville, Arkansas, that their denomination has lost members while other religious bodies have been growing. O. G. Kennedy, a prominent New Jersey layman, urged that steps be taken to reverse this trend. He said that while other denominations had increased their membership from 45 to 121 per cent between 1926 and 1954, the Seventh Day Baptist rolls had dropped in the same period from more than 7,000 to 6,257. "We do not need to concern ourselves with converting church members from other denominations," Mr. Kennedy said, "since there were 69,318,396 persons in this country at the end of 1954 who professed no church affiliation whatsoever."

¶ Dial-a-prayer inspirational services have proved so popular that they are being operated in an increasing number of cities by churches and YMCA's. The latest groups to launch such a telephone service are Central Church of Christ in Nashville, Tennessee, and First Presbyterian Church in Orlando, Florida.

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¶ *Life* magazine will publish a special 120-page issue on December 21 devoted entirely to the Christian religion. Combining the publication's normally heavy Christmas and year-end issues with the final articles in its series on "The World's Great Religions," the magazine will be bound in a heavy-stock, semipermanent cover to facilitate its library use as a reference source. In preparation for nearly two years, *Life's* editors said, the issue "represents the most ambitious project ever undertaken by the magazine, drawing upon a vast treasury of paintings and photographs to document visually the basic teachings, tenets and development of Christianity."

¶ The North Carolina Supreme Court has been asked to invalidate a ruling of the State Employment Security Commission declaring a Seventh-day Adventist woman ineligible for unemployment compensation because, on religious grounds, she refused to work on a Saturday. Similar appeals filed by Seventh-day Adventists in Ohio, Michigan, and California have been upheld by the supreme courts of those States in the last three years.

¶ *China Youth*, Communist magazine published in Peiping, conceded that it is hard to brainwash religious believers. "People can break any idol but can't wash the divinity off the brain of religious followers—this must be done through persuasion and education," says the current issue. "We look forward to the day," it says, "when religious ideas are eliminated and nobody believes in religion any longer."

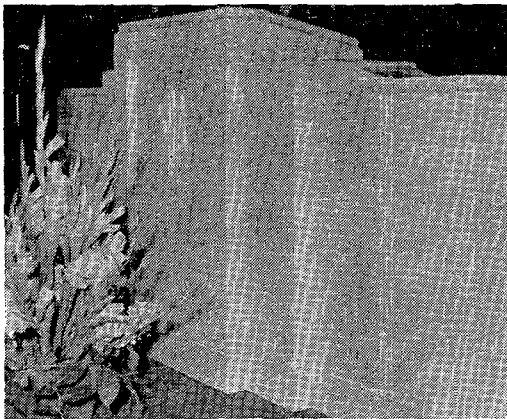
¶ Africa may be sending Christian missionaries to America if present trends continue, a returned mis-

sionary reported in Los Angeles. The Reverend Roger W. Coon, Seventh-day Adventist, reported after a term of duty at Ibadan, Nigeria, that he was appalled "to find more evidences of paganism here than in Africa." Somewhat tongue-in-cheek, he opined that "if the current trend toward Christianization there and toward primitive paganism here continues, in twenty years the Africans may be sending missionaries to convert a backslidden America." He listed "paganistic" influences here as grotesquely huge jewelry hanging from the ears, neck, and wrists of many sophisticated American women, surpassing the adornment of African pagans; the primitive rhythms of American juke boxes; and the persistent secularization of education. "I believe the average West African schoolboy today knows 75 per cent more about the Bible than does his counterpart in America," Mr. Coon said. "That, of course, is because most educational facilities out there are provided by Christian missions, while the teaching of Christianity is prohibited in American public schools."

¶ Denmark's first "block pastor" was appointed by Lutheran Bishop Erik Jensen of Aalborg. He was charged with the spiritual care of three thousand persons living in a large new apartment development in that city. The (State Lutheran) Church of Denmark is making plans to name two other block pastors to serve in Copenhagen's large residential suburbs.

¶ IN BRIEF.—Ground was broken at Newchapel, near East Grinstead, Sussex, for Britain's first Mormon temple. . . . A prediction that both houses of Congress will conduct hearings in January on bills to outlaw radio and television advertising of alcoholic beverages was made at the 81st annual convention of the Woman's Christian Temperance Union, held in Long Beach, California. . . . Nine Lutheran ministers and three seminary students are getting a good idea what it's like to be a patient in a mental hospital. They're spending six weeks at the State institution in Willmar, Minnesota, living with alcoholics and working with psychotics. . . . Methodist leaders broke ground at Arcadia, California, for the first \$2,096,000 unit of a new Methodist Hospital of Southern California designed to serve the extensive San Gabriel Valley. . . . The Church of England in Canada has changed its name to the Anglican Church of Canada. . . . Officials of the American Bible Society are gratified over reports from Moscow that the Soviet government printing house has begun printing 25,000 copies of the Bible in response to a popular demand. . . . In Nashville, Tennessee, white and Negro pastors' associations probably will merge this month. . . . A proposal to drop the word Protestant from the name of the Protestant Episcopal Church in the U.S.A. was defeated by the House of Deputies of the church's 58th General Convention in Honolulu. . . . A new Roman Catholic hymnal being compiled will contain many hymns of Catholic origin now used only by Protestants. . . . Nearly half the nation's 48 State governors are either Methodists or Episcopalians.

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The Westminster Pulpit, vols. 1-7 of the Preaching of G. Campbell Morgan, Fleming H. Revell Company, Westwood, New Jersey, 1954-55, each \$4.00, with 10 per cent discount if ordered before the publication of volume 10.

No books I have read for many years for purposes of review have given me deeper satisfaction than these. The reason, no doubt, is that reading them brought back vivid memories of listening to Dr. Morgan more than a quarter of a century ago, and on numerous occasions after that.

It was in New York City at the Fifth Avenue Presbyterian church. I had heard much of the famous pastor of Westminster Chapel, London, and had formed my own impressions of him. He was to conduct services for two weeks in New York, holding afternoon and night meetings. When I finally managed to crowd my way into the gallery at the opening meeting, I found 2,500 people had gathered. Most of them had Bibles and notebooks, which deeply impressed me. Dr. Morgan was given a simple introduction by the pastor, and came to the pulpit.

He had no graces of gesture, no showy eloquence, no spectacular delivery. He was lank, and lean, and angular, and wholly unprepossessing. He used no charts or blackboard, no pictures, no screen, no gadgets of any kind. His dress was simple, nothing to attract—or divert—attention. His tremendous power was in what he did with the Word of God.

In five minutes I was in another world, and not because of any elocution or charm of speech. He opened his Bible and read the passage he was to explore—read it with deep reverence and feeling. I forgot the people around me, forgot the speaker, forgot everything but the wonders of the world into which I had been led.

It was as though I had been taken into a mine reputed to be rich in precious ore, and my guide had said, "Sink your pick in that lode. Take that nugget in your hands. Yes, it is yours. Now dig here. Notice that gleam of solid metal. And over here in this stratum are enormous jewels. Loosen this one, and see what you have. And come along here to this untouched place. Let down your pick gently and see what you find. It is yours. Cherish it."

I went home dazed with wonder at the effectiveness of the Bible alone as the source of convincing preaching. I exposed myself to that preaching at every meeting held, and on every occasion available to me later I sat at the feet of this prince of expositors.

For more than thirty years Dr. Morgan's brilliant Westminster sermons have been all but impossible to obtain, having been issued first in the bulletin of the Westminster Chapel. Now the Revell house is making them available, nearly three hundred of them, twenty-six to thirty-two in each volume. In

the ten-volume set there are to be more than 3,500 pages, sermons just as they were preached in historic Westminster Chapel.

Of course there are thoughts in them with which we cannot go along. That would be true of three hundred of any man's sermons. But if you are interested in Bible-centered, expository preaching, here is a grand opportunity. Incidentally, there are many sermons in these volumes on the second coming, in which Dr. Morgan was a devout believer. I share the view of Dr. Wilbur M. Smith: "Here is the greatest Biblical preaching of the twentieth century."

CARLYLE B. HAYNES.

The Challenge of Christian Stewardship, Milo Kauffman, Herald Press, Scottsdale, Pennsylvania, 1955, 180 pages, cloth bound, \$2.50.

The author, president of Hesston College, Hesston, Kansas, for many years, has devoted his life to the work of the Mennonite Church.

In ten chapters Milo Kauffman has challenged his own church, its leadership and laity, to try God's plan of financing His church. At the same time he has given to Christian people in general a wealth of excellent material on the whole subject of stewardship, which he envisions in two chapters to include a stewardship of body, mind, abilities, time, personality, the gospel, and material possessions. He then emphasizes the fact that we are stewards in earning money, in saving money, and in spending money, as well as stewards of the soil.

Preachers will want this book for the sermon material it contains. Laymen will want it for the encouragement it will give them in putting God to the test as Malachi 3:10, 11 so boldly invites them to do.

The last chapter sets forth "The Blessings of Christian Stewardship," and convinces the reader that he ought to take God at His word, and at least give Him a chance to do what He wants to do for him when he does what he ought to do for Him.

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How to Whisper

(Continued from page 48)

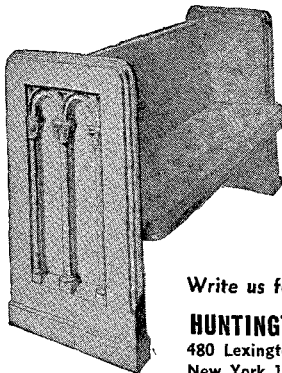
still less volume but still using a little tone from the vocal cords. You can eventually say them so quietly that the use of the cords will actually interfere with clear articulation.

Now leave the throat and cords completely at rest and say the same words, but using the mouth and lips only. Notice immediately how much more distinct it is. *Now you are whispering!*

Repeat the words even more quietly, and very slowly, still leaving the cords at rest—"How to whisper." It is still distinct. Yet you can turn around and whisper very loudly—still without the vocal cords—and the back row of a congregation will hear you quite distinctly.

Now that we have learned to whisper, let us remember that the best way to convey information on the platform, if it may be done, is to write a note!

B. G.



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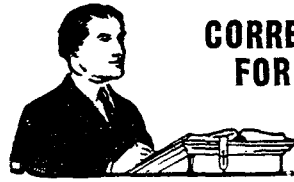


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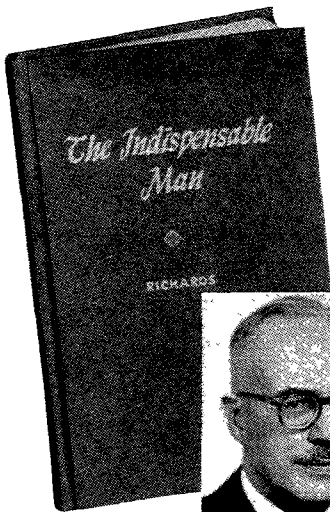
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THINK IT THROUGH How can we best minister to our juniors? Is spiritual entertainment the answer? Novel and interesting approaches are always effectual, but how far can we wisely go? These are real questions especially at camp meeting time. Our answer will have far-reaching effects on the future of the church.

If to hold the attention of our young adolescents we have to conduct their meetings in the atmosphere of a modern ocean liner or a "Fast Express to Heaven"—complete with pilots, sailors, engineers, and conductors—or have the rostrum decorated as a firehouse complete with fire helmets and other appointments, it can hardly be wondered at if the service in the home church seems rather dull to them. Then the question comes, Will our Sabbath school and youth division leaders in the home churches have to be continually on the search for new and more novel atmosphere creations? To compete with the television atmosphere is impossible, but how far can we go? Would the Youth Leader of Nazareth work along such lines were He here today? Think it through. Our juniors are the church of the future.

EDITORS.

MEASURELESS TREASURE Some years ago I visited a sheep ranch down in Patagonia, Argentina. During our conversation the attendant told me that he had to care for about twenty thousand sheep. Instantly I figured the value of the sheep. They were worth about a quarter million pesos (perhaps seventy thousand dollars today). What capital was entrusted to that man! What a responsibility to feed all those sheep, to keep them healthy and growing!

Many a worker in God's program carries great responsibilities. Some are entrusted with the administration of a sanitarium, perhaps worth millions of dollars. Such administrators deserve our respect.

But the Lord looks at every human sheep, or lamb, according to his age, as of such fabulous value in the light of eternity that all the treasures of this world cannot compensate for him—so valuable that He gave His life to redeem such souls.

"One soul is precious, very precious, in the sight of God. Christ would have died for one soul in order that that one might live through the eternal ages."—*Testimonies*, vol. 8, p. 73.

"God wanted them, else He would not have sent His Son on such an expensive errand to redeem them."—*The Desire of Ages*, p. 668.

Every worker, therefore, is entrusted with *measureless treasure*—the lost souls in his territory, which may be half a million or more. As an under-shepherd, how are you administering this tre-

mendous treasure for the great Shepherd above? "This work is to be a determined work. The lost sheep are all through the country where you are. You are to seek and to save that which is lost. They know not how to recover themselves."—*Evangelism*, p. 462.

We cannot be entrusted with a greater honor and responsibility than that of persuading the lost to come to Christ, for their value is greater than all the treasures of this world. Whatever position we may have in the Lord's vineyard, let us endeavor to begin our work each day with this thought in mind.

w. s.

HOW TO WHISPER THERE is no reason for anyone to whisper on the platform during a service. There may be an occasional excuse, but never a *reason*! Lack of adequate planning and explanation before entering the service may be an excuse, but a tragic one.

Probably there will always be some who feel it necessary to pass some remark during the service, but what a tragedy to do it before an entire congregation. It is a disconcerting practice that cannot be too strongly condemned.

But it is even worse when a person with a naturally deep, low voice does not know how to whisper and emits a continual drone of tone to the one next to him like a hive of swarming bees!

Someone has suggested, we hope incorrectly, that ministers and officers of the church are the group most guilty of this practice of talking aloud during services—not only on the platform but about the doorways and during workers' meetings. Do our sermons on reverence bog down because we have not learned the art of whispering, or because unconsciously we have felt that our office gives us the privilege (?) of being irreverent?

Perhaps a few suggestions on how to whisper will not be out of place. Actually, public speakers and actors properly trained can learn to make a whisper heard in the back of a large auditorium. But the volume of a whisper can also be so controlled that only the person next to you can hear it. And it is actually much more intelligible than speaking in a quiet, low tone of voice.

When we whisper there is just one principle to be kept in mind—the vocal cords are completely at rest, and there is no tone. When we *speak* ever so quietly, the cords are still in use, and the more quietly we speak the less intelligible it becomes, because at that low volume the tone interferes with the clarity of the almost whispered enunciation.

Try it for yourself. Say these words, "How to whisper," very, very quietly. Now repeat them, with

(Continued on page 46)