

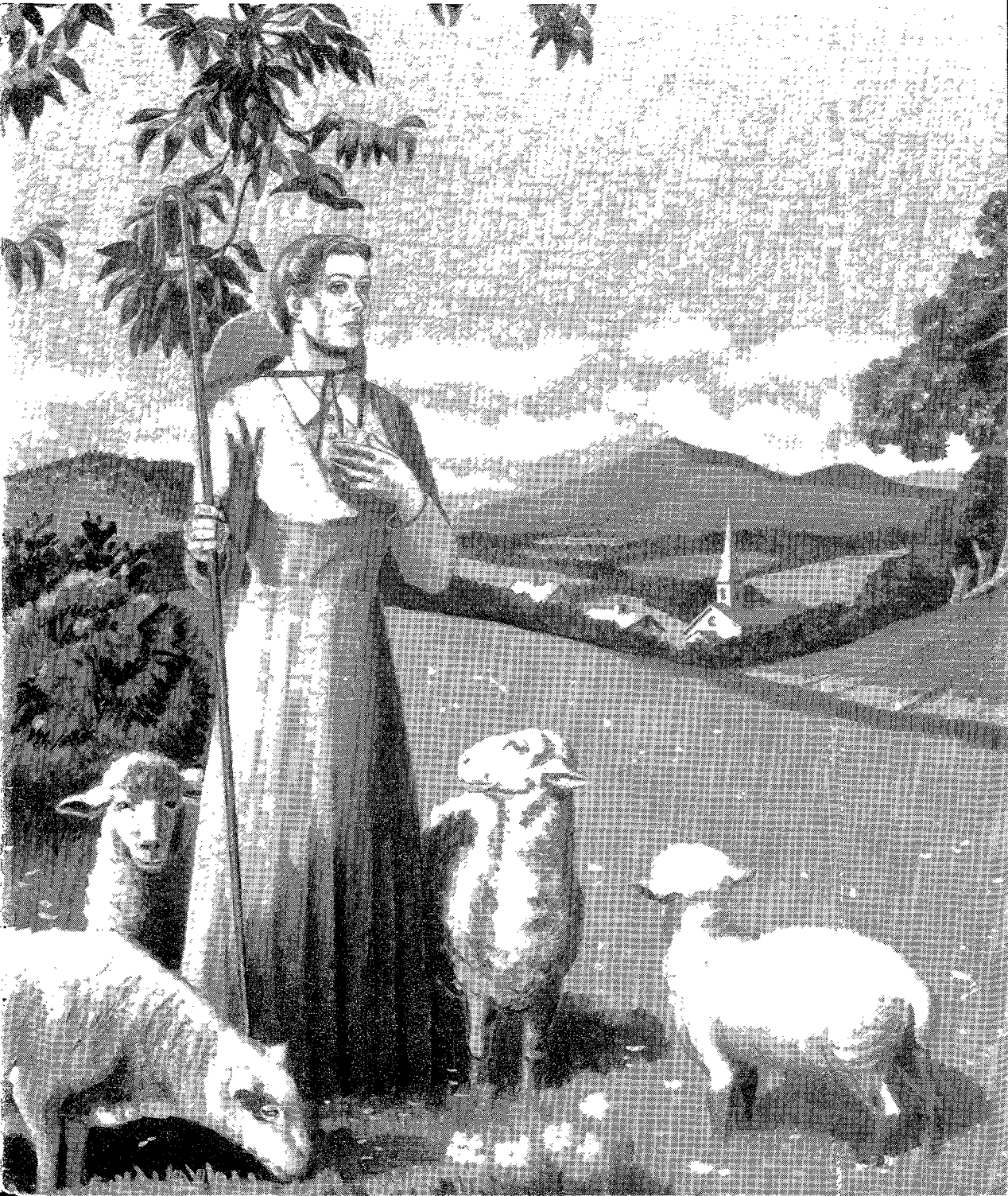
THE MINISTRY

FOR WORLD EVANGELISM

VOL. XXIX, No. 4

SHEPHERDESS SPECIAL

APRIL, 1956



Three Parables

First Parable

I took a little child's hand in mine. He and I were to walk together for a while. I was to lead him to the Father. It was a task that overcame me, so awful was the responsibility. I talked to the little child of the Father. I painted the sternness of the Father's face were the child to displease Him. We walked under tall trees. I said the Father had power to send them crashing down, struck by His thunderbolts. We walked in the sunshine. I told him the greatness of the Father who made the burning, blazing sun.

And one twilight we met the Father. The child hid behind me, he was afraid; he would not look up at the face so loving. He remembered my picture; he would not put his hand in the Father's hand. I was between the child and the Father. I wondered. I had been so conscientious, so serious.

Second Parable

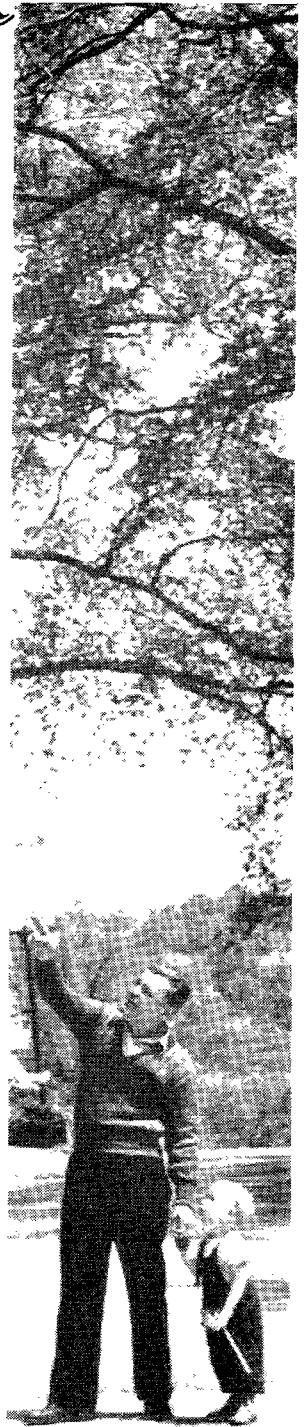
I took a little child's hand in mine. I was to lead him to the Father. I felt burdened by the multitude of things I was to teach him. We did not ramble; we hastened on from spot to spot. At one moment we compared the leaves of the different trees, in the next we were examining a bird's nest. While the child was questioning me about it, I hurried him away to chase a butterfly. Did he chance to fall asleep, I wakened him, lest he should miss something I wanted him to see. We spoke of the Father often and rapidly. I poured into his ears all the stories he ought to know. But we were interrupted often by the coming of the stars, which we must needs study; by the gurgling brook, which we must trace to its source.

And then in the twilight we met the Father. The child merely glanced at Him. The Father stretched out His hand, but the child was not interested enough to take it. Feverish spots burned on his cheeks. He dropped to the ground exhausted and fell asleep. Again I was between the child and the Father. I wondered. I had taught him so many, many things.

Third Parable

I took a little child's hand in mine to lead him to the Father. My heart was full of gratitude for the glad privilege. We walked slowly. I suited my steps to the short steps of the child. We spoke of the things the child noticed. Sometimes it was one of the Father's birds; we watched it build its nest, we saw the eggs that were laid. We wondered, later, at the care it gave its young. Sometimes we picked the Father's flowers, and stroked their soft petals and loved their bright colors. Often we told stories of the Father. I told them to the child and the child told them to me. We told them, the child and I, over and over again. Sometimes we stopped to rest, leaning against the Father's tree, and letting His air cool our brows, and never speaking.

And then in the twilight we met the Father. The child's eyes shone. He looked up lovingly, trustingly, eagerly into the Father's face; he put his hand into the Father's hand. I was for the moment forgotten. I was content.—*Source unknown.* [From William Lay's scrapbook.]



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THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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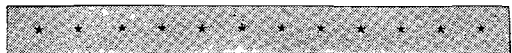


VOLUME XXIX NUMBER 4

AT A GLANCE

FEATURES	4
Uncrowned Queens—Privileges and Responsibilities of the Minister's Wife—Her Greatest Work—These Two! —I Visited a Minister's Home—Mothering the Multitudes	
EDITORIAL	19
Questions for the Family	
NEWS AND ANNOUNCEMENTS	22
PULPIT	23
Because of His Noisy Children They Couldn't Hear the Preacher—"Home" Churches	
PASTOR	25
Getting Acquainted With the New Church	
HEALTH EVANGELISM	26
A Tribute to a Doctor's Wife—Family Altars That Have Blessed My Life	
BIBLE INSTRUCTOR	28
Another Shepherdess!	
SHEPHERDESS	29
The Strength of Quietness—The Minister's Wife—So You Are an Intern's Wife—Faithful Partner—Books for the Shepherdess	
FORUM	41
Communion, a Family Worship—Early Advent Believers Imprisoned in Maine	
NEWS	43
BOOKS	45
POINTERS	52

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APRIL, 1956

In This Issue

SHEPHERDESS, this is your issue of THE MINISTRY. Minister's wife or doctor's wife, Bible instructor or colporteur, nurse or secretary or teacher—if you are helping the Good Shepherd to find lost sheep, you are a shepherdess, and these pages that follow are for you.

In these pages you will find appreciation for your work and counsel to help you do it better. You will find stories of devotion that will touch your heart. You will find a plan for entertaining the members of the church in your home. You will find a list of books appropriate to add to your library. You will learn better how to be serene when surroundings are not serene.

It is *your* issue, but we know that the minister will be stealing long glances over your shoulder or taking the journal quietly to his study, where he can absorb some of the bits of counsel for his own work penned by his shepherdess co-workers. On page 13 he will read what the minister's home ought to be, and on page 23 he will find why some sermons do not get across. Ministerial interns will profit, we are sure, from the article on page 32.

Beginning in this issue, on page 16, you will appreciate the series, "Mothering the Multitudes," discussing the role of the minister's wife in safeguarding the mental health of the church.

A Shepherdess Special. We hope you like it!

COMMISSION

Go forth, ye shepherdesses;
Search out His wand'ring sheep,
Deep down in lonely valley
Or on the mountain steep!
Go in the lanes and byways,
Seek in the cities till
Each honest soul is gathered
To serve the Master's will!

Go, carry Heaven's comfort
To souls whose hearts are sore.
Bring them the Saviour's promise
Bid them to weep no more!
Find hungry souls inquiring
For light upon their path;
Warn sin-cursed men and women,
Of God's impending wrath!

L. C. K.

Uncrowned Queens

R. ALLAN ANDERSON

Secretary, General Conference Ministerial Association

A THOUSAND years before Christ the psalmist observed that "kings' daughters were among thy honourable women" (Ps. 45:9). This issue of THE MINISTRY is dedicated to the King's daughters, "honourable women"—shepherdesses of God's flock. If the correspondence coming to this editor's desk in any way reflects the thought of our readers, then the Shepherdess section of THE MINISTRY is in some ways the most popular feature of the journal.

"I always turn to that part first," said one administrator's wife, and then she added shyly, "and so does my husband!" And from all accounts many husbands do likewise.

Since this section was added to the magazine as a regular feature five years ago, messages have appeared from many and varied sources, covering almost every phase of the work of those who stand as stalwart partners with our ministers in the service of the Lord. Carolyn P. Blackwood, whose contribution five years ago was so much appreciated, says:

"The minister's wife has a happier lot than any other woman. Owing to the nature of her husband's work she must meet certain trials and problems, but her opportunities for service far outweigh all handicaps."

And to further impress her convictions, this gifted wife of the past professor of homiletics in Princeton, declares: "If I could turn back the hands of time, and know all that lay before me, I should still choose to marry a minister, provided he were the one I married forty years ago!"

With such a sense of mission, it is little wonder that the son of this experienced shepherdess has followed in the footsteps of his father. Theirs has been a true minister's home, a constant example to the flocks they have served for so long.

What a tremendous influence godly women have exerted in the shaping of sacred history. Not only the wives of ministers and consecrated physicians, not only the patient mothers of ministers' children, but also that noble army of counselors—Bible

instructors, teachers, secretaries, and missionary nurses! Their contribution has been tremendous. The Priscillas and the Phebes—"unto whom not only I give thanks," says the great apostle, "but also all the churches of the Gentiles" (Rom. 16:4)—these have wrought miracles by their quiet wisdom and queenly grace. The gentle voice of guidance, the confident note of appeal, carries much farther than the strident tones of command.

Strange That Her Voice Could Carry So Far

We were making our way through the great wilderness of Sinai when we heard the clear tones of a feminine voice amid the silence of the everlasting hills. It was a welcome sound, for we were not at all sure of our way. No road marks the course in those isolated parts; we needed someone to tell us where we were, but there was no one in sight. At Wadi Farran, fifty miles back, we had left a group of Bedouins. But since then we had seen no sign of life. We listened again, and, sure enough, it was a girl's voice. We decided to search this rugged terrain. At last we discovered the source of the sound. It was a little Arab shepherdess caring for her father's flock. Nervously she awaited our arrival. She dare not run away, for those sheep were her responsibility. We were strangers and, for all she knew, might be enemies. Timidly she answered our queries as one of our number spoke to her in Arabic. Then she told us the way to Moses' mountain.

Strange that her voice could carry so far. She was not yelling. She was quietly talking to the flock. And yet we heard that voice a mile or more distant on the other side of the hill. The gentle counsel of the shepherdess will often carry farther than the most eloquent sermon of the shepherd!

It has been truly said that behind every successful man is a noble woman. In reality it was John Wesley's mother who gave to the world the Methodist Church and six thousand of our loveliest hymns. Was it not

Mother Lincoln that inspired the Emancipation Proclamation? "All that I am or hope to be, I owe to my angel mother," said America's greatest president. True, she died when he was a boy, but she had already sown the seed that bore so rich a harvest. Then think of Jochebed, Hannah, Rachel, Miriam, Catherine Booth, Mary Slessor, and Florence Nightingale. These and a thousand others have left records of sacrifice and devotion that have inspired the centuries.

Writing from the Roman dungeon, Paul reminded Timothy of "the unfeigned faith . . . , which dwelt first in thy grandmother Lois, and thy mother Eunice" (2 Tim. 1:5). Those godly women instilled into that young man those qualities that made him what he later became. There was no such day as "Mother's Day" in that cruel age, but honor was their due none the less.

King's Daughter

Unselfish love and a sense of mission is what makes a real shepherdess. In the organization of the church we need apostles, prophets, teachers, and administrators. But after enumerating the entire list the apostle says, "And yet shew I unto you a more excellent way." Then follows the great chapter on love, which we would do well to read every day. Love is a quality that suffers long, is not puffed up, endures forever. Weymouth's translation reads:

"Love is forbearing and kind.

Love knows no jealousy.

Love does not brag; is not conceited.

She is not unmannerly, nor selfish, nor irritable, nor mindful of wrongs.

She does not rejoice in injustice, but joyfully sides with the truth.

She can overlook faults.

She is full of trust, full of hope, full of endurance" (1 Cor. 13:4-7).

Substitute the word "shepherdess" for "love" and you have the perfect picture of a "King's daughter." Anyone who has lived in a minister's home realizes the many calls and interruptions that seem so much of the everyday program. Little folks, like their mothers, grow up with the consciousness that in all probability "Daddy will not be at home tonight because he has to go to a meeting." Even before the evening meal is finished, the telephone rings and he hurries off to meet an emergency.

In company with his family a minister was driving along a winding highway. They were admiring the scenery when he re-

marked, "Just look at that river rushing along down there!" His little boy, with sweet innocence, looked up and said, "Daddy, is the ribber going to a meeting?"

A true shepherdess has a lot to test her endurance, but there is no higher privilege and no greater work in all the world. Moreover her influence can never be outlived.

"When the Young Men's Christian Association closed a convention in Atlanta with a joining of hands and the singing of 'Blest Be the Tie That Binds,' Henry W. Grady, the editor, refused to join. 'You fellows,' he said, 'have something that I do not have. I used to have it years ago back home with my mother, but I do not have it now.' A few days later he went to his office and said, 'I am going away for a week and I don't want anyone to know where I am.' He went straight to his old home where, fortunately, his dear old mother was still the queen among the roses. 'Mother,' he said, 'I came home to spend a week with you all alone. I want to go back to the old days and be just a boy again. I want to ramble around in my old haunts by day, and at evening I want you to tell me the old stories of David and his sling, of Daniel and the lions, and of Jesus and the shepherds.' Each night before he went to bed she sang to him as she did when he lay within her arms, and then he knelt by her side and folded his hands to that beautiful 'Now I Lay Me Down to Sleep' with which John Quincy Adams at eighty still closed the day. Two weeks, instead of one, slipped by, but when Henry W. Grady came out of that holy of holies, he came like Moses from God-enveloped Sinai, with face and heart shining, and delivered in New York one of the greatest addresses ever delivered on American soil." —JOSEPH B. BAKER, *Sermons on Our Mothers*, pp. 61, 62.

And so we dedicate this issue to the mothers, wives, teachers, companions in service. A few of you are occupying places of honor, but the great majority of the shepherdesses are unheralded and unsung. Yet you are the ones who mold the lives of the coming leaders in the cause of God. When our minds go back to the illustrious history of Israel, we think of Moses. And yet in those early days of his life it was his sister who "stood afar off, to wit what would be done to him" (Ex. 2:4). Her part was unspectacular; she was hidden among the papyrus reeds on the Nile bank. But the service of that little Hebrew maid, whose eyes were glued on the wicker basket, was most vital. Little did she know that what she was doing so unobtrusively would determine the whole subsequent career of that mighty man, Moses. The deliverance of Israel, the fulfillment of God's purpose for His people, depended on that wistful, watching, tact-

ful little shepherdess. But what of all the other Miriams, those honorable women who stand ready to give their all, even life itself if need be, to forward God's message to the ends of the earth? We have seen them in the most primitive mission lands, and in the world's greatest cities. And their readiness to serve or suffer is ever the same.

*The Sister-Mother Who Gave Her Life
for Her Little Charges*

Years ago in a home along the banks of the Mississippi a little girl of thirteen, known in her home as the "little woman," was left in charge of her little brother and two tiny sisters. The mother and father had been urgently called away. The servants, Daddy Jim and Mammy, had been instructed to keep an unobtrusive eye on the little group during the day and to sleep in the house at night. But they too had slipped away for a few hours to take care of their own progeny. They intended to be back for the night, however. But when early evening came and the little ones had been tucked in bed, this little sister-mother became aware of a strange coolness. Looking down she found the floor wet and oozing with muddy water.

She sensed at once what it was. The great Mississippi had broken through the levee, and soon the whole town would be submerged. She rushed to the window and called for Mammy and Daddy Jim, but they were not there; the roads were already impassable and they could not get back. What could she do? She must find something to meet the need. She remembered the oblong tub on the edge of the porch. The water was already well over the porch floor, but she dragged the tub into the house, and without frightening the little ones, quietly slid it up the stairs to the second story. Placing it on a chair by the window, she lined it with a blanket, then took the food that had been left from their supper and wrapped it up in readiness. Dressing the children hastily in their warmest clothes, she told them they were getting ready for a boat ride.

It was not long before the cruel waters reached the second floor, and realizing that to wait longer would be fatal, she placed her tiny charges in this little ark, expecting to take her own place beside them. But there was not room for another, so giving them their lunch she solemnly charged them to stay quietly in their place no mat-

ter what happened. Then guiding the strange little boat out of the window, she said, "Good-by darlings, I will be praying for you, and if ever you see Mother and Dad, tell them I took good care of you."

That was a terrible night. Next day that little ark was found in the branches of a sycamore tree. The three little ones, cold, crying, but safe, were still there. But where was that little sister-mother? Her body was found floating down the river. She had given her life for the little flock under her care.

That spirit of heroism is part of the nature of a true shepherdess. It comes from the heart of One who gave Himself for us. And while the work of a shepherdess is rarely spectacular—it is usually done behind the scenes—yet without that contribution of loving care and wise spiritual guidance, how poor the church would be! Some of the greatest chapters in history have been written by those honorable women—King's daughters indeed. And so we salute you and thank you for your sacrificial service that has meant so much to the cause of God. Your high place in the divine program is set forth in these inspiring words of counsel:

"Woman, if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as adviser, counselor, companion, and co-worker, and yet lose none of her womanly grace or modesty."—*Evangelism*, p. 467.

"Who can have so deep a love for the souls of men and women for whom Christ has died as those who are partakers of His grace? Who can represent the truth and the example of Christ better than Christian women who themselves are practicing the truth?"—*Ibid.*, p. 466.

We say again that there is no nobler work than that of our shepherdesses—the uncrowned queens in the army of the Lord. Fortunate indeed is he who has as his counselor and companion

"A perfect woman, nobly planned,
To warn, to comfort, and command.
And yet a spirit still, and bright
With something of an angel light."

It is far better for the Church to be embarrassed by the daring and zeal of its youth than that youth should be embarrassed by the caution and hesitancy of the Church.—John Wesley Lord.

Privileges and Responsibilities of the Minister's Wife

ELLEN G. WHITE



WHEN it is possible, let the minister and his wife go forth together. The wife can often labor by the side of her husband, accomplishing a noble work. She can visit the homes of the people and help the women in these families in a way that her husband cannot. . . .

Select women who will act an earnest part. The Lord will use intelligent women in the work of teaching. . . . There is a great work for women to do in the cause of present truth. Through the exercise of womanly tact and a wise use of their knowledge of Bible truth, they can remove difficulties that our brethren cannot meet. We need women workers to labor in connection with their husbands, and should encourage those who wish to engage in this line of missionary effort.—*Evangelism*, p. 491.

Woman, if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as adviser, counselor, companion, and co-worker, and yet lose none of her womanly grace and modesty. She may elevate her own character, and just as she does this she is elevating and ennobling the characters of her family, and exerting a powerful though unconscious influence upon others around her. Why should not women cultivate the intellect? Why should they not answer the purpose of God in their existence? Why may they not understand their own powers, and realizing that these powers are given of God, strive to make use of them to the fullest extent in doing good to others, in advancing the work of reform, of truth and real goodness in the world? Satan knows that women have a power of influence for good or for evil; therefore he seeks to enlist them in his cause.—*Ibid.*, p. 467.

A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her

husband to save souls. She should never urge her wishes and desires, or express a lack of interest in her husband's labor, or dwell upon homesick, discontented feelings. All these natural feelings must be overcome. She should have a purpose in life which should be unflinchingly carried out. What if this conflicts with the feelings and pleasures and natural tastes! These should be cheerfully and readily sacrificed, in order to do good and save souls.

The wives of ministers should live devoted, prayerful lives. But some would enjoy a religion in which there are no crosses, and which calls for no self-denial and exertion on their part. Instead of standing nobly for themselves, leaning upon God for strength, and bearing their individual responsibility, they have much of the time been dependent upon others, deriving their spiritual life from them. If they would only lean confidently, in childlike trust, upon God, and have their affections centered in Jesus, deriving their life from Christ, the living vine, what an amount of good they might do, what a help they might be to others, what a support to their husbands; and what a reward would be theirs in the end!—*Ibid.*, pp. 674, 675.

Wonderful is the mission of the wives and mothers and the younger women workers. If they will, they can exert an influence for good to all around them. By modesty in dress and circumspect deportment, they may bear witness to the truth in its simplicity. They may let their light so shine before all, that others will see their good works and glorify their Father which is in heaven. A truly converted woman will exert a powerful transforming influence for good. Connected with her husband, she may aid him in his work, and become the means of encouragement and blessing to him. When the will and way are brought into subjection to the Spirit of God, there is no limit to the good that can be accomplished.—*Ibid.*, pp. 467, 468.

If a minister's wife accompanies her husband in his travels, she should not go for her own special enjoyment, to visit and to be waited upon, but to labor with him. She

MOTHER TO SON— SUPPOSING

JOANNE B. YOUNG

If you were I, my little man,
You'd have a merry day.
You'd feast on candy, take no nap,
And in mud puddles play.

You'd wear your father's necktie,
Or maybe three or four,
And take the dishes from the shelf,
The silver from the drawer.

You'd wear your favorite sweater
And certainly no shoes,
And jam from chin to forehead
Would tell the meals you'd choose.

But oh! if I were you,
Your revels you could keep.
I'd climb up in your little bed
And sleep and sleep and sleep!

should have a united interest with him to do good. She should be willing to accompany her husband, if home cares do not hinder, and she should aid him in his efforts to save souls. With meekness and humility, yet with a noble self-reliance, she should have a leading influence upon minds around her, and should act her part and bear her cross and burden in meeting, and around the family altar, and in conversation at the fireside. The people expect this, and they have a right to expect it. If these expectations are not realized, the husband's influence is more than half destroyed.

The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice, and has a love for souls, she can with him do almost an equal amount of good. A sister-laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot.—*Ibid.*, p. 675.

Specific Cautions

Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions

as too old fashioned to be worthy of notice, but He who gave them to His disciples understood the dangers from the love of dress in our time, and sent to us the note of warning. Will we heed the warning and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to God the giver.—*Ibid.*, pp. 675, 676.

All this [the wearing of a wedding ring] is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. . . . Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. . . . Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle.—*Testimonies to Ministers*, pp. 180, 181.

These sisters are closely connected with the work of God if He has called their husbands to preach the present truth. These servants, if truly called of God, will feel the importance of the truth. They are standing between the living and the dead, and must watch for souls as they that must give an account. Solemn is their calling, and their companions can be a great blessing or a great curse to them. They can cheer them when desponding, comfort them when cast down, and encourage them to look up and trust fully in God when their faith fails. Or they can take an opposite course, look upon the dark side, think they have a hard time, exercise no faith in God, talk their trials and unbelief to their companions, indulge a complaining, murmuring spirit, and be a dead weight, and even a curse to them. . . .

An unsanctified wife is the greatest curse

that a minister can have. Those servants of God that have been and are still so unhappily situated as to have this withering influence at home, should double their prayers and their watchfulness, take a firm, decided stand, and let not this darkness press them down. They should cleave closer to God, be firm and decided, rule well their own house, and live so that they can have the approbation of God and the watchcare of the angels. But if they yield to the wishes of their unconsecrated companions, the frown of God is brought upon the dwelling. The ark of God cannot abide in the house, because they countenance and uphold them in their wrongs.—*Evangelism*, pp. 677, 678.

Nothing to Divert From Home Mission

Let the minister's wife who has children remember that in her home she has a missionary field in which she should labor with untiring energy and unflagging zeal, knowing that the results of her work will endure throughout eternity. Are not the souls of her children of as much value as the souls of the heathen? Then let her tend them with loving care. She is charged with the responsibility of showing to the world the power and excellence of home religion. She is to be controlled by principle, not by impulse, and she is to work with the consciousness that God is her helper. She is to allow nothing to divert her from her mission.

The influence of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven. Her children will grow up to be a blessing and an honor to her in this life and in the life to come.

If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as is the husband and father. While one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. The mother's work is a solemn and important one,—to mold the minds and fashion the characters of her children, to train them for usefulness here, and to fit them for the future immortal life.

The husband, in the open missionary field, may receive the honor of men, while

the home toiler may receive no earthly credit for her labor; but if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world.

The minister's wife may be a great help to her husband in seeking to lighten his burden, if she keeps her own soul in the love of God. She can teach the Word to her children. She can manage her own household with economy and discretion. United with her husband, she can educate her children in habits of economy, teaching them to restrict their wants.—*Ibid.*, pp. 676, 677.

The minister's wife may do a large work, if she realizes her dependence upon Christ, and finds Him to be her full sufficiency. It is poor work that any of us can do, even though we consecrate every ability to God. But if we do not thus consecrate ourselves, we become stumbling-blocks. I would urge upon all the necessity of aiming to reach the highest standard in spirituality. A form of godliness has but little value, indeed it is a positive curse when the heart is unrenewed, unregenerated. Great responsibilities rest upon the missionary's wife. A great deal will depend upon whether she is gathering heavenly treasures, or allowing her mind to grasp things of trifling importance. If she is dwelling upon heavenly things, she will have the true missionary spirit; her love for souls will flow out in copious streams, and will constrain her to seek and to save that which is lost.—*The Review and Herald*, March 11, 1902.

CAPSULE CURE

When a young wife became seriously ill, her husband managed to send her south for a rest despite a slim budget. Knowing they had no money to spare, the wife didn't expect any gifts from her husband and was surprised to receive one. It was a large box of capsules, to be taken morning and night. In each he had put a little note about a happy or funny memory they shared.
—CLAIRE MACMURRY in *Cleveland Plain Dealer*.

Her Greatest Work

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association

NO GREATER honor can be bestowed upon man than that of the call to the ministry. No other profession or calling, not even that of an emperor, is equal to that of a soul winner. Oh, if every minister would sense the importance of this high calling! "The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God."—*Gospel Workers*, p. 18.

Without violating its spirit, we might also read the statement this way: "The greatest work, the noblest effort, in which a woman may engage, is to have the privilege of being married to a minister, helping him to point sinners to the Lamb of God." In most instances you will find behind a great man of God, a kind, Christian wife—one who recognizes her high privilege.

Why is it that a minister owes a great part of his success to a loving wife? The Spirit of prophecy tells us:

"Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other."—*Testimony Treasures*, vol. 3, p. 96.

When a minister and his wife have in their hearts the same attitude toward each other that Christ has toward His church, then heaven's atmosphere begins for them right here. If a minister is happy in his home life, he is better able to preach with power the good news of salvation. His home environment helps him to lift the people with whom he comes in contact to a higher standard of life. If a minister's wife produces by her Christian charm and homemaking ability a heavenly atmosphere for her husband and children, she is in a real sense of the word a soul winner in the Lord's sight.

A minister's wife may sometimes feel that she does not accomplish much in life or that her work is not appreciated. A wife who daily cultivates a spirit of kindness and tries to make home a little heaven on earth for her husband, deserves an equal share in her husband's reward.

A Praying Shepherdess

A consecrated Christian wife is a great asset in her husband's soul-winning endeavors. As a minister's son, I recall how I used to find my mother praying in the parlor for as long as half an hour when I would come home from school in the late afternoon. One day I said, "Mother, why do you pray so long? I have to wait and wait before I can kiss you and run out to play." "Son," she replied, "Daddy will preach tonight, and I have been praying that God will bless him, that he might speak with power and sinners be converted, and that the church might prosper."

Recently I had the privilege of visiting her grave, and as I stood there, past memories played upon my heartstrings; and this incident came to mind—a picture of the prayer life of a godly minister's wife. Yes, Father's success was greatly due to Mother's unceasing prayers. Would it not be well if every minister's wife would pray daily and fervently for the success of her husband's soul-winning endeavors? What changes would be witnessed in soul winning! What wonderful experiences and what great joy would come into the home!

A minister's wife can exert a tremendous influence upon her husband's congregation. There may be some members in the church whom he has unconsciously and unintentionally offended, and perhaps some have had to be reprimanded, and do not feel too kindly toward him. This is where a consecrated shepherdess can help to restore good relations by showing a friendly spirit and speaking a word of encouragement at the right time. She will never be partial or prejudiced to any in her husband's congregation. She will always try to heal wounds with her delicate, feminine, Christian touch.

A consecrated minister's wife exerts a great influence for good among the church members, but she will never convey the impression that she runs the church or the conference. Her good judgment will tell her just how far to remain in the back-

ground. The Duke of Edinburgh is a shining example of this characteristic. Even though Queen Elizabeth relies heavily on his good judgment and counsel, he knows just how much of the spotlight is his.

A good minister's wife knows how to keep a confidence when some sister in the church has opened her heart, unburdened her worries and problems, in the hope of finding a solution as well as comfort and consolation. She will never try to pry information from her husband that is of a confidential nature. Her husband, as an ordained minister, is honor bound before God to keep forever sealed anything that has been related to him in confidence.

A thoughtful wife will never nag at her husband, even though she is convinced that he needs correcting. Nagging, faultfinding, critical remarks, and unkind words are all factors that can ruin the preparation and delivery of a sermon, and mar the efficiency and success of the husband's visiting program. An unhappy incident between husband and wife, a few unkind words in the morning, have often been the cause of many lost days in soul winning, and many sermon failures.

A good minister's wife, although she may at times feel she is not treated right, will always remember that her husband is a minister. Therefore, she must watch her every word and deed, for they will exert a powerful influence on his disposition, on his work, and on the people whom he visits—an influence for good or for ill. It is in her power to help her husband become a mighty minister of the Word, or to reduce him, by her spirit and by her influence, to an unproductive servant in the Lord's vineyard.

Every worker who has had some measure of success in the Lord's vineyard owes a great deal to the unfailing help and spiritual support of his faithful wife, who has shared his responsibilities and joys of the ministry.

A Personal Experience

About thirty years ago, when I was a young minister, the going was hard, and there were a number of difficulties that taxed me to the limit. At this point I was offered a remunerative position in the business world with opportunities for advancement. One day I came home and told my wife that I was leaving the ministry and the organized work to accept this gold-plated opportunity. My decision was made,

and I was on my way to the conference president to hand in my resignation. My wife took my hand, led me to the bedroom, locked the door, and said, "I will not let you out of this room until you promise me that you will stay in the Lord's work. I married a minister and not a businessman." For two hours we discussed the pros and cons of the situation, and after a season of earnest prayer we both made a new surrender to God as with renewed faith and courage I dedicated my life to the ministry.

Now, as I look back over the years, I thank God for a godly wife who came to my rescue in the hour of great crisis in my life. What a joy it is today, to think of the many scores of people whom the Lord helped me bring into the truth in various countries, and who are rejoicing in the blessed hope of our soon-coming Saviour. I have often thought of the statement, "God has given to every man his work, and no one else can do that work for him."—*Testimonies*, vol. 4, p. 615. I tremble when I think of how near I came to failing in my duty. If I had left the ministry, would I not have to give an account in the day of judgment for the lost souls who might have been eternally saved?

Thank God for the thousands of wonderful, self-sacrificing ministers' wives in the ranks of our denomination, who work behind the scenes for the success of those they love, and who have chosen this highest calling. Their reward may surprise them, for they will share the stars equally with their companions in the kingdom of God.

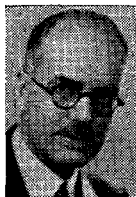
Dear sister, what is *your* influence upon *his* life?

VALUE OF A SOUL THINK of the value of just one soul. For one may be many. Andrew brought Simon—just one. But that one was many, for under God, Simon brought 3,000 in one day. Joel Stratton, a waiter in a restaurant, brought John Gough to Christ. Just one. And John Gough brought many to Christ. Ezra Kimball, a Sunday school teacher, brought Moody to Christ—just one man. But that one was many, for Moody rocked two continents toward God. But why say more? Just one digit is valuable in the multiplication table and one letter in the alphabet—far more valuable is the conviction of the value of just one soul in God's sight."—R. G. LEE.

These Two!

H. M. S. RICHARDS

Speaker, The Voice of Prophecy



A BIBLE text seldom used in sermons is Ruth 4: 11, especially the phrase, "like Rachel and like Leah, which two did build the house of Israel." The house referred to is a family—the family of Israel.

It may seem strange that Holy Scripture does not say that Abraham or Isaac or Jacob built the house of Israel. But no, the declaration is that Rachel and Leah, these two, built that famous house. The meaning is, of course, that these two women were mothers in the house of Jacob. Notice

that in this place, not the father, but these mothers are the builders—these two!

But in another sense all true Christian women are builders of houses. Especially is this true of ministers' wives. They build or they tear down. And this is no new idea, for more than three thousand years ago an acute observer wrote: "Every wise woman buildeth her house: but the foolish plucketh it down with her hands" (Prov. 14:1). And that is a beautiful or a sad truth, depending upon which part of the statement is being carried out at the time. Builders or wreckers! Either, or!

A minister is built up or dragged down by his marriage. Fortunately, most workers are built up, helped, made successful, blessed by the comfort, counsel, and work of a good woman in the home.

There are times when Mrs. Minister must lead out in some extracurricular work, some more public part of church and Christian service. There are exceptions to all cases, but, by and large, the best helpmeet for a minister is the consecrated wife who works unobtrusively to keep her husband physically, mentally, and spiritually fit. In helping him succeed, she builds not only her own house but the house of God. She may not be much in the limelight now, but she will be in the "throne light" hereafter. Not only will her children rise up and call her blessed, and her husband praise her (especially at home), but the Lord will say, "Well done!"—and that is the best of all. By keeping a happy Christian home for her preacher, she builds a house that will outlast the pyramids and shine like the sun.

Is there any higher ambition or accomplishment than this ministry to the ministry?

Rachel and Leah—these two!

Today hundreds, thousands of Rachels and Leahs build the house of Israel. Building, building until the great house is finished!

Communion with God is a great sea that fits every bend in the shore of human need.
—Fosdick.

PRAYER OF A MINISTER'S WIFE

BERNICE BUFANO
Illinois Conference

Father, take me in the morning,
When the tints of breaking day
Are dispelling all the darkness,
And the shadows flee away;
For 'tis then I need Thy presence
To give solace, comfort, cheer;
Be Thou near me lest I wander,
For the world is ever near.

Father, take me at the noonday,
Guide my straying feet aright;
When my path is set with trials,
And my faith gives way to sight;
For 'tis then the world allures me,
And I fain would follow sin;
But I know that Thou wilt help me,
Keep me pure—without, within.

Father, take me in the evening
Of life's toilsome, busy way,
For my heart grows faint within me,
Help and guide and keep, I pray;
For 'tis then I need Thy presence
To lead me through the night;
Be Thou my Guide and Helper,
My Courage and my Light.

I Visited a Minister's Home

PERRIE L. COBB

Teacher's Wife, Mount Aetna Academy



THERE was more than charm within the inviting little home on the corner—more than carefully placed furnishings and tastefully chosen colors. There was warmth, welcome, rest, and gentle dignity—the refreshing fragrance of beautiful living. The pastor expressed his feeling for it: “After all the tensions of the day it’s so delightful to come home to Mother and this quiet little cottage.” It was a place where love dwelt, a place of song and laughter, a place of prayer.

I was visiting in the home of a much-beloved and deeply spiritual minister of the gospel (his name can be found on the directory just inside the General Conference office doors) and his wife and children. Five young people call it home—a married daughter, now with a home of her own, a son in medical college, and three younger daughters in nurses’ training—all of them consecrated young people, filled with laughter, good sense, and devotion to one another, to their parents, and to God.

One quickly sensed the gentle pleasantness of the atmosphere permeating the entire home life of this devout man of God. It was not so much the cool green grass so neatly trimmed or the pleasant border of shrubs and flowers that surrounded the little house; not so much the fresh loveliness of the cozy blue-and-white kitchen, with its cheery curtains and simple convenience; not so much the soft colors in the living room or the gay flowers here and there. There must be many homes as carefully cared for (though perhaps not always so lovingly) and rooms as artistically decorated. Yet somehow not so many are so “beautified by love, sympathy, and tenderness” as this. “The sweetest type of heaven is a home where the Spirit of the Lord presides.”—*The Adventist Home*, pp. 19, 15.

“The sweetest type of heaven”—the home of every minister of the gospel should be just that.

“We don’t feel that we’ve reached the

ideal,” the pastor remarked as we talked that evening. “We’ve failed in so many ways, and come far short. But it has always been our ideal to achieve the ideal.”

Our homes “should be a little heaven upon earth.”—*Ibid.*, p. 15. The ideal is high—nothing less than to achieve a home that is heavenly while we remain in a world most unheavenly. How can we reach this ideal? What are some of the qualities that will best make an ordinary home into a bit of heaven?

A Welcoming Refuge

Love? Yes, and more than love—compassion, that depth of understanding sympathy supported by unfailing love. And with it comes a spirit of welcome.

“The warmth of a genial welcome, a place at your fireside, a seat at your home table, the privilege of sharing the blessing of the hour of prayer, would to many . . . be like a glimpse of heaven.”—*The Ministry of Healing*, p. 354.

Is there room within the minister’s heart for all who may come? Do they find a welcome in the smile and heart of his wife? What of the passing stranger? Is there a welcome for him at the pastor’s door? What of the poor, the outcast, the sick? Are they assured of welcome and help when they come? What of the morally sick? Can they come and not feel despised, find hope and understanding? What of that talkative little soul living all by herself? Does she find a listener there? What of young people seeking fun or shelter from the harshness about them? Are they welcome too? And what of a man’s own children? Do they find in Dad a companion, a strength, a bit of fun? Can they come to Mom for counsel; can they turn to her for solace? Do they and their friends find a welcome in their own home?

A vast requirement? It might be. But some there are who fill it.

“Our home,” the pastor mused, “has always been open for youth. The children’s friends have always been welcome. We didn’t have parties particularly. They were just invited in to share our home life with us. We’d have worship, then sing songs and

perhaps play a few games—just enjoy the fellowship of the home.”

“Our homes should be a place of refuge for the tempted youth.”—*Ibid.*

The pastor emphasized, “The sanctuary of the home should be a retreat from the world. When the world comes in, it changes the spirit of the home.” If our homes are to be a refuge from the world, how dare we let them be robbed of this vital atmosphere? There are so many ways for the world to seep in—TV, radio, recordings, books, magazines, newspapers. How carefully these things, like so many that have been perverted, need to be guarded and carefully selected lest the devil make ruin of our homes through these means that can be channels to convey either truth, goodness, and instruction or falsehood, evil, and destruction!

“The atmosphere of the home,” continued the pastor, “can be set by the music and by the reading material. Our children lived with the music of great hymns; they lived with Adventist heroes and mission heroes. They learned appreciation of the beautiful and worth while. It’s too bad when the heroes in a child’s life become those of the comics or TV. We must saturate our children with the spirit of this message. If they are filled with the good, the worthless will be distasteful.”

What, then, if the music of the home is cheap, degenerate noise from unregulated radio, phonograph, or TV? What if its reading material be found in sentimental stories, comics, crime reports, or infidel authors? The atmosphere of heaven is too easily and quickly shattered by these intruders.

Serenity

Serenity pervades the heavenly home. Peace! Yes, but serenity transcends peace. Peace might be shattered by a little girl with a broken doll and a broken heart, or a wee laddie with a dreadfully skinned knee, either making the grief very audible. Serenity does not break so easily. It meets such small tragedies with gentle understanding and reassuring calm sufficient to heal the hurt. And serenity meets real tragedies—broken dreams, broken hopes, broken ideals, broken standards, broken lives—with faith great enough to match the tragedy; faith to cheer, to mend, to encourage, to strengthen, to lift, to go on and on, and to steady others to go on.

Serenity, that confidence and peace re-

sulting from simple, experimental faith and entire submission to God’s will in law and circumstance, will through God’s power cope with every disappointment, distraction, and tragedy that may befall the home, still remaining strong and constant to reach out a strengthening hand to others.

Also contributing to the serenity of the home are order and organization. Serenity cannot be found in disorder and confusion. Neatness and cleanliness are a part of peace, too—not that demanding sort of spotlessness that makes life miserable for family and guests alike, but a comfortable tidiness, making the house a place to be lived in, played in, worked in with fresh, pure air and without needless bric-a-brac or dark corners accumulating dust and debris.

Regularity is important, but not all important. A well-planned daily program sensibly carried out coordinates the day’s activities.

“We tried so hard to work toward an ideal home,” offered the pastor. “We made many sets of rules and schedules. Something, it seems, was always interrupting—sickness, trips, and other circumstances. But we did try.”

Mother smiled as she said, “We made out daily program after daily program to keep pace with our changing needs. Soon one would have to be scrapped and we’d try another.”

“However,” the pastor added, “when something came in to upset the routine, I always said, ‘Now, Mother, the spirit of the home is more important than the letter. We mustn’t let these things upset us so we lose the spirit of peace. We must keep the spirit even when it may be impossible to stick to the program.’”

“Of course we tried to have worship regularly, morning and evening. Occasionally something would come in and there would be a break in our routine. But we kept the ideal before us. It isn’t the occasional mistake or omission that makes the home life, it is the tendency, the habitual. There should be the daily habit of prayer, steady purpose, quiet trust.”

Obedience

Consecrated obedience is another rule of the home that is a bit of heaven. Obedience to all of God’s laws—moral, spiritual, physical, natural; obedience to God’s principles in diet, dress, speech, and entertain-

THE SHEPHERDESS

PAUL K. McAFEE

She stands between her mate and all the things
That might deflect him from his cherished goal;
Undaunted by the lack of this or that
Which other women have, her own soul
Does not know envy. In her busy day
She loves her man, and listens as his voice
Speaks to his sheep; she bakes his bread,
She bears his children—life mate of his choice.
And when, discouraged, he stoops to bend
Beneath the weight of other people's sin,
She loves him, lifts him up, and shows him God,
And sets him on the narrow path again.

A shepherdess is she who is always there,
Loving the shepherd through dark days and fair.

ment. How can a minister preach obedience when he falls short of personal striving in any one of these areas? How can he preach love if he does not practice obedience, which is the fulfillment of love? If the children, the church members, and the world cannot see in the minister's own home a constant striving toward every right principle, wherein lies his influence?

What do our people see in their pastor's home—an example they can follow or one they will have to discount? Do they perhaps find there excuse for their own weaknesses?

Do youth drop in to find their pastor reading comics? Do neighbors hear strains of popular music coming through the windows of the parsonage? Do passers-by get tangy whiffs of rib roast coming from the parsonage oven? Do visitors see that outdated Western movie or catch the motion and raucous laughter of a popular comedian on the pastor's TV screen? Do the women come to view a fashion parade in the person of the preacher's wife? How can we hope to teach the truth in the church if we live a *lie* in our homes?

"We had lots of fun," said the pastor. "How the children loved to sing. We'd all gather around the piano and have a wonderful time. We've always had lots of music and singing."

The pastor is a deeply spiritual man with broad understanding and a keen sense of humor. His home has been always full of laughter. The pastor was not too dignified for a romp with the little ones, not always too busy for an outing with the older chil-

dren, not too tired to open his home to his teen-age youngsters and their friends.

"Parents Create the Atmosphere"

How simple it would be if a welcoming atmosphere could be seeded in like grass, or serenity painted on the walls, obedience placed carefully about like furniture, and fun centered here and there like flowers about the various rooms. But it is not merely the good taste and care (although these offer substantial contribution) that bring warmth and happiness into a home. It is not nearly so much the place as it is the people in it. Under the influence of one controlled by the spirit of Christ, order will come from disorder, harmony from discord, beauty from ugliness, simplicity from gaudiness.

"To a large extent parents create the atmosphere of the home circle. . . . Make your home atmosphere fragrant with tender thoughtfulness."—*The Adventist Home*, p. 16.

The pastor spoke glowingly of his wife. "Whatever we've accomplished has been because of Mother, here. The credit goes to her. I've been away so much. The children have hardly known what it is to have a dad who lives a normal life."

Mother's face wore a quiet, appreciative smile, but she demurred, attributing the goodness of the home to Dad. And of course the importance of Father's share must not be underestimated.

The home is an all-important laboratory for experimental Christianity. A preacher, of all men, needs to be a living sermon. Speaking of himself as a preacher-father, the pastor said, "The genuineness of our Christianity is tested in the home. If there is a great gap between the father's preaching and his living in the home, the children are the sufferers. With me it is a constant challenge to be the man people think me to be. In the pulpit people see what a man should be at home."

Children are the completion of the family circle. Parents set the atmosphere, children absorb it, and as they mature, giving of themselves in sharing home burdens, in laughter and thoughtfulness, they lend to it, contributing in far larger ways than they ever realize.

The pastor remarked, "I've often told my children that they are the best background I could have for my preaching. I couldn't dare to preach to young people as I do if they weren't what they are."

Family Fellowship

"That word 'love' is a big word," said the pastor. "It means everything. Keep the bond of affection. We've tried to keep the confidence of the children. They share all their problems, their love affairs—everything—with us. Love is the greatest thing in the world. The spirit of love for parents and home is the greatest force in holding children to the faith."

The pastor illustrated this point by mentioning his boy, who at seventeen came to America alone for his education. In those early months away from home he was frequently tempted to try out the world's pleasures. When asked what held him, he replied, "Every time I was faced with temptation to let down the standards, I couldn't do it. I thought of Mom and Dad and the girls—and I couldn't let them down."

This atmosphere of family fellowship finds its origin in unity between father and mother, husband and wife. "A little time

together is most necessary," the pastor emphasized, "if parents are going to keep a united front. There are bound to be differences of opinion, and these must be talked through. The only time we had to talk was after we'd gone to bed. Then we would talk and pray together. Never has my wife exposed my faults before our children. I don't think Mother could go to sleep at night if there were any misunderstanding between us. The children have never known the spirit of wrangling."

But talking together, important as that is, is not enough. Time to talk with God, to plan with Him, is the big essential. We need to practice waiting—waiting on the Lord, inviting Christ and the heavenly angels to complete our family circle. Only as we take time to talk and plan with God, only as we claim His promises, rely on His strength, rejoice in His love, can our home partake of the atmosphere of His home.

Mothering the Multitudes

The Role of a Minister's Wife in Safeguarding the Mental Health of the Church

BY A MINISTER'S WIFE

PART I

From Her Home

A HEALTHY mental balance in her own home is the foundation for the work of the minister's wife. To maintain a peaceful, well-organized, comfortable household, full of stimulating activity, consistent requirements, cheerfulness, and love is her first duty. Her home should be an example.

The influence of the pattern of adjustment seen in the family members is stronger than any words she might speak in counsel. Those who are guests within her walls will carry away with them a vivid picture of the lives they saw, of the thoughtful consideration shown others, of genuine affection, of people who thoroughly enjoy their role in life.

That the minister himself and the children may face their daily contacts outside the home with happy hearts, friendly atti-

tudes, and open minds can be the result of the influence and planning of the mother in the home. Thus indirectly, and yet positively, she can spread mental health among all those her family meets.

Specifically she will look to the physical health of her family, providing regular, well-prepared, and nutritionally balanced meals, seeing that the daily program includes sufficient sleeping time, according to each one's individual needs, regulating the ventilation and temperature of the house, encouraging cleanliness, clothing the family adequately, and letting the sun envelop her loved ones in the warmth of its healing rays.

To enjoy good mental health one must follow the laws of physical health. Each is interactive. Some have estimated that 90 per cent of all physical ailments are the result of mental attitudes. Menninger states that "over one third of all persons who go

to doctors with physical complaints are found to be suffering from neurotic or other emotional disorders rather than organic pathology."—WILLIAM C. MENNINGER, *Facts and Statistics of Significance for Psychiatry* (The Hogg Foundation, University of Texas, 1948). Coleman's statistics reveal that "nearly half of the hospital beds in the United States are occupied by mentally ill patients."—JAMES C. COLEMAN, *Abnormal Psychology and Modern Life* (Chicago: Scott, Foresman & Co., 1950), p. 13.

Functional Ailments Predominant

Dr. Charles Berg, M.D., D.P.M., physician to a British hospital for functional, mental, and nervous disorders, said that in his early years in an industrial practice in the slums of London, only one in every hundred patients who came to him had some recognizable organic disease. It was during those years that he determined to be something more than a doctor of medicine; he would find out what made these people sick when organically they were not.

A child inherits his desire for action. Some doctors say that the first fifteen minutes of a baby's life reveal much of his possibilities—whether he will be alert or lethargic, a go-getter or a dullard. The human body is designed for action, with movable joints, adjustable muscles, fingers with which to grasp, feet and legs for ambulation, a heart and circulatory system to keep pace with movement, lungs to imbibe necessary air for continued activity, eyes to behold, a tongue that is sometimes difficult to harness. Unless this marvelous mechanism is supplied with top physical power through proper care and use, the mental power that directs it will not be fully utilized. This is part of the responsibility of the pastor's wife who "looketh well to the ways of her household, and eateth not the bread of idleness," as observed by Solomon in Proverbs 31:27 in describing a virtuous woman.

She makes certain that her own have a faith to live by, a philosophy of life, a sort of pattern into which all the new experiences and knowledge will fit with meaning. A child who goes forth with an outline map, as it were, into which he can fit the pieces of life's jigsaw puzzle will be much better balanced mentally than one who must collect the pieces and hold them until, through trial and error, wandering

and searching, and hazy insight, he finally unburdens his weary mind of some of the meaningless experiences of life. Though the general outline may be changed, though its boundaries may be pushed out, still, having the pattern from the start will do much for the normal growth of the child.

With a pattern and a goal for life, anyone will make a better adjustment to situations and people. A goal is essential if we are to prevent serious difficulties from developing.

Her First Responsibility

The first duty of the minister's wife is to her own home. If she does not succeed here, there is little she can do for others. The years of her motherhood, until the children are grown, are best spent fostering the welfare of the home. This cannot be too much emphasized. Those who spend long hours of labor outside the home and away from the children in order to supply them with more of the material things of life are neglecting the more valuable satisfactions of enjoying their children, of sharing with them happy and ingenious ways of doing without the things others may have, of working together for the improvement of the home, of their school, and of their individual church projects.

She thus becomes a real companion, and by coordinating the activities and needs of the children with the available time of the father, she can link the family into a golden bond of love. The pastor's wife who thinks she must give all her energy to the upbuilding of the church, to the neglect of her own family, is blind to the greatest mission field of all.

Connected closely with this—in fact, woven all through the woof of family life—should be a consistent and firm training in discipline whereby the family unit knows what is expected of each member.

"Children who are allowed to do as they please soon feel that they are not loved. One girl complained that her mother did not love her because she allowed her to remain around school after hours, while other mothers demanded that their children come home because they loved them and wanted them around. Full juvenile satisfaction demands intelligent expression of love and administration of correction in order to meet basic needs. Misconduct generates a sense of guilt in the child. Discipline and punishment releases that sense of guilt. Something is settled."—ARTHUR L. BIETZ, *In Quest of Life* (Pacific Press, 1947), p. 41.

If the minister's wife begins early to es-

establish the healthy mental development and attitudes of her family, she will find herself free for work in the church and community much more frequently and much sooner than had she neglected to love, to share interests, to train, to organize, to establish faith and healthy attitudes within the home unit.

In religious circles these contacts outside of the home might be alluded to as "a blessing." As a child in a minister's home I remember singing together in family worship, "Make me a blessing today." This we conscientiously tried to be as our ways separated.

With the assurance of peace and happiness in her own family, the minister's wife can then begin her mothering of the multitudes. Countless are the little things that she can do; but there are major efforts that might be considered.

By Faith

At every opportunity in visiting the homes, in public talks, in the Sabbath school class, in counseling those who may come to her, in assisting in the youth programs or in the children's divisions of the church, the minister's wife ought to set forth the need for *knowing* what one believes, for holding to a philosophy of life. And this in terms of most churches would be a study of the Bible as the creed of life, as the source of knowledge concerning the origin of all things, and as a prophecy of the culmination of man's existence.

To understand it, to know it, to believe in it—these she should encourage, for faith and hope and love are the great stabilizing forces of the mind. Firmly embedded in the thinking of the people, these thoughts will do more than anything else to increase their mental capacities. To consider great subjects, to stretch the understanding in trying to compass vast fields of knowledge, will keep the mind from becoming enfeebled.

The human mind tends to degenerate or to rise to the level of the subjects it contemplates most. Thus in her visits into the homes of the people the minister's wife can stimulate a level of thinking above the commonplace matters that absorb so much of one's time and thought. First, of course, she will need to listen to the ordinary, to share in the homey little interests, to observe the new furniture or the fancywork; but there will be something that will offer

a transition in thought to loftier themes of conversation, whereby she can drop some stimulating seed that can grow and produce fruit after she has gone.

In religion is resolved the answer to almost every cause of mental illness. For this reason I would recommend to all people a "faith to live by." "For I know that my redeemer liveth" (Job 19:25), said Job, and he endured the stresses of losing his possessions, his property, his children, the encouragement and affection of his wife, the loyalty of his friends, and his own physical comfort. But his mind remained steady through it all, because he believed.

Timothy's experience caused him to declare, "I know whom I have believed" (2 Tim. 1:12). He also said that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). And John the Beloved, who lived so close to Jesus and eagerly drank in the teachings of the Master, when he was banished to a lonely island in his old age was able to write, "There is no fear in love; but perfect love casteth out fear" (1 John 4:18).

Throughout the Bible, men are spoken of as the children of God, and the relationship with Him is as with a father—kind, loving, protecting, always the same, ever near. In her contacts with the multitude the minister's wife has these rich resources to draw upon for the healing of the mind. If the people are troubled, she can point them to a loving Father; if they are fearful, she can show them the promises of God; if they have not had security, they may find it in trusting a heavenly Father; if they have been rejected by men, God will take them up; if they have grown up in an atmosphere of rivalry and quarreling, there is "the peace of God which passeth understanding." If they have been subjected to excessively severe restrictions, there are the words of Jesus: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith"; if they have been overly indulged, petted, and spoiled and are disobedient, there are the words of Christ in John 14:15: "If ye love me, keep my commandments"; if they are weighted down by sorrow, He says He will send a "Comforter"; if the weight is a sense of guilt, they can seek emotional release,

and have a cleansing of the mind by way of confession of sins to God and of mistakes to those whom they have harmed. "If we confess our sins . . . he is just to forgive" expresses the Biblical method of finding peace in one's spirit."—BASEL MILLER, M.A., S.T.D., *Growing Into Life* (Fleming H. Revell Co., c. 1938), p. 112.

"About a third of . . . cases are suffering from no clinically definable neurosis, but from the senselessness and emptiness of their lives."—C. G. JUNG, *Modern Man in Search of a Soul* (New York: Harcourt, Brace), p. 70.

"The psychological suffering of our generation means that the disease in man's soul is at last giving him pain; it proves that he really *has* a soul, for had it been possible for men to adjust themselves without ill effects to the wholly material world they have built for themselves, one might be excused for questioning whether a creature who could so adjust himself really possessed a God-sent spirit. We might be forgiven for thinking that after all man is not made of soul and body, but of animal and machinery, that he does not need love, or beauty, or poetry, or art, or peace of mind; certainly he does not need to adore. . . .

"But man has *not* been able to adjust himself, the pain of his soul's disease is being felt by nearly everyone, and in many cases it has become unbearable. . . .

"For several hundreds of years, the majority of mankind in England and America have ceased to exercise the spiritual part of their nature."—CARYLL HOUSELANDER, *Guilt* (New York: Sheed and Ward, 1951), pp. xi, xii.

Her Contribution

And so whatever the minister's wife can do to build a satisfying philosophy of life for the people, will help to dispel mental illness.

Perhaps her opportunity will come in teaching one of the adult Bible classes of the church. Here she can discuss with the members life's problems in the light of God's Word and help them to mature in their spiritual life so that they may "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:14, 15).

"We need an intellectual framework within which to do our thinking, an emotional standard by which to determine our loyalties. Then each of us can stop and say, 'This is the reason I believe as I do now.'"—ESTHER LLOYD-JONES and RUTH FEDDER, *Coming of Age* (New York: Whittlesey House, McGraw-Hill Book Co., c. 1941), p. 249.

A person cannot be considered mature until he has successfully adopted for himself a working philosophy of life. Until he has set a goal for himself he is tossed about, wavering from this to that.

"Perfection," said Dewey, is not "a final goal, but the ever-enduring process of perfecting, maturing, refining, is the aim in living." "The bad man is the man who no matter how good he *has* been is beginning to deteriorate, to grow less good. The good man is the man who no matter how morally unworthy he *has* been is moving to become better."—JOHN DEWEY, *Reconstruction* (New York: Henry Holt and Co., c. 1920), pp. 176, 177.

This maturity and peace is attained best, according to my own philosophy, through daily study of the Bible.

(Continued next month)



Questions for the Family

WHEN God permitted the three Hebrew worthies to be thrown into the fiery furnace by Nebuchadnezzar, He went into that blazing inferno with them. They were never closer to God than during that experience. And many a Christian, many a worker and his family today, has found that with his own individual fiery furnace has come an angel of the Lord.

Yet do not some workers in God's cause, representatives of Christ, at times quietly complain about hardship and suffering and sacrifice? Unless we are constantly reminded, we may forget that when sin entered heaven, and later this earth, a self-sacrifice hitherto uncalled for became necessary. Christ had "for the benefit of man, left the joys of heaven and chosen His home in a cold and thankless world."—*Testimonies*, vol. 2, p. 202.

Men and women today who are true workers for God choose to carry on the

same self-sacrificing work that Christ began as He walked with men. But to the hiring a position in God's cause looks attractive because he feels it may bring honor and influence.

We can never know what true love and compassion for lost humanity mean unless that love is fostered and fed by constant self-denial and sacrifice. God always loved His Son. But, if such a thing were possible, He surely loved Him even more after Calvary.

"Therefore doth My Father love Me, because I lay down My life, that I might take it again.' That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father."—*The Desire of Ages*, pp. 483, 484.

True Companionship With God

Love is the very foundation of the government of God. He could never bring Himself to overthrow Satan and his hosts by force alone. It had to be done by a blending of love and justice. And that love calls for self-denial and sacrifice for the good of those less fortunate than we. Jesus came to earth because His love compelled Him to come. He was unable to enjoy heaven while His creatures, cursed by sin, needed salvation. He could do nothing else but come to our aid. And every true follower of His, every true worker, will share that same spirit.

"If you do not feel that it is an honor to be a partaker of the sufferings of Christ; if you feel no burden of soul for those who are ready to perish; if you are unwilling to sacrifice that you may save means for the work that is to be done, there will be no room for you in the kingdom of God. We need to be partakers with Christ of His sufferings and self-denial at every step. We need to have the Spirit of God resting upon us, leading us to constant self-sacrifice."—*Testimonies*, vol. 9, pp. 103, 104.

"Constant self-sacrifice," then, is the price of true shepherding. And the shepherd's companion and family must enter into that spirit. We do not earn our place in God's kingdom by sacrificial service, but it is the price we must pay if we would be true companions of God. "It is enough for the disciple that he be as his Master."

This virtue is not as apparent as it ought to be even in our own ranks. True, many of our missionaries scattered throughout the world make constant sacrifices, and so do many workers in the homeland. But with

all too many of us these lessons need yet to be learned.

"The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held by the chilling blasts of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to His service. Because Christ's self-sacrificing love is not interwoven in life's practices, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ."—*Counsels on Stewardship*, p. 54.

"From what has been shown me, Sabbathkeepers are growing more selfish as they increase in riches. Their love for Christ and His people is decreasing. They do not see the wants of the needy, nor feel their sufferings and sorrows. They do not realize that in neglecting the poor and the suffering they neglect Christ, and that in relieving the wants and the sufferings of the poor as far as possible, they minister to Jesus."—*Testimonies*, vol. 2, p. 24.

In some instances our laymen can put us to shame when it comes to true sacrifice and unreserved devotion to Christ. Can it be possible that even a poverty-stricken layman who really sacrifices for the cause is thereby actually closer to the ideal than the worker who is paid from those gifts of love but who has not learned true self-denial and sacrifice? There is a lesson for us in the story of the widow's mite.

The promise of Malachi 3 seems to hold true only when in addition to our tithe we also give offerings to the point of sacrifice. Having linked both tithes and offerings together in verse eight, the Lord asks us to bring it *all* in; bring until it hurts (some have said, "Bring until it helps!"), and then receive a blessing. Real sacrificial giving seems to be the key to the fulfillment of this text. A blessing both spiritual and temporal will be poured out "that there shall not be room enough to receive it." How many of us ever really experience this? Can we call ourselves benevolent when the gifts we bestow, no matter how large, still do not cause us a single genuine privation?

Making Ends Meet

Do we know what real sacrifice is today? Living expenses as well as living standards are up in all parts of the civilized world, and as a result it is just as hard if not harder in some places to make ends meet. Workers' wages in God's cause are not high considered by some standards. And yet do we know what real sacrifice means?

Why do we find it so hard to make ends

meet? Why do many of us live under actual financial stress? There may be extenuating circumstances. There may be sick and needy relatives to care for. There may be two or three or four children in college and academy. There may have been sickness in the home, with mounting medical bills.

But might there not also be other reasons in some cases? Are some of us under financial pressures because we are simply living beyond our means? And are we led to think we are sacrificing when we are actually far from doing so?

Do we always need the newest and highest-powered automobile? This may be touching upon delicate ground, and we have no disposition to judge. But do we always view our needs through the eyes of our sacrificing Saviour? Interesting, isn't it, how well some of our old cars worked year after year during the war—when they had to!

Are We Victims of Modern Advertising?

Then we might think about our houses, our furnishings, our clothes, the food we eat. Could we still be neat, comfortable, and nutritiously fed on a smaller outlay of means?

If we really had the courage to face the facts, altogether too many of us are simply victims of modern advertising. Slogans and catch phrases morning, noon, and night are so convincing that we are in danger of being deceived into thinking that we just must dispose of the old while it is still actually useful and even representative. We turn to the more expensive, all the while forgetting the fundamental reason for our existence.

Some of us have forgotten that the true spirit of sacrifice can be estimated by a glance at our tables. An ancient proverb asks, "How can you eat cake when your neighbor is hungry for bread?"

"Our tables are frequently spread with luxuries neither healthful or necessary, because we love these things more than we love self-denial, freedom from disease, and soundness of mind."—*Ibid.*, p. 203.

Perhaps we are so busy with great and pressing things in God's cause that we do not have time to consider such fundamental questions. But are not these lesser things the very ones upon which we will most certainly be judged in the end?

And what of the influence on workers' children? Are we so anxious to have the

very best of everything that our children are growing up in homes far removed from any suggestion of sacrifice and hardship and service? Are they completely unprepared for the real hardships that await us in the last days? Someone has suggested that the worst education that teaches self-denial is better than the best which teaches everything else without it.

God may have to teach some of us hard lessons before we reach His standard for us. If we would think about these things in our family circles, perhaps at evening worship time, it might do something for us all. It might well lead to more joy in our service and less thought about financial needs. The apostle Paul gloried in his sufferings for Christ. The proud Saul had learned to joy even in being abased for Christ's sake. We too can discover the secret of actually finding joy in self-denial and sacrifice. And God will bless the little we may have of this world's goods so that it will go a long way.

We ought to be constantly conscious of the fact that "the law of self-renouncing love is the law of life for earth and heaven" and that "the love which 'seeketh not her own' has its source in the heart of God."—*The Desire of Ages*, p. 20. Only thus can we learn to emulate that spirit which Heaven will accept, and become true workers for Christ—workers who are sensitive to every need of the flock. To become such workers may call for some very testing experiences. But we can learn to welcome these, for in the words of Henry Ward Beecher, "Tears are often the telescope by which men see far into heaven."

The mystery behind the love, the sacrifice, the self-denial of Christ can be learned only by sharing His experiences. We have a wonderful group of shepherds and shepherdesses scattered all over the world. We rejoice in the good work you are doing, the sacrifices being made. But let us, as we catch the note of praise for such service in this Shepherdess issue, remember that true sacrifice is the evidence of true shepherding.

B. G.

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Committee on Biblical Study and Research

THE Committee on Biblical Study and Research was formed soon after the Bible Conference of 1952. Up till now no general report has been given, and we are sure our workers will be interested to know the present status of this committee.

At the time of the Fall Council, 1952, a recommendation was passed that later was implemented by an action of the officers, and still later by the General Conference Committee, for the formation of such a committee. Since that time the committee has met on several occasions, and has sought to formulate effective ways of working. Not having traveled this way before, we had to adopt certain methods of procedure.

This is an important committee facing real responsibility. And the very nature of its work demands meticulous care by men of responsibility and experience. But, with the members already heavily loaded with duties, it has been difficult to get them to accept assignments in the kind of research work needed. This has naturally tended to slow up our work and to cause delays that might be difficult for some to understand.

Such work calls for thoughtful, deliberate, and painstaking effort. And all who are skilled in research know it is not something that can be hurried. It requires careful, exacting, and thorough work. But progress is being made.

Study Groups

We have received a number of manuscripts on various subjects. Generally speaking, however, they fall into certain groups, covering such subjects as certain prophecies in Revelation, the sealing work, the law and the covenants, et cetera. In some instances the treatment of subjects has seemed somewhat partial, dealing with but a few of the aspects of the over-all problem. It was therefore felt that, rather than seek to appraise them, it would be better, if the authors would agree, to accept the manuscripts as contributions toward an over-all study of the particular problems to be considered. We have therefore set up certain study groups to analyze and evaluate the problems in particular areas of study.

At present we have study groups on the aforementioned themes and also on the high priest's garments on the day of atonement, the *Sabbatismos* of Hebrews 4:9, and the closing verses of Daniel 11.

Much work has been done by these study groups. One report on verses 36 to 39 of Daniel 11 was published in THE MINISTRY of March, 1954. It is our hope that soon we shall be able to publish the findings of one or two more of these groups.

The findings of these particular groups are also processed with the consultant members of the committee. When we have word that one or more

of these groups is ready to report, then the full Biblical Study and Research Committee is called together for final endorsement or rejection of a manuscript or group of manuscripts. We have been concerned about the best way of giving publicity to these finished reports. Some subjects may be dealt with in an article and perhaps processed through THE MINISTRY. Other subjects might even take the form of a book. At present there is no definite pattern of procedure.

It is an honor and a pleasure to be connected with a task of this nature. The members of our committee—and that means all of us—feel our great need of wisdom from above, and the enlightenment of the Holy Spirit, that we may be guided in our thinking and in our judgment, to enable us to arrive at right conclusions. Brethren, pray for us.

W. E. READ, *Chairman.*

Television Revival Campaign

MORE than 12,000 persons responded by telephone and mail to the appeal for religious decisions made by a Washington, D.C., evangelist in what he called "the world's first television revival, held in the capital of the world."

The Reverend Joe Uhrig said the 10-day revival produced as many as 500 telephone calls in a single night and about 800 pieces of mail daily during the campaign.

The evangelist said it took him about a year to convince the management of Station WITG that a television revival campaign was feasible. When the station management saw the great response after the first program, there was no further question that the campaign would be a great success, Mr. Uhrig added.

He said similar revivals over television stations were being planned in other major cities, including New York. One such campaign already under way in Atlanta is meeting with great success, the evangelist said.

"God First in '56" was the slogan of the Washington revival. It was climaxed by a public mass meeting attended by about 3,000, at which some 300 decisions for Christ were made, Mr. Uhrig said.—Religious News Service.

Correction

IN Dr. Wittschiebe's discussion of the book, *The Psychology of Pastoral Care*, in last month's MINISTRY, there appears on page 39 this sentence: "Definite criticism of Dr. Johnson's treatment has already been made by Dr. Wayne Oates . . ." We find that in the original manuscript this sentence reads, "Definite criticism has already been made by Dr. Wayne Oates . . ." We are happy to correct this error.

EDITORS



PULPIT *Pointers for Preachers*

Because of His Noisy Children

They Couldn't Hear the Preacher

ANNE B. RADFORD

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THIS proposition of being minister to three rural churches, . . . and toting a family of four here and there as a rural pastor's life demanded, was always rushing business. Edwin had stopped "briefly," he said, on his way past "Singing Pines," our house and ten acres, to leave with me, as pianist, the program for Rally Day at the church. I was always glad to have a chat with him or Mary when their children were not around. (Such a problem—their children!) And I anticipated a good talk now, but Ed was saying he must hurry on, so I offered a parting remark which, to the surprise of both of us, precipitated the best sermon I have ever heard from Ed. As it progressed, I sat on the piano bench in house-dress and wet rubber gloves listening. He talked about this story of Christ. How different it would look if we could shed the frills, furbelows, traditions, and symbolism added by church denominations. . . . If we could drop all those, take the simple account of his words and actions, thus catching the practical message of a life of "doing good," how different our world would be! How much more progress we would make toward that kingdom for which he bade us to pray and work!

With an intensity of feeling, Ed was shouting so that old deaf "Mort" Jones could have heard him in the back pew of the church. But only I, Anne Radford, alone with him in our little living-room, heard it. How I wanted all the rest of the church to be there! For, dramatic though Ed's word-images always were, he was seldom so stirred as now, with a sermon springing full-grown at birth direct from his mouth.

Finally, he brought himself up short.

"Oh, Anne! Here I am, preaching again! And, of course, on my favorite topic! Well, anyhow, when I leave this charge, they'll say," curling his lips with disdain, he brushed his hands as though to remove the dust, "Well!

That's that! There goes that fellow who would preach at the drop of a hint! And he could talk on only one subject: "Don't Talk Your Religion. Live It." If they do say that of me, it will be the finest compliment they can pay me."

With his last words, he was opening the door and sliding out, shutting it without a good-bye. We both understood why: if he didn't shut the door promptly at the end of a good closing sentence, I'd say something that would start him on a new sermon, and finally he'd be late for class.

When he had closed the door, I sat looking at it. His last words were echoing: "When I leave here, people will say, 'Well, that's that!'"

And I thought at him as though my ideas would speed across the space he was rapidly putting between us: "Yes, Ed, they will. But, Ed, they won't make that remark about your one subject. They don't know what you've been preaching about. Your words from the pulpit have never penetrated their thick eardrums—eardrums thickened by the screams and screeches of your five-year-old daughter and the yips of that three-year-old son, when he is 'company' with you at someone's house."

Then I fell to thinking of times Ed's family and ours have parted after a few minutes or a few hours together, and that man of mine, who always insisted on decorous behaviour and quiet ways in company for our two, shakes his head. "How," he asks, "can intelligent adults let their kids get away with behaviour like that? How can Ed talk about Christian love, when he ignores the simple consideration for others involved in keeping his children from raising Cain among other people? It just makes you wonder about his theology and his applied religion."

Surely Sid has a point, but it isn't all in Ed's failure to curb his children. Some of it is in his failure to let them out, encourage them,

hear them, laugh with them, and otherwise feel with them. I was remembering the day he left Nancy with me while he and Mary went shopping. Nancy is such a beautiful child with charmingly short brunette curls and such an eagerness to be doing!

When Ed and Mary had gone, we sat at the piano and sang nursery songs for fully a half-hour, then went to the laundry where she played with my children's outgrown toys, as I ironed. At noon, we fixed lunch together, and as it warmed, she set the table and put away food supplies. Her part in the preparations was deftly done; my praise of her results was most sincere, and her eyes glowed with happiness.

When we had finished eating Ed and Mary appeared with Johnny and the baby. At my suggestion, Nancy began on new sandwiches for her parents. Mary hung over her. "Not so much mayonnaise, Nancy! Oh, don't do that, Nancy! . . . Now, stop that!"

Nancy became rebellious. "I'm doing this! You keep out of it!"

When Ed and Mary were finally seated and grace was said, we became involved in a discussion of what ails Women's Society in the Rathbon Church. Nancy came into the midst of it with the song book, wanting to sing to her father.

"Be quiet, Nancy! Go away!" was his only response, as he scowled at her. Then I asked him to listen to her, telling him how we had been enjoying these songs together this morning. But his answer to me in both speech and glance were forbidding. "We were talking about Women's Society. I want to hear the rest of this."

My heart was bleeding for both Nancy and Ed. I wanted to say, "Oh, Ed! Enjoy her! What are the ups and downs of Women's Society compared to the building of a comradeship between you and your daughter? Don't you know how to love a child—your child? Or is love just a mouthing of words from the pulpit?"

That was six months ago. And as these pictures faded from my mind, I realized it had been only fifteen minutes since Ed had closed the front door. For fifteen minutes I had been sitting on the piano bench gazing at that door while my dishwater cooled in the kitchen. So, with a sigh, I arose and went back to it, but as I wiped the dishmop across the plates, my tears mingled with the suds.

"What you are as a father, Ed, speaks so loud we can't hear what you say as a minister," I caught myself saying aloud. But my words were wasted. The man to whom they were addressed

was three miles away. He was about to talk in his public speaking class on "How to Get a Sermon Across."

"Home" Churches

C. G. BELLAH

Retired minister, Central Union Conference

EVERYONE knows about the church outside the gate of Eden, the church in the wilderness, the apostolic church, the churches of Rome, Antioch, Corinth, the Ephesian and Colossian churches, and the seven churches of Revelation. But there are some other Bible churches, very small, little known, but of inestimable value.

I. FOUR SMALL HOME CHURCHES

1. The church in the house of Nymphas (Col. 4:15).
2. The church in the house of Philemon (Philemon 1, 2).
3. The church in the house of Priscilla and Aquila in Rome (Rom. 16:3-5).
4. The church in the house of Aquila and Priscilla in Corinth (1 Cor. 16:19).
Aquila and Priscilla, a famous, prosperous couple, had two home churches, one in Rome, and the other in Corinth. Like Abraham, wherever they sojourned, God had an altar. Is this true of you?

The fame of these little churches has come down the ages to us. Like little jets of light, they shine unwaveringly across the centuries. God loved them, and wanted us to love them; hence He recorded them in His Book. Each little church was complete in itself, and was enclosed within four home walls. "Where two or three are gathered together . . ." (Matt. 18:20).

There should be a church in every home—my home and your home. The home church is very much like the large, public church.

II. HOME AND PUBLIC CHURCHES ARE DEDICATED TO THE LORD

1. To become a church, a house must be dedicated (Deut. 20:5).
2. A dedicated home is a most sacred place, a little heaven.
3. It is where Jesus, the Holy Spirit, and angels love to dwell.
4. Hence we must be careful what goes on in the home.

III. ORDER IN THE HOME CHURCH

1. Worship, prayer, study, work, meals, play, and rest all should be on time (1 Cor. 14:33, 40).
2. Learn to live on twenty-four hours a day.

(Continued on page 49)



PASTOR *Shepherding the Flock*

Getting Acquainted With the New Church

MRS. LEONARD C. LEE

Minister's Wife, Ohio Conference

WE ARE a part of the great Advent Movement. The workers find it literally true. Because of being frequently moved, many ministers and their wives often find themselves faced with the problem of getting acquainted with a new congregation. This means repeated calling in the homes, for many times there are situations that make the first call unsatisfactory. It often takes a long time to establish the desired relationship between all the families of the church and the pastor's family.

My husband and I have devised and used a plan that we find works very well to bridge this gap. There are two underlying principles. One is that people who eat together always feel better acquainted, and the other is that people love to get into their minister's home and see how he lives. Acting on these principles, we decided to try having Sabbath school class parties in our home. Of course, it is obvious this would not work in a very large church. We have used it in a church with a membership of five hundred, and in many smaller ones.

Working with the superintendent, we explain that we want to entertain all the adult members of the church in our home, and that since the Sabbath school has them already divided into groups, we will have them come by classes. And as our living quarters are not too large, we will ask that no children be brought along. *This gives the adults one evening by themselves.* We ask the superintendent to announce the plan to the Sabbath school, telling them that these are to be covered-dish dinners and that we will provide the entree and the salad.

He finds out which class can come the following week, and the members get together at some time other than the Sabbath to plan the rest of the meal. They also decide which of the nights we have open will be most convenient for them, and also the time. Usually the hour is six-thirty. Sometimes husband and wife are in

separate classes, but they are invited to come together. Also they are encouraged to bring the husband or wife that is not a member of the church. The officers are invited to attend any or all of these parties, and the heads of divisions and teachers in children's departments are invited to come at any time they find it convenient. In this way all of the adult members can find a time to attend.

The teacher consults with the class about the menu, aside from the part we furnish. People who work are asked to bring things that can easily be bought, such as butter, buns, olives, celery, et cetera, while housewives can bring the things that require cooking.

If we think the group is likely to stay quite late, we also ask each person to bring along a copy of a favorite poem as an entrance requirement. These will be read later in the evening with a background of soft music, as part of the program.

The preparation in our home is to provide ample seating space and adequate space for the food that is brought. Folding chairs can usually be borrowed from the church. We have made a place for the food by putting a long board across boxes, or taking a door off the hinges and putting it on boxes, and even using the ironing board. Any of these when covered with a nice cloth serves the purpose well. Borrowed card tables help solve the seating problem. These can be put in the parlor, or even in a bedroom if space is limited. Usually we have to use three or four card tables besides our dining-room table.

We endeavor to make everything look its very best. We use our prettiest tablecloths. Every table must have some sort of bouquet. We do not use paper plates or cups. We are endeavoring to do something special for these honored guests. This doesn't need to be expensive. By shopping carefully in the dime

(Continued on page 48)



HEALTH EVANGELISM

A Tribute to a Doctor's Wife

BY A PATIENT

I WAS your patient. I say that because you contributed, equally with your doctor husband, to my healing.

It had been a long search for health. Over and again hope had been raised, only to be pushed down again into something approaching despair. I stood at the admitting desk that day because there was only one thing left to try—the sanitarium.

What doctor did I want? I didn't know his name. He was young, and new, and had a short name. The clerk told me there were two new young doctors with short names. This one had taken care of a friend's dog bite. A queer sort of recommendation, perhaps. But one who could take an interest in a dog bite might take an interest in my case. There was just a chance.

Saturday Night Surprise

Then began a series of surprises. I knew that it was a place where nurses prayed with the patients at bedtime. But I was hardly prepared to find a doctor so willing to spend time with his patients and their problems.

Then came a Saturday night surprise. Saturday nights may be interesting times out of the hospital, but hardly in the hospital, with family and friends far distant. But suddenly my doctor appeared in the doorway. You were with him. And the children. "I want you to meet my wife," he said.

I was amazed! Certainly doctors and their families could find something more interesting to do on a Saturday night than visiting a patient—one who wasn't dying, at that!

It was a long road back to health. Yet from the first office interview there had been a new and different hope—not only because I had a trusted doctor, but because I knew that he had placed my case in the hands of a Physician wiser than all. I know now that through all those days you were praying for me.

It was a long road—with some flowers and some dark ravines. I shall never forget the

morning after my first good night's sleep. Your husband stopped by on his way to church just long enough to say, "I hear you had a good night's sleep." "Yes," I said, "isn't it wonderful!" His comment as he went on his way was simply, "Praise the Lord!" God had my case, and God was being given the credit for every inch of progress.

It wasn't all easy. I remember the night your husband stayed by till eleven o'clock. It was a health crisis, and a spiritual crisis. He wouldn't leave till it was settled. Since coming to this place I had realized certain new obligations in my relation to the Lord. We prayed, but the surrender was not made. Finally I said, "Would you pray with me again?" That was the turning point.

It was about that time, possibly a little before, that you wanted to visit me one afternoon. Your husband counseled you not to. I wasn't feeling well enough. But you arrived at my hospital room with, "My husband told me not to come. But I know women better than he does." And how glad I've always been for that bit of disobedience.

I must mention the back rubs you slipped in at every opportunity. There was something different about them. They had, of course, the professional touch. For you are a trained nurse. But through your fingers seemed to flow the love of the Master to whom I had now surrendered my life. Duty was never the compelling force in your service—it was always love. No wonder I let you give me those back rubs even when I didn't need them.

Standing out above other memories is the Sabbath afternoon I spent with you, when days were better. We had gone for a walk, looking for birds, and we came upon a cow that had fallen. We thought she had only been frightened and stumbled. We found that she was sick. You tried, both of you, to make her comfortable. You walked a long distance to get her a drink. The owner was notified, but was not

interested in the poor creature's plight. You were reluctant to leave.

At home again there was prayer at sunset. The little children prayed for the sick cow. Your husband prayed about the land where the birds will not fly away from us, and where there will not be any sick cows. You prayed. And then you rose from your knees with a look of determination as you went to the telephone. You were going to do something about the sick cow.

I understood then why your husband is such a good doctor, why you are such a good nurse, and why you are such excellent parents. How could anyone so concerned about a helpless creature out in the field fail to be concerned with the needs of men and women?

If there should be some stars in my crown, I'm sure the angels would only smile their approval if I thought some of them should be yours!

Family Altars That Have Blessed My Life

RAYMOND KNIGHTON

Reprinted from "The Family Altar Crusader"

IT IS my privilege, as executive secretary of the Christian Medical Society, to be entertained in the homes of some of the outstanding medical and dental men in America. In most of these homes practice of family devotions is consistently maintained. As you might well imagine, life in these homes is very busy, perhaps even more so than in the homes of non-professional people. The constant call of the needy public does not allow the father in the home much free time. Distractions of all descriptions seem to be on every hand. Yet, these men consider nothing to be more important than their family worship.


In one home where I was a guest, the father, a prominent surgeon, his wife and three children gathered together to worship God as a family. Each child read from his own Bible and then attempted to explain what he had read from God's Word. All of them bowed in prayer, thanking God for His goodness, remembering the many missionaries who have been guests in this Christian home, asking God to strengthen them for the tasks that lay ahead of them. I wish I could tell you the feeling of joy that surged over me as I was privileged to participate in the family worship service. The father is a great surgeon, yet, more important, a priest to his family.

While I visited in another home, that of a nationally noted medical research teacher, I asked the father what suggestion he could give to teach our children to learn to pray more intelligently at the family altar. His answer was, "Explain what prayer is, and is not; it is not a religious exercise, it is not necessarily a form; rather it is talking to God and listening for God to speak to us. Before the children pray, I ask them to think out loud of things they are thankful for and what they want to talk to God about. You'd be amazed at the spiritual insight even the small child has. Encourage them to talk to God as they talk to their earthly father."

Can you see the wisdom of this advice? God does not have to be talked to in set patterns and forms or in certain quality of voice. This father has caught the idea, and if you could hear his children pray, you would understand how practical his suggestions are.

The bitter cold and snow of a Midwestern city offered a striking contrast to the warmth of a prominent dentist's home which I visited. The warmth came not only from the furnace, but also from the spiritual glow I felt as I joined this large family for its regular period of early morning worship. Before Dad, Mother, and the children started their busy day, at the office, home, school, and play, they met together to fellowship with God in His Word and in prayer. I've been in that home many times since, and am always aware of the fact that in spite of the normal stresses and strains of a large family, Christ is honored daily and that because of this faithfulness, this home is like heaven.

These busy professional people have emergencies, long hours, life and death are in their hands continually, yet they *make* time to worship with their families regularly. If they can find the time, can't we?



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BIBLE INSTRUCTOR

Another Shepherdess!

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

PERHAPS our readers who have been longing for the appearance of this Shepherdess Special should know how we in the Ministerial Association of the General Conference have enjoyed working on it. THE MINISTRY has attempted during the last few years to lift the position of the minister's wife by bringing her responsibilities to the attention of all our workers. Now we are delighted that we have succeeded, as some of our friends tell us, but humbly we claim that we have only made a good beginning. Neither has it been our desire as an editorial group to overemphasize the material side of her work, such as the entertaining gift, or only the importance of good mothering and other womanly virtues. We have tried to keep in mind the complete influence of the shepherdess, for she is not just a work of art but also a servant of the church.

To get the complete picture of the shepherdess work in Adventism we must remember that the ministry is one profession among many, and not all the shepherding is left to our ministers' wives. If we were to give that impression, we fear that we might be hearing from doctors' wives, teachers' wives, from noble, self-sacrificing women in the nursing profession, from efficient secretaries, and from Bible instructors! To the last mentioned I will address a few thoughts in this Shepherdess Special, largely because I am so well acquainted with their shepherding. You'll grant that this is a good reason.

The Bible Instructor a True Shepherdess

Shall we be realistic as we consider the life and the services of the Bible instructor? She is a busy, versatile worker who too often must manage her womanly mission without the shoulder of a husband to lean on. She is hardly the kitchen artist or the drawing-room entertainer, although most of these women have such domestic skills quietly tucked away, applying them less on the Joneses than on the humble truth seeker

who is being taught practical healthful living.

Often the larger, more toilsome share of the pastoring load for new believers rests on the shoulders of the Bible instructor. Her counselor is Jesus! After the new believer is baptized, the instructor becomes a shepherdess. She deepens the faith of this new saint in the making, rounds out theological impressions, guards against narrowing fanaticism, and counsels wisely on home problems and comforts. And how frequently the buffeted one must be shielded from attacks within and without. The Bible instructor then is no longer only in the role of teacher; she must now be also a stabilizer and a mother in Israel.

Again, look at her responsibilities from another angle. After her interested pupils have become church members, other pressing visits and Bible studies must not too greatly curtail her visits to these clinging souls who still need her help. For let us impress the fact that right at this stage the Bible instructor-shepherdess is much needed! The enemy now does his utmost to upset the entire family of the new convert, harassing them with endless attacks. It is only the exceptional believer who at this stage escapes. If such attacks do not come now, they will in the future. At such a time the help of the Bible instructor is needed, and it is appreciated by new converts because of previous prayer victories gained in the days of deciding to stand for truth. There was power in the prayers of the teacher. There must be power now in the prayers of the shepherdess.

Once more observe this shepherdess in action. She is always using her shepherd's crook, reaching for those straying feet of a sheep that might dash itself down some ravine of theological confusion. Tactfully, gently, but thoroughly she draws it back onto a surer foundation.

That's true Bible work, dear shepherdess!

Frequently she finds in her scrip the very oint-

(Continued on page 48)



SHEPHERDESS *Her Vital Partnership*

The Strength of Quietness

MRS. W. A. FAGAL

Minister's Wife, Faith for Today

EVER since becoming a minister's wife, and even long before, I was much interested in reading articles that would appear from time to time giving the opinions of different people on the qualifications that a minister's wife should have. I must confess, however, that I always felt certain I could never measure up to even a passing percentage of the requirements. Wives of men in other professions usually find that being an expert cook, housekeeper, laundress, gardener—and adding these to the most important job of being a companion to her husband and a good mother to the children—is already more than a full-time job. To these, however, the minister's wife usually adds a multitude of church duties during the day, and besides having the house neat and in order at all times, the children clean and well behaved, she must somehow look refreshed and smiling for the houseful of company that she might have for supper. This is all in the day's work for most ministers' wives, and somehow we must learn to love it and thrive upon it if we would be truly the help to our husbands that we want to be.

Although the stresses and strains of living are nothing new, yet I believe Solomon, through the Holy Spirit, must have been given a little glimpse of our day, for the counsel he gives in Proverbs 4:23 seems so appropriate:

"Keep thy heart with all diligence; for out of it are the issues of life." In other words, this, the wisest man who ever lived, is saying that it is most important that we study to keep our courage and our inner strength at its best "for out of it are the issues of life."

It is not always easy to "keep thy heart" in the midst of the whirlwind of duties that often settle themselves upon us. Jesus knew the need for an occasional letup from the pressures of the work in which He and the disciples were engaged. At one time in the midst of His work for the multitudes, He spoke quietly to His disciples saying, "Come ye yourselves apart into a

desert place, and rest a while." The Bible states that there were "many coming and going, and they had no leisure so much as to eat." They tried to slip off by ship, but the people saw them, and sensing where they were going, they ran around by land and got there first. When the little ship with its load of weary workers arrived at its destination, there were the people waiting! Then "Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."

Have you ever had a similar experience when you thought you were going to be able to slip away and "rest a while"? Even as the Saviour found it rarely possible to do this, so the times that many of us can "get away from it all" are usually very few. This makes the counsel, "Keep thy heart with all diligence," more difficult to follow.

An "Interior Castle"

Is there a magic answer to this perplexing dilemma? Not that I know of, but here are a few suggestions that have been of help to me in times past. Perhaps there should be a little more organization and a judicious choosing as to which tasks must be done today and which can be left for another day. In this way we conserve our energy for the really important things on hand. I believe also that since we cannot escape the pressures that come with our day-to-day living, we can study ways and means for increasing our capacity for them and learn how to handle them by establishing an inner core of quietness from which we cannot be disturbed, no matter what burdens, frustrations, or cares assail us from without.

Where can this quiet be found today so that we can call upon it at any time when we are driven about and tried? We can and must find it within our own hearts. Basically, it must be established upon the fact that we know we are

right with God, that our lives and our plans are in His keeping, and that we are in a peculiar sense guided by Him even though we may not always be able to understand His leading.

One of England's great religious leaders, Evelyn Underhill, expresses a similar thought in these words, "It is God's will that each of us should possess an 'Interior Castle' against which the storms of life may beat without disturbing the serene quiet within." Another writer makes this comparison: "All the water in the ocean cannot sink a ship unless the water starts getting inside." All the troubles in the world cannot sink a human being unless those troubles invade his inner life. Establishing and protecting that inner life, then, will give us the core of quietness that we need, and with it, it is possible always to remain tranquil despite the burdens, problems, or annoyances that our work may bring. When we have this experience, we can literally feel that inner sense of quietness and confidence that Job and Isaiah speak about: "When he [God] giveth quietness, who then can make trouble?" (Job 34:29). "In quietness and in confidence shall be your strength" (Isa. 30:15). The core of quietness and confidence that we each must have to successfully weather the tasks and stresses of the day must be established anew with God each morning as we give ourselves to Him for the day, and then it must be protected and guarded throughout each day's hours. The thought that "my work for God is too important for me to yield my inner calm and quiet to such frustrations as these" will carry us over many rough spots.

One at a Time

Here are two little points that can be recalled easily and quickly, which I have found helpful in protecting that inner calm:

First. Remember, *one at a time*. If you have too much to do, and demands are pressing at you from all sides, make a list of what needs to be done, checking the list off as the tasks are completed. You might be greatly surprised at how quickly this takes care of many troublesome details.

Second. Remember that everything is subject to change, and even the worst problems are transitory. If the situation you face is difficult today, it will probably be eased by tomorrow. Call upon your inner core of quietness to help you to endure—"just for today."

"Build a little fence of trust

Around today;

Fill the space with loving work

And therein stay.

Look not through the shel't'ring bars

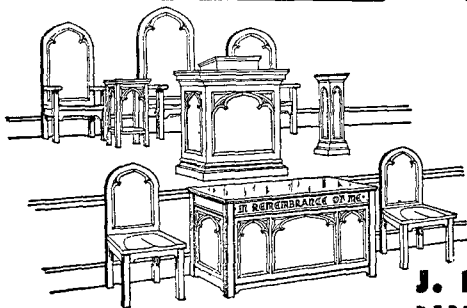
Upon tomorrow;

God will help to bear what comes

Of joy or sorrow."

Perhaps some of the readers of THE MINISTRY are among the few who can claim to have a minimum of problems, disappointments, or discouragements. However, in the Lord's work all of us are all too familiar with the perplexing pressures of church campaigns, the problems of the uncooperative few (or many), the strains that come with trying to help people through their griefs or their grievances, or perhaps the

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uneasy feeling one has just "sitting on the lid" of a church situation that seems unsolvable at present. While we do not need to welcome problems—and especially those that come as the lack of our own foresight, industry, or tact—yet we can look upon them as a call of God to a deeper understanding, a surer faith, and a greater dependence upon Him. "Tribulation worketh patience," says the apostle Paul, and indeed it does. A liberal supply of patience comes in handy to the busy minister's wife, especially when, at the most inopportune time (which is always the way), she finds she has been chosen to be a good listener to the troubled soul who has telephoned or dropped in to unburden herself to someone who will just give a sympathetic ear!

Problems do develop patience, and patience develops endurance. The small difficulties of today are likely being used by God to develop us for larger ones that will undoubtedly come tomorrow and in the weeks and months ahead. But then, as we prepare ourselves to meet trials and to weather them successfully, we develop a wonderful closeness with God that we might never have been led to seek under any other circumstances. Perhaps we are too likely to

dread trials and feel that no good thing can come from them; however, in looking back upon them we can usually see most of them as blessings in disguise. John Wesley, that great worker for God, had so developed his sense of quietness and trust that he could say near the close of his life, "I can no more worry than I could drink or swear."

Yes, it is good counsel to "keep thy heart," for then "in quietness and in confidence shall be your strength."

The Minister's Wife

W. NOACK

Departmental Secretary, South German Union Conference

IT IS beyond all doubt that women have a service to fulfill in connection with evangelism. Romans 16 bears witness to this, by naming the busy sisters Phebe, Priscilla, and Mary, Tryphena and Tryphosa, Persis, the mother of Rufus and Tertius, Julia, and the sister of Nereus. They stood high in the service of the church and had done much work in the Lord. The apostle designates them as "my helpers in Christ Jesus." These words are a valuable admission by the lone apostle to his co-workers who led a wife about with them (1 Cor. 9:5) who was concerned with more than the physical well-being of her husband.

The minister's wife carries a great responsibility. There are times when her husband is weighed down under the burden of souls in and out of the church; then she smoothes the wrinkles of his soul. From the power of God she helps him to the refreshment that gives him each day anew the necessary motivation for his work. If he is the priest of the family, then she is the assistant who interests herself with all her soul's intensity in the education and discipline of her own children. A good preacher, he slips in many a friendly recognition of her work. His wife stands behind him, perhaps covered and hidden, and is happy for him. Everywhere in the church she is found where there is something to be done. Therefore Ellen G. White could write, not only from spiritual inspiration, but also from the practice of her own life:

"In former years the wives of ministers endured want and persecution. . . . Their lives were in constant peril. To save souls was their great object, and for this they could suffer cheerfully. . . ."

"With meekness and humility, yet with a noble self-reliance, she should have a leading influence upon minds around her, and should act her part and bear her cross and burden in meeting, and around the family altar, and in conversation at the



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fireside. The people expect this, and they have a right to expect it. If these expectations are not realized, the husband's influence is more than half destroyed.

"The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice, and has a love for souls, she can with him do almost an equal amount of good. A sister-laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot. . . .

"The husband . . . may receive the honor of men, while the home toiler may receive no earthly credit for her labor; but if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world."—*Gospel Workers*, pp. 201-203.

In the course of more than thirty years of evangelistic work I have had many industrious and competent co-workers helping me. But when I came to an especially difficult place, or began work in a public hall, then my wife would stand at the literature table that was as a rule set up. While the visitors thought only to buy or receive a piece of literature, later my wife would press some addresses into my hand. If there was a very special "case," I would send my wife ahead, if it concerned a woman. When finally "her" soul was baptized, I put it down on "my" report. But the most precious fact of all is that our children, now already grown, were converted to the Lord. To God be thanks for that.

Let me, to the praise of every genuine minister's wife, close with the words of the apostle John in his second epistle:

"Unto the elect lady and her children, whom I love in the truth. . . . I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another" (2 John 1-5).

So You Are an Intern's Wife

MRS. DANIEL R. GUILD

Minister's Wife, Southern California Conference

[We wanted something for the wives of our interns. And why not get it from one of our younger minister's wives, for whom the experience and its lessons have not lost its freshness? Knowing of the outstanding contribution Mrs. Guild made to her husband's work in connection with one of our major city campaigns, we asked her for this article. She is also especially qualified to write because in the last few years she and her husband have had the responsibility of training several other interns—and their wives.]

IT HASN'T been so long since I was a ministerial intern's wife. How I wish I had known at the start just what was expected of my husband, and of me. Since that time I have observed much that has helped me, and that I hope will help you.

As an intern your husband is on a temporary basis—a trial basis, so to speak. No doubt he is working with an experienced worker who is endeavoring to give guidance, training, and practical experience that will be of help in later years. If right at the start you can realize that your husband is still in the stage of preparing for his lifework, and has not already attained his goal just because he has been placed on the payroll, you can be of far greater help to him. Now is your opportunity to "pitch in" and help in every possible way to make a success of his work. He needs your help now more than he will at any other time.

An intern usually does not fully realize all the responsibilities that a pastor must carry until several years later, when he is given a church of his own. He feels then that if he had understood these responsibilities sooner, he would have been a more efficient intern and a greater help to the pastor with whom he worked.

Suppose we list some of the duties and privileges of the ordained minister. These will comprise your husband's work, with God's approval,

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a few years from now: pastoral visiting; pastoral counseling at any hour of the day or night; public ministry; study; preparation of sermons; support of the church school; support and leadership in all church groups; presiding over church board; ministry to the sick and suffering; ministry to the shut-ins; ministry to the faltering and backslidden; unflinching companionship in time of crisis; problems of church finance; church building and upkeep; correspondence; publicity; Ingathering campaign; Signs, These Times, and Review campaigns; youth and adult Weeks of Prayer; promotion of special offerings. All these, and more, are the pastor's work.

Then there is the second phase of soul-winning work for which the minister is responsible—the evangelization of non-Adventists in the community. This includes giving Bible studies, organizing the church for service, and at times full-scale evangelistic campaigns. During such a campaign the minister has, added to existing responsibilities, several more sermons a week to prepare, advertising, and details and more details. Besides this he has a heavy visiting program, including the visiting of those with whom the intern studies.

If you and your husband realize something of the load resting upon the ordained minister with whom you work, you can be more understanding and cooperative, and better able to help to bear his burdens. He will not make your husband an errand boy. But undoubtedly he will give him enough work to keep him away from home morning, noon, and night. Help him, encourage him, pray with him, and spur him on to make the most of all these priceless opportunities that are fitting him to bear heavier responsibilities.

Perhaps the best way to get at the heart of our subject is to consider two check lists as follows:

How to Make Your Husband's Work a Failure

1. Separate yourself from his work and take no interest in it. Never go with him to a Bible study, never listen to or try to help him solve a problem.

2. Have your husband do your work. See that he doesn't neglect you by going to workers' meeting when you feel he should stay at home and take care of the baby while you go to town. Be sure that you send him to the store at least once each day, and that he helps you with the laundry.

3. See that he has plenty of interruptions. Never shield him from the telephone. When he is studying and the baby cries, have him tend the

baby. If you are tending the baby and you know the cabbage on the stove needs to be stirred, call on him without hesitation. Be especially careful to see that you give him plenty to do before he leaves in the morning so that he doesn't have time for his hour of prayer.

4. Be certain that he never eats on time. It is possible for a minister to arrange his program so that his meals can be taken regularly at least ninety-five per cent of the time. This is simply a matter of being organized. But if you want to make your husband a failure be sure that his meals are irregular (this is the sure road to stomach ulcers).

5. Compliment your husband on everything he does. Never give him helpful suggestions on his sermons—his poor grammar, his awkward gestures, his mispronunciation of words.

6. Be careful to see that he does not dress too neatly. Never press or spot his clothes; be sure that he doesn't polish his shoes more than once a week.

7. Remember that you can wear what you want and act as you please and not let church members run your life. Why shouldn't you wear that costume jewelry, a little make-up, a slightly soiled dress? Why shouldn't you tell that bit of gossip? Your husband is the minister in the house, not you!

8. Keep your husband in debt. Complain about the small salary, and insist on having the latest in fashion and the best of everything.

How to Make Your Husband's Internship a Success

1. Give first attention to your own heart. Take time for the quiet hour, or make time for it. If you have children, it may not be possible to have it in the early morning, but make it at naptime then. If we are to be strong in the Lord, this is a must.

2. Make your husband's work your work. Counsel with him, pray with him, when things look dark encourage him, never allow yourself to become discouraged, but keep buoyant and happy in the Lord. You may have to spend those few dollars you would like to save, but do it and hire a baby sitter once in a while so that you can visit with your husband. If you do this, you will realize how wearing it is to visit hour after hour and day after day. You will understand his work better and can better counsel and help him in his work. Attend all the evangelistic meetings that he helps with, to get the feel of soul-winning work. Make some of his calls with him as he visits interested people. Later, when he holds an evangelistic meeting, you will become his most trusted counselor.

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3. Be a good mother. Make your children an example to the flock by earnest prayer and careful training. Guard the worship hour. Morning worship may best be held at the breakfast table. Evening worship may have to be held at times alone with the children. Help your husband to be a good father. Under the pressure of the program it may be easy for him to neglect the children. Remind him occasionally that it only takes about fifteen minutes of play after supper to bring joy to the children's hearts, to give them something to look forward to all day, and to ensure a bond of confidence with his children that can mean his guiding their footsteps into the path of eternal life.

4. Be a friend to your neighbors. Make an effort to win them to the truth. Be a good church member. You may not be able to take a church office; it is more important for you to make certain of your husband's success. But you can be friendly to the members and to the stranger. You can offer a word of encouragement to the Sabbath school officer and to that girl or boy or that young mother. The older women, too, will appreciate your interest and your friendliness.

5. Encourage your husband in his spiritual life. Guard him from the telephone, the salesman, the children—yes, even from his wife—during his hours of devotion and study. Spark his interest in reading. Help him to make time for study and prayer.

Remember that your husband is the shepherd. You are the shepherdess of his flock. The Bible says that those who "stay by the stuff" are every bit as necessary as those who go forth to battle. Yours is a privilege, a challenge, a responsibility. It is an impossible task but for the help of Him who says, "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Faithful Partner

MRS. WAYNE WHITE

Minister's Wife, Michigan Conference

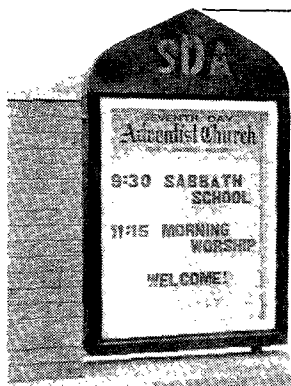
NO GREATER challenge has been given to any wife than to the one who works hand in hand with one called of God to take the third angel's message to a doomed and dying world in its last hours. What a privilege to be chosen as qualified and worthy to fill such a place!

I shall always remember when my husband told me he had answered the call of God to the ministry and that he was looking for a companion who would be willing to share hardships and trials, willing to go anywhere he was called and to share in any sacrifice. He wanted one who would be strong and brave and of good courage even though he could not promise the comforts of life that might be enjoyed in other professions.

My heart responded to the challenge, and I counted it a great privilege to be counted worthy. That spirit has enlarged within my heart through these years. It was my ambition to become a missionary dietitian, but when my husband offered me a job as a dietitian in the "White house" I accepted, and I am still employed there.

The wife of a minister may have talents and ambitions for a career. That is good, for every talent can be most valuable to the minister's program. But she must use these talents to enhance *his* cause rather than hers. She can strengthen his ministry with her talents. Fortunate is the minister who finds such a companion, if she is meek and humble and cooperative.

The temptation comes to get a job when the budget is short and special needs arise. But would it not be better to find ways and means



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of economizing, of making the home as neat and cozy as possible? The art of sewing saves dollars, as does the art of baking.

I once knew a young minister whose wife was a nurse. She wanted a fur coat. She said it would take only a few nights of working at the hospital to pay for one. She got her coat, and it seemed so easy to get ahead that way that she continued working. Her husband was a promising evangelist, but today he is a mediocre worker. He needed his wife's help especially at that time. There are too many duties of the home left for the husband, and in some cases for the children, to care for when the mother works away from home.

"The mother is the presiding genius of the home. This is why her place is there. The home is her kingdom, where she is the queen. She 'plays the accompaniment' in the song of life for every member of the family. . . . The music is sad, or sweet, or glad as she marks the measure. . . . To no one else can her task be given. 'Do you do any literary work?' asked a neighbor of a mother. 'Yes,' she replied, 'I'm writing two books.' 'What are their titles?' 'John' and 'Mary,'" she answered. 'My business is to write upon the hearts and minds of my children the lessons they will never forget.'"—MRS. VESTA J. FARNSWORTH, *The Real Home*, pp. 183, 184.

The desire of every minister's wife should be to make her husband's work successful and effective. Quoting from Ruskin, "Remember that in the deep sense you must weave men's fortunes and embroider them, or feed upon them and bring them to decay."

She may glorify his work with her earnest, helpful, unselfish spirit, always sharing an interest in all his work. She should have a knowledge of the science of foods and cooking so that she may keep her family in health and teach others how to live healthfully. Neatness and order should always be found in the minister's home. She will need to cultivate a calm and cheerful disposition. It is well to hang on the wall in a conspicuous place these words from *The Desire of Ages*, page 301: "The highest evidence of nobility in a Christian is self-control."

A well-organized home with the bond of love between each member is a powerful testimony to church members and neighbors. The minister's home and his family may be the only sermon the neighbors ever read. How carefully should words and deeds be guarded. The pastor's wife must be a friend to all, showing no favorites, but always ready to sympathize and share with those in trouble or in need. She should be hospitable. All who enter her home should feel a sense of cheer and friendliness and

peace that will comfort and hearten. There is a secret to all of this. The secret is making first things first.

"When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life."—*Steps to Christ* (Army and Navy ed.), p. 77.

What a solemn charge is this, for the minister's wife and for us all:

"Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life and beauty and fruitfulness where now are barrenness and dearth."—*The Ministry of Healing*, p. 355.

May God help us to be faithful companions and partners in the work of the Lord that we may meet His great challenge.

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L. C. K.

Her One Talent

MARGARET SANGSTER tells of a woman, neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work from the office, while she sat beside him ready to smile or speak as he looked up.

The husband said, one day: "There's one talent you have, dear, beyond any one else in the world,—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife, who had time to love him, to share his hopes, listen to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity. This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sabbath bent eagerly around her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, pale, fagged-out girls of the down-town factories, and keeps them, by kindly words and helpful ministry and a Christian example, from places of temptation; for she believes it as much a Christian's work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen.

Telling the life story of this woman, Margaret E. Sangster says: "Altogether, when I think of the sick-beds this little woman sits by, the heart-aches she soothes, the confidence of which she is the trusted recipient, the happy home life which is hers, and the good she is doing silently, I am quite sure her talent is bearing interest for the Master."—*Sunday School Lesson Illustrator*.



FORUM

Frank Ministerial Discussion

Communion, a Family Worship

JOHN GRAHAM

Angwin, California

THE communion service, sometimes misunderstood by the youth, sometimes neglected by adults, might be made the high point of family devotion. The old-time Scotch Presbyterians were able to make it so by celebrating the Lord's Supper in family groups. Each family went forward to the altar—the father, then the mother, and the children in order of age. They knelt before their Lord, partook of His sacrament, and returned to their pews—all as a family unit.

We know that the original plan was for each man to lead his family to God each day. The family is the natural unit of worship. As the members know and love each other they learn together to know and love their God. They are able to strengthen and encourage each other because of the closeness they have developed during periods of devotion. Here we have the family together at the most sacred moment in Christian worship. They arise and go forward to make a solemn covenant with their Lord, and they do it as a family. Surely the significance of that act, as it is repeated through the years, will be impressed on their hearts. It will serve to bind the entire family to their Saviour and help stay the young feet so tempted to wander.

The father is made to feel his responsibility as a priest. He is led to renew his vow to lead his family in the way of the Lord. The mother is strengthened as she and her husband and children bow and partake of the emblems of the

Lord's broken body and spilled blood. The children come to see the significance of these symbols. The young see the older members of their family dedicating their lives again to God. The communion becomes meaningful to them. They eagerly await the day they can join their family at the altar. The symbols become part of the family experience. Gradually the significance of these holy symbols grows in importance in the little minds—though they do not actually partake until after baptism.

The communion supper is the most solemn service in our churches. People are quietly touched by the solemn significance of a memorial instituted by the Lord Himself. Even so there are some who stay away. Especially among the young are those who feel uncomfortable or ashamed. This is something different. They don't quite understand its value. They may feel insecure or ill at ease. The young are easy to offend because they are highly sensitive to social pressures. They must be made to understand that this is not some queer rite we go through four times a year; but rather it is an occasion sacred to all Christians. It is a time to open our hearts before God and renew our covenant with Him.

There is something about rising from one's seat and going down to the altar that lends itself to the spirit of dedication more than some other methods of showing assent. If family groups were to begin filing toward the altar, a spirit of consecration would sweep the congrega-

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

tion. The youth could see that here is another family dedicated to the service of the Lord. They would get a new vision of their family in the ranks of service. They would be bound together with their desire to finish their task and stand together as a Christian family on the sea of glass. As this concept came more and more powerfully to the minds of our people, the communion service would become one of increasing power. It would be a time when even more than now great victories are won for God.

Such an experience would carry over into the weeks to come. What family would not be more careful of spiritual things after such a dedication? What father or mother would not treat their children and each other with more consideration after such an experience?

We recognize that there would be problems if we were to institute such a service in our churches. Many churches are constructed so as to make it difficult for the congregation, family by family, to come to the pulpit rail. The minister who attempted such a change in service would, of course, need the full support of an understanding membership. They would need to decide in just what order the families would receive communion. Would they simply begin at the front or the back and proceed by rows or would some other plan work better for them? Would there be time for each family to partake as a group, or would they find it necessary to proceed in family order but have each individual partake as he reached the pulpit altar? The latter might lessen the effectiveness of the service for the family. In some churches it might be necessary to hold the communion service at some hour other than the Sabbath morning worship period. They might choose Sabbath afternoon or Friday evening.

However great or small the problems, we should not attempt any change unless the people are with us. They are the ones we seek to lead in blessing, and we must lead gently if they are to be blessed. After all, the method is secondary. Our main concern is that each family be bound together and bound to God by a solemn covenant of love. If this memorial feast can be made to do that, we have come a long way toward being good shepherds who feed the flock well.

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Early Advent Believers Imprisoned in Maine

DEAR EDITOR:

While in the State of Maine a few months ago I was browsing through some old records of the county where I spent my boyhood days and was surprised to find a report concerning the reception the early believers received as they presented the strange doctrine of the second coming of Christ.

In a biography of a lawyer by the name of James Stewart Holmes, the lawyer is recorded as taking the part of the early Adventist believers who had been thrown into prison for their new-found belief. This lawyer pleaded their religious liberty rights before the court and won their release. This is the narrative as recorded:

"I well remember Mr. Holmes who was born 1792. . . . The Adventists were numerous in Piscataquis county. Their preaching of the second coming of Christ was deemed heresy by the leading citizens and members of other churches. . . . Some went to Dover and instituted legal proceedings against them. Mr. Holmes volunteered his services as a lawyer. The courtroom was crowded for four days. Holmes argued for tolerance, religious freedom and rights of each citizen. The prisoners were promptly discharged."—J. L. SPRAGUE, *Piscataquis Biography and Fragments* (Bangor, Maine, Charles Glass, Printer, 1899), pp. 2, 9, 10.

E. P. MANSELL

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NEWS *From Current Journals*

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

¶ The White House has requested the Aramaic Bible Foundation to stop distributing reproductions of a letter written by President Eisenhower, which refers to the Yonan Codex. The Foundation was using the letter in connection with fund raising for promoting the ancient New Testament manuscript. The Reverend William B. Adams, pastor of Temple Hill Baptist church, Bethesda, Maryland, Foundation president, said it has complied with the White House request and "regrets the mistake" made in publishing the letter. Now on a nationwide tour, the Codex has caused controversy among Biblical scholars as to its age, importance, and value. The letter in question was written by the President on March 26, 1955. It thanked the Foundation for its courtesy in bringing the Codex to his office before the "priceless document" was exhibited at the Library of Congress.

¶ An atomic scientist took issue in Louisville, Kentucky, with the idea that "the H-bomb will get you if you don't quick become a Christian." Dr. Ralph Overman, chairman of special training at the Oak Ridge, Tennessee, Institute of Nuclear Studies, addressed the Layman's Leadership Institute at Southern Baptist Theological Seminary. He objected to using fear of nuclear warfare to convert people to Christianity. "We have used the Cross as an emotional club to try to drive somebody into Christianity," Dr. Overman said. The scientist said he was concerned about statements implying that "we are on the verge of a global catastrophe that will completely wipe out our civilization."

Dr. Overman said there was a misunderstanding on the destructive power of nuclear weapons. Because people are told an atomic bomb could destroy a square-mile area and that the H-bomb is 1,000 times more powerful, he said, they have jumped to the conclusion that 1,000 square miles could be destroyed by it. "It's more like 10 miles," he said. "H-bombs could destroy cities, but destroying civilization is something else."

His remarks were at odds with those of earlier speakers, among them Evangelist Billy Graham, who told the laymen from various denominations that man's sinfulness has taken on worldwide importance because "with thermonuclear weapons we can destroy our civilization." About 260 business and professional men from 29 States and Canada attended the institute.

¶ In a 5 to 2 decision, the New Jersey Supreme Court ruled that a law prohibiting nonessential Sunday business cannot be enforced, because it

provides no penalty for violation. Several bills were introduced in the legislature in Trenton, New Jersey, to strengthen a State law banning unnecessary Sunday sales. They were given impetus by a New Jersey State Supreme Court decision that the law is ineffective because it provides no penalty for violation. One of them would specify penalties for violation.

¶ A test case to determine the constitutionality of a Sunday-closing law in Mesa, Arizona, is being sponsored by the Religious Liberty Department of the Pacific Union Conference of Seventh-day Adventist churches. The case involves two Mesa storekeepers who were fined for selling groceries on Sunday in violation of a local ordinance. Neither is a Seventh-day Adventist. Adventist officials contend that the Mesa ordinance is a religious law and, as such, is unconstitutional. In the event of an adverse decision they may take the case to the United States Supreme Court.

¶ The North Carolina Supreme Court has ruled that a Seventh-day Adventist woman is entitled to unemployment compensation benefits even though she refused to work on a Saturday, the Sabbath observed by her denomination.

The Supreme Court opinion was written by Associate Justice Jeff Johnson, who said, "We embrace the view that work which requires one to violate his moral standards is not ordinarily suitable work within the meaning of the statute. And, necessarily, the precepts of a religious belief to which one conscientiously and in good faith adheres is an essential part of one's moral standards."

¶ Cooperation between church officials and civic leaders in working for uniform Sunday laws for all 48 States was urged in New York by Melvin M. Forney, general secretary of the Lord's Day Alliance of the United States. In his report to the 67th annual meeting of the Alliance, Mr. Forney also endorsed "stiffer penalties, including mandatory jail sentences, for regular violators" of the Sunday laws.

¶ Religious publications would not be affected by President Eisenhower's proposal to increase postal rates, including second- and third-class mail. The President recommended to Congress that the present one-cent-and-a-half per pound rate for second-class publications of religious, charitable, and nonprofit organizations be left undisturbed. He also proposed that nonprofit organizations be exempted from the higher third-class rates, which would leave intact the present one-cent-per-piece rate on printed matter issued by churches.

PLEDGE TO CHILDREN

From your earliest infancy we will give you our love, so that you may grow with trust in yourself and in others.

We will recognize your worth as a person and we will help you to strengthen your sense of belonging.

We will respect your right to be yourself and at the same time help you to understand the rights of others so that you may experience cooperative living.

We will help you to develop initiative and imagination, so that you may have the opportunity freely to create.

We will encourage your curiosity and your pride in workmanship, so that you may have the satisfaction that comes from achievement.

We will provide the conditions for wholesome play that will add to your learning, to your social experience, and to your happiness.

We will illustrate by precept and example the value of integrity and the importance of moral courage.

We will encourage you always to seek the truth.

We will provide you with all opportunities possible to develop your own faith in God.

We will open the way for you to enjoy the arts and to use them for deepening your understanding of life.

We will work to rid ourselves of prejudice and discrimination, so that together we may achieve a truly democratic society.

We will work to lift the standard of

living and to improve our economic practices, so that you may have the material basis for a full life.

We will provide you with rewarding educational opportunities, so that you may develop your talents and contribute to a better world.

We will protect you against exploitation and undue hazards and help you to grow in health and strength.

We will work to conserve and improve family life and, as needed, to provide foster care according to your inherent rights.

We will intensify our search for new knowledge in order to guide you more effectively as you develop your potentialities.

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

Aware that these promises to you cannot be fully met in a world at war, we ask you to join us in a firm dedication to the building of a world society based on freedom, justice, and mutual respect.

So may you grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.—Adopted Unanimously by the Members in Attendance at Mid-Century White House Conference on Children and Youth.

¶ American Methodists will sponsor a worldwide, year-long "chain of prayer for peace" in 1957. The decision was made by the Methodist Board of Evangelism at its annual meeting in St. Simons Island, Georgia. It voted to "cooperate with all praying Christians throughout the world with special emphasis on peace and better relations among all people." The universal prayer movement will be, in effect, an extension of the continuous day-and-night prayer vigil conducted by Methodist congregations in the United States throughout 1955 and now being continued all this year.

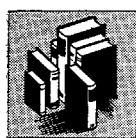
¶ Drew Theological Seminary, in Madison, New Jersey (Methodist), and McCormick Theological

Seminary (Presbyterian), in Chicago, will join in the first major American archeological excavation in Palestine since World War II. Plans for an expedition to the ancient city of Shechem, to be carried out in three major phases over the next five years, were announced by Presidents Fred G. Holloway of Drew and Robert Worth Frank of McCormick. The expedition will be led by Dr. George Ernest Wright, professor of Old Testament at McCormick and editor of the *Biblical Archaeologist*. Dean Bernhard W. Anderson, of Drew, will be administrative director. Major campaigns in the expedition are planned for 1957, 1959, and 1961.

¶ Religion has achieved an era of new importance

at Harvard University, and the ministry is drawing "increasing numbers of men and women of promise" there, President Nathan M. Pusey said in his annual report. Student enrollment in Harvard Divinity School is at its highest in the school's 135-year history, he said, while church attendance on the campus has shown a sharp increase.

• **IN BRIEF**—A Jewish theologian said in Montreal that the Dead Sea scrolls "change nothing; clarify nothing and add relatively little" to knowledge of Christianity or Judaism. . . . Baptist churchwomen launched a prayer crusade in three eastern Arkansas counties in an attempt to halt the opening of a dog racetrack in West Memphis.



For Your Library **B**OOKS . . .

All the Women of the Bible, Edith Deen, Harper and Brothers, 1955, 410 pages, \$4.95.

This book is true to its title. Even the most obscure, unnamed woman is recalled. The author, a newspaper writer of many years' experience, introduces her characters with winning freshness. Reading, one quickly senses a sincere, confident acceptance of the Bible as divinely inspired. The "women of antiquity" become real people, "personal friends and daily companions."

The enthusiastic response to Mrs. Deen's newspaper column on "Great Women of the Bible" led her to an exhaustive study, research, and travel program. The result now harvested into concise, lively stories invites us to more careful Bible study. Bible history unravels with insight into forces behind the scenes. The responsibility women have borne both for good and evil becomes awesome to guide, or warn, the "king's daughters" of today.

Because of the inspired writings granted to us, one finds a few instances to challenge the writer's conclusions. However, this volume offers entertaining, informative, and inspiring reading and source material for the home Story Hour, the teacher, Bible instructor, and for the minister. We give it a warm welcome in our library.

Mrs. T. G. BUNCH

The Jewish Festivals, From Their Beginnings to Our Own Day, Hayyim Schauss, Union of American Hebrew Congregations, New York, 1938, 320 pages.

This very readable book is in its sixth printing, a translation from the Yiddish. The "writer not only gives the historical and ceremonial significance of each of the Jewish festivals and fast days, but also traces their observance and celebration throughout the centuries."

Since the author "is steeped in Jewish life and lore" the contents of the volume are of particular interest to Seventh-day Adventist ministers. We can readily obtain an inside look at Jewish ceremonies and catch their meanings to the devout Jew. The growth of tradition in Jewish history is clearly depicted in the twenty-nine chapters devoted to Pesach, Tishah B'ov, Yom Kippur, Sukkos, Chanukkah, Purim, besides other major and minor festivals.

Four chapters are devoted to the seventh-day Sabbath throughout Jewish history, with a survey of attendant customs and ceremonies. Statements by the author such as: "For about twenty-three hundred years, from the time of Ezra and Nehemiah, the Sabbath stood as fast and firm as a rock, until it was washed away by the mighty waves of the new economic life of the nineteenth century," and "In the face of general Sunday observance the Jew could not observe the Sabbath," are of special interest to Adventists.

The book is well annotated and supplies a valuable bibliography. It is well illustrated and has been carefully edited by leading Jewish scholars. To those who would better understand the Jew and comprehend something of his present-day religion, this volume should prove of special value. Additionally, its chapters supply backgrounds most helpful to our own understanding of basic doctrine in Old Testament type and shadow. One cannot help discovering the failure of Judaism in its blind faith in ritual, in its philosophy of "salvation by works," as contrasted with the revelation of the plan of salvation in the life and ministry of Jesus Christ.

RAYMOND H. LIBBY.

How to Be a Preacher's Wife and Like It, Lora Lee Parrott, Zondervan, 1955, 120 pages, \$2.00.

The very first essential, the author tells us, is to marry the right preacher. From there on she follows through the delights and problems of the minister's wife in a way both refreshing and practical. Take this bit of counsel as a sample:

"When the doorbell and telephone ring at the same time, and the pot on the stove is boiling over, and the baby is crying, don't try to run every direction at once. Sit down in a soft chair at hand and let everything blow its lid while you breathe deeply a half dozen times. Things aren't nearly as urgent as we often think. You can learn how literally to breathe in confidence and peace while you breathe out jitters and tension."—Page 32.

To be sure, the pattern of life with which she is familiar is different from yours. Her problems are not always the same, or her standards in certain matters of daily living. For instance, she sees no light in a restriction such as one that would not allow her husband in his younger days to "attend high school basketball games in the community where his father was pastor because of two or three families in the church who sincerely believed that the Devil existed in all athletic events."—Page 35.

However, in spite of a slightly different viewpoint, her counsel is built on a sound principle. She says:

"Above all else it is important to remember that it never pays to sneak away and indulge in things which you personally feel are harmless but which are against the better judgment of good people in your congregation. More than one pastor and his wife have had their ministry impaired and have lost ground themselves by such imprudent acts. It is Scripturally and psychologically sound that your sin will find you out."—Page 36.

Throughout the book there is a healthy emphasis on the need for the pastor's wife to take time to feed her own soul, guarding against "spiritual anemia."

We feel that this book might be especially helpful as a sort of how-to book for young ministers' wives who find their new role full of questions. We might call it a manual for ministers' wives. But one would hardly expect to find such refreshing suggestions as this in a manual: "I don't care about new cars nor fur coats but I dream about children's quarters

large enough for play space; where the pastor's electric train may be permanently set up."—Page 55.

This motto from page 64 is good for all of us: "Be a part of the solution, not a part of the problem."

MARJORIE LEWIS LLOYD

ACCEPTING WHEN religion comes to a neighborhood the first to receive it are the women. Some men say it is because they are weak minded. I say it is because they have quicker perception of what is right, more ardent affection, and capacity for sublimer emotion. After the women have received the gospel then all the distressed and the poor of both sexes, those who have no friends, accept Jesus. Last of all come the greatly prospered. Alas, that it is so!—T. DE WITT TALMAGE.

CHURCH MEMBERSHIP AS VIEWED FROM THE BIBLE

R. J. ROY

District Pastor, Missouri Conference

Introductory Thought: To be a member of a church is to accept Christ, for He states that the church is His body (Eph. 1:22, 23; 1 Cor. 12:12-14).

Spiritual Contrast Between the Church Member and the Nonchurch Member

Condition of the Church Member

1. Responds to the invitation of Christ (Prov. 23:26).
2. Presses forward continually to the goal of Christian perfection (Phil. 3:13, 14).
3. Makes public confession of desire to serve God (Matt. 10:32).
4. Recognizes must have more than own strength (2 Cor. 12:9, 10; Phil. 4:13).
5. Acknowledges and confesses mistakes immediately (Prov. 28:13).
6. Makes constant effort to improve (2 Peter 3:18).
7. Submits himself to the counsel of fellow believers and church discipline (Matt. 18:15-18; Prov. 11:14).
8. Pledges himself to work for the church, and does it (Isa. 6:8).
9. Upon uniting with the church, his name is written in the book of life (Acts 2:47).
10. Acceptance of the true church is acceptance of Christ's body (Eph. 1:22, 23).
11. Although man is subject to fall, Christ makes Himself responsible for final and complete victory (Jude 24; 1 Cor. 10:12, 13).
12. Assured of final victory, and if faithful, will reach heaven at last (Rev. 3:12; 7:9).

Condition of the Nonchurch Member

- Has not yet made full surrender.
- Has not fully decided in which direction he is going.
- Has made no public promise.
- Has made no such recognition.
- Not pledged to recognize mistakes.
- May or may not. Not pledged, either to God or to man.
- Recognizes no church authority or discipline.
- May or may not.
- Questionable if name is inscribed in book of life.
- Has not fully accepted Christ.
- Promise is to those who accept Christ.
- Has no claim to the cleansing of the Lamb.

CONCLUSION: Salvation is not of ourselves. It is not our goodness that will at last enable us to stand on the sea of glass. It is of Jesus, and as we follow His plan He will give us final and complete victory.

And Be a Friend to Man

WHENEVER people take a poem to their hearts, the years of its popularity bring forth colorful stories of how the verse came into being. One of the most appropriate is that universal favorite by Sam Walter Foss, *The House by the Side of the Road*, which was inspired by the friendliness of a New England farmhouse.

Foss, an enthusiastic traveler, was hiking in the country one day when he saw a small, unpainted house nearly astride the road. He was hot and tired as he climbed the hill to the house and read: COME IN AND HAVE A COOL DRINK.

A crude signpost pointed to a well-worn path that curved around the house. Following it, Foss discovered a spring of ice-cold water in which a barrel had been sunk. An old gourd dipper hung above it, and Foss drank long and thirstily. Then he saw a rustic wooden bench that held a large bowl of choice ripe apples. There

was another sign: HELP YOURSELF.

Biting into an apple, Foss went up to the house. There he found an aged couple, with a rocky farm their only means of support.

"You see, sir, it is little we can do for our fellow men. But we do have the best water in the country and some nice trees in the orchard. From the day the first plum ripens until the plucking of the last red apple, we place whatever fruit is in season in that bowl on the bench. There's always a gourd of cold water handy. So little we can do for the stranger!"

"Yes, the good Lord enables us to do this little bit for the folks who go up and down the road," the wife added.

All that day and night the words stayed on with the traveler.

"It is little we can do but——"

Sam Walter Foss bent his head over a piece of paper and wrote:

"Let me live in my house by the side of the road
Where the race of men go by—
They are good, and they are bad, they are weak,
they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?—
Let me live in my house by the side of the road
And be a friend to man."

PHILIP JEROME CLEVELAND

Getting Acquainted

(Continued from page 25)

stores we have been able to buy seconds of good plates for nineteen cents each. Pretty glasses are also inexpensive. We usually have to ask someone who is coming to the party to bring along some silver. We have also accumulated a supply of lace tableclothes, which are much easier to launder than linen.

Since the meal is served buffet style, the real plates are much easier to handle than paper ones, and look much better. The napkins, silver, and glasses are all on the tables. When everyone has arrived and the meal is ready to serve, the teacher of the class is called on to ask the blessing, and is also given a seat of honor at one of the tables. And he is the first one in the line to be served.

When the meal is over, the dishes are taken to the kitchen but not washed. It doesn't take more than an hour to wash the dishes after the guests are gone, but if the guests do them, it makes a big interruption in the program. All the tables are taken from the parlor, and the guests are seated. Since this is a home affair, the minister's wife, as hostess, presides. After everyone is seated she expresses joy in having the group in their home. And now, to get better acquainted, each person present is to have five minutes to tell how he became a Seventh-day Adventist. This time limit is necessary and must be adhered to, because there is nearly always someone who would monopolize the whole evening if given a chance. Even with a time limit, it is frequently necessary to interrupt the narrative by saying, "That is surely interesting, Brother Kurtz. Now what can you add to the story, Sister Kurtz?"

This is the high point of the program. The information gleaned from their stories usually gives us an insight into the background of individuals that might take a long time to get otherwise. It also makes many in the class feel better acquainted. At one of the last parties we had we were surprised when one young woman disclosed the fact that she had been a professional entertainer and dancer, and one of the men told us that his mother had been a circus woman.

After this part of the program is over, we use the poems they have brought. If someone says he cannot stay longer, we leave out the poems and finish with a game that everyone can participate in, then have prayer, and people automatically know that the party is over. Everyone goes home happy. The preacher and

his wife belong to them now, because they know how they live. And the minister and his wife feel that these are their people now. They have eaten in their home, partaken of their hospitality, and told about themselves. They are friends!

Another Shepherdess!

(Continued from page 28)

ment that will soothe a deep hurt that needs the balm of sympathetic understanding—yes, mothering! And how does she handle that obstreperous lamb? With the gentle stroke of understanding that soothes even as does a mother's love, and with the cup from which it may drink a sip of human kindness. Oh, yes, the Bible work is more than "peddling" proof texts from house to house in defense of a message. It is rather a demonstration in the life of what the Bible teaches. How we wish that we had more of these practical women in Adventism, shepherdesses who are willing to spend themselves in spirit and in body.

But one more view of this Bible instructor-shepherdess. It is eleven o'clock at night, and many of her gentle sex have been relaxing or sleeping before this. She arrives at her humble little domicile, often poorly heated and meagerly furnished, very weary, but also tense with the problems she is carrying vicariously. Sleep is not readily found, and so she does a little reading—for her own soul! Finally she endeavors to do just what she has been leading those in her charge to practice—to leave it all at the feet of the Master. Then the Chief Shepherd brings calm to her mind and assurance to her soul and she drops into slumber, dreaming about her flock. A tender, faithful shepherdess!

A true shepherdess will live with her sheep. Not just for a few weeks or months while studying with her readers, but always! No wonder such women in our churches become a tradition. But how few—how very few—we have in comparison with our great need for them. It requires more than Bible information to entertain the babies of the church, to encourage the children, to counsel adolescents, and to guide the ways of the mature. These willing servants might be spared breaking under their loads at times if their work were better understood. We need these strong shepherdesses, wind beaten by the storms of life and yet so beautiful in character. Their quiet testimony, we would have you know, is that they find unparalleled

joy in working so closely with the Great Shepherd of the sheep!

"Home" Churches

(Continued from page 24)

3. The home church must have standards (1 Tim. 3:4, 5).
4. Only those who are obedient really love (John 14:15).
5. The good child loves its parents enough to obey them.

IV. STUDY IN THE HOME CHURCH

1. The Holy Scriptures always come first (Acts 17:10-12).
2. Teach the children the Scriptures early in life (2 Tim. 3:15).
3. Have at least two daily helpings of the Father's "bread."

V. HOME CHURCH PRAYER MEETINGS

1. Home prayers delivered Peter from prison (Acts 12:5, 12).
2. Parents have God's help in saving their children (Isa. 49:25).

VI. HOME CHURCH CONVERSIONS

1. Conversions in the home (Philemon 2, 9, 10, 15-19).
2. Noah took his children and their wives into the ark (Heb. 11:7).
3. Jesus said it would be as it was in Noah's day (Matt. 24:37).

VII. THE FINAL REWARD

1. When God asks, "Where is thy flock?" (Jer. 13:20).
2. The parents may answer, "Here we are" (Heb. 2:13).
3. Having a church in the home means a home in the church.
4. Six days in a home church means the Sabbath in a church home.

May God richly bless the Bethels, the little home churches!



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COVER THE SCARS

⊓ DURING Alexander the Great's brief reign as world conqueror, he decided to have his portrait painted. Accordingly, the finest artist in the realm was called upon to produce the painting, and when he arrived at Alexander's court, the great general requested that the portrait be a full-face pose instead of a profile. This filled the artist with great consternation, for one side of Alexander's face was hideously disfigured by a long scar, the result of a battle wound.

The artist studied his subject for some time, and then a happy solution occurred to him. He seated Alexander at a table, and placing the general's elbow upon it, asked him to cup his chin in his hand. The artist then proceeded to adjust Alexander's fingers so that they covered the unsightly scar. This done, he went to work with paint and brushes.

When the painting was completed and unveiled to the public, it was immediately acclaimed a masterpiece. And truly it was just that, for by cleverly posing his subject, the artist not only hid the scar, but also caught Alexander in such a convincing attitude of deep meditation that it aroused the profound admiration of the people for their brilliant young leader.

What a lesson Christians may be taught from this incident! Listen! Do you know something about another which would cause hurt and embarrassment if it were told? Cover it with careful silence. Does a sudden offense from an unexpected source stir up a hateful, un-Christlike spirit of retaliation? Cover it with forgiving love. Do daily annoyances and the shortcomings of those about produce a fussy, complaining mood? Cover them with prayerful patience.

What perplexing problems could be solved and what beautiful pictures painted on life's canvass if we could only learn to cover the scars!—Mrs. W. E. PEPPERT.

SET TO MUSIC


ILA FUNDERBURGH

*I've set my work to music;
It's really so much fun;
Three verses for the dishes,
And four, the kitchen's done.*

*A martial tune for sweeping,
A whistle does the bed,
But just a gentle humming
While mixing up the bread.*

*The tuneful hours go quickly;
I'm happy all day long,
And when it's go-to-sleep time,
My heart still holds a song.*

—Home Life.



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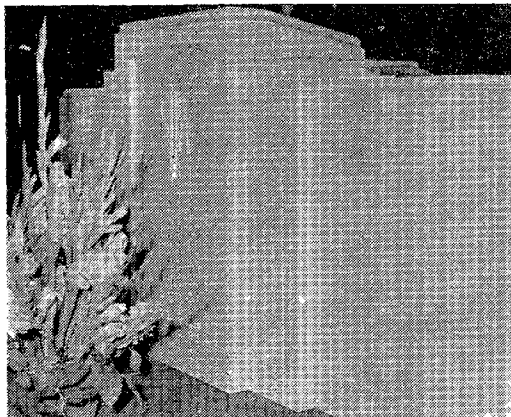
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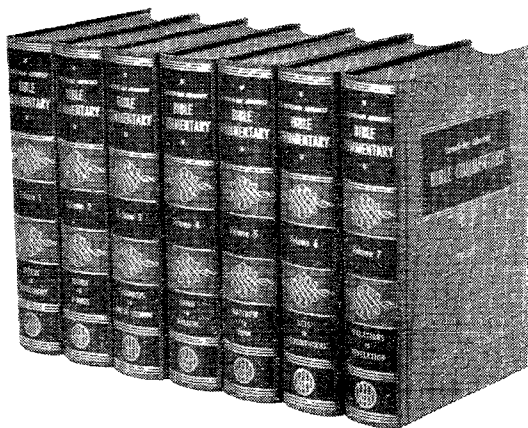
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POINTERS TO PROGRESS

JUST PLAIN FACTS! THE role of the Seventh-day Adventist minister's wife is in transition. It is not a question of a departure from "the good old days." It is just factual. Not too long ago we made some practical observations as we saw the wife of one of our younger ministers crowding into her weekly program what we are about to relate—and much more! For a visitor does not see the whole picture. But just what did we see?

This young wife is the mother of two children. She has ability and a good background for her ministerial responsibilities. Her husband is an aggressive evangelist. Connected with radio as well as public evangelism, he also carries the leadership of two sizable city churches. We would expect him to have an assisting couple besides his helpful partner. And he did. They are excellent helpers in many ways. In preparation for public evangelism there were special meetings each evening of that week.

The wife's program, however, included more than getting meals for her family, for there was entertaining. Helping in the evangelistic office, which occupies a section of the parsonage, required extra effort on her part. Also the minister's wife, with others, sang for the church service and over radio and television. The latter was the feature of concentration all Sunday morning. Then I thought of all the conversations by telephone, and the morale building for her children, who had to keep subdued in these activities around them. A health problem did not lighten the work, either. After a very busy Sabbath, with meetings morning and afternoon, there was a board meeting at night. This last event called for a prepared dish on her part, and added interest for the otherwise dry business of such a meeting. After a pleasant meal together we thoroughly enjoyed the church's annual report. By means of unique charts, graphs, and maps we were informed on its progress and future activities. It was an occasion when the ministerial family could mix with younger and older members.

Today this pattern of activity is familiar to all ministerial women. In mentioning these more conspicuous duties we do not overlook the endless smaller responsibilities of the minister's partner. For her, however, we plead a few quiet, relaxing hours when the calm of the Master's presence may refresh her soul. To be a minister's wife requires talent, energy, and a true spirit of sacrifice. The ever-busy life of the modern minister's wife might at times become disappointing without these in-fillings of the Holy Spirit. Even as the undershepherd must remain close to the Great Shepherd, so his companion must also listen to Jesus' voice to find rest of mind, soul, and body.

L. C. K.

"HOW TO" UNDER this intriguing title a compelling formula for efficient handling of problems that administrative committees sometimes face is published in the February issue of the *Christian Herald*. Assured that our workers would appreciate it, we quote here this bit of stimulating advice:

"Methodist Bishop Gerald H. Kennedy has a step-by-step formula for committees that come to him seeking advice on how to get rid of a pastor who is inefficient. We pass it along, since not all such committees are Methodist.

"1. Look him straight in the eye when he is preaching, and say "Amen" once in a while. He'll preach himself to death within a few weeks.

"2. Pat him on the back and brag on his good points. He'll work himself to death.

"3. Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

"4. Rededicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.

"5. Get the church to unite in prayer for the preacher. He'll become so effective some larger church will take him off your hands."

The editor was right when he declared that not all groups handling this kind of problem are Methodist. But the suggestions made are pertinent and worth thinking through.

Years ago in the city of Melbourne, Australia, a fire had broken out in one of the buildings in the downtown area. The elevator and the stairway were both cut off by flame. While some firemen were working feverishly to quench the fire, others were rescuing folks from smoke. But with the change of the wind the smoke was making the rescue work difficult. One man three quarters of the way up the longest ladder was almost overcome by the smoke and fumes. Yet a woman from the top story was crying for help. The situation was desperate, and with the fireman himself swaying, it looked as if it was going to be a double tragedy, when all at once one of the bystanders shouted, "Give him a cheer, boys!" And in an instant a hundred voices rang out. The effect was instantaneous and tremendous. The fireman, as if by magic, pushed his way up through the smoke to the top story and brought the woman to safety. It was the cheer of the crowd that changed the situation. "Cheer the brethren on" became a slogan of our late beloved leader, W. A. Spicer. His life was a benediction because of his attitude of cheer and confidence. More cheer and less criticism can change any situation.

R. A. A.