

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY

June, 1949



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Notes and Notices

Information and Sundry Items

☪ THE maintenance of the confidence of our people in our sincerity as ministers of the gospel, our consistency, and our exemplification of the truths we profess, is above computation.

SIMPLICITY, AND THE SPIRIT OF SACRIFICE

Next to the priceless truth we herald, it is doubtless our greatest asset. We lose immeasurably when barriers are erected and questions engendered, as for example, by luxurious automobiles, elaborate homes and furnishings, and expensive clothes. The incentive for the church membership to sacrifice is seriously imperiled, and sums that would otherwise flow into the cause are withheld when there is inconsistency in these and similar matters. The spectacle of a high-priced car stopping before a home of poverty for a visit, to foster sacrificial giving or some special appeal, needs little comment. And the effect of a visit to an elaborately furnished home of a worker by members struggling for the bare necessities of life is likewise obvious. Simplicity of life, modesty in appearance of home or person, is part of our high profession. Exemplification in sacrificial giving, denial of self and ease, and the maintenance of the confidence of our people in our spiritual leadership are as vital to successful ministry as soundness in the faith and faithfulness in service. True, the majority of our workers may not have perplexity or temptation in such matters, because of their own financial limitations, if not for other reasons. But some do, and they have apparently forgotten the effect and the struggles of the early church and our own pioneers. Living standards for all have, of course, changed radically in the past few decades. We are not expected to live in the horse-and-buggy-days style of our grandparents, or even our parents. But, proportionate to the times, we should follow a conservative and simplified plan of living. Sacrifice and simplicity are cardinal virtues in the Advent ministry. Self-denial is an inseparable part of the profession of the Advent hope. It does not take brilliance to shine in this field, only character and consistency. Our habits of life and our habitations speak louder than our profession.

☪ TREAT your fellow workers with fairness. Do not misquote them. Do not garble their statements, or read into them what is not there and was never intended. Do not impute motives, for you cannot read their hearts. Do not judge them falsely, lest the Judge of all the earth judge your own heart truly.

☪ ANOTHER milestone in denominational history was planted in a sure place when the first radio workshop in our movement was held in Takoma Park, March 15-17. About 125 of the most alert ministers in the Eastern part of the United States assembled for practical help and inspiration through discussion of the vital problems of their craft. In cooperation with the secretary of the Radio Department of the General Conference rather comprehensive reports of the leading addresses, panel discussions, and clinical analyses of programs will appear in THE MINISTRY during the course of the next few months. Watch for these, beginning with page 23 in this issue.

☪ IN a recent letter from Ministerial Association Secretary King, of England, he gives a good report of the Reading Course enrollments in the British Union. The returns show the following high percentages of workers' enrollments: union office staff, 90 per cent; Welsh Mission, 100 per cent; Irish Mission, 90 per cent; South England Conference, 78 per cent; North England Conference, 74 per cent; and the Scottish Mission, 70 per cent.

☪ CHURCH-CRAFT PICTURES (St. Louis, Mo.) has just produced a series of Bible-teaching films, called "March of Truth." In this series motion pictures are effectively used to teach Bible stories. Four films now available are: "The Raising of Lazarus," "And Forbid Them Not," "Daniel in the Lions' Den," and "Abraham's Faith." Other films are ready, or will soon be ready, on other subjects, which combine Bible content with professional technical quality.

☪ ANONYMOUS attacks on the character of denominational leaders are both cowardly and futile. The opinions of a person who does not have the courage to sign his name to a communication are never taken seriously by his fellow men. Such criticisms are not worthy of consideration if they are not worth supporting with a name.

☪ How good for brethren to dwell together in unity! How sweet to hear their prayers in Swedish, Danish-Norwegian, French, German, Spanish, Portuguese, and Italian—as in the farewell prayer meeting at the close of the recent summer Field Seminary at Newbold Missionary College in England. They sounded good to the ear of God, who understands them all. The oneness of this movement is its strength—one common faith and hope, one common goal and impulse, one unified organization without jealousies, rivalries, or prejudices. Racial and national variance in this cause is a contradiction of terms and a denial of its fundamental spirit and essence. Let us banish the alien thing from the camp whenever it lifts its unholy head.

The Ministry

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Official Organ of the Ministerial Association of Seventh-day Adventists

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The Power Behind the Wheels

By R. R. BIETZ, *President,*
Southern New England Conference

THE minister of the gospel must be constantly on the alert not to be sidetracked from his calling. It would be well for him to review his ordination vows periodically. God calls men to the ministry for one main purpose only; namely to win souls to Christ. Paul expressed it in these words: "I made myself servant unto all, that I might gain the more." 1 Cor. 9:19. His emphasis was on gaining more and more souls for the kingdom.

Early in the Christian church the danger of straying from the real purpose of the ministry was present. Problems of relief for the needy and matters of church organization were making heavy demands on the preachers. Finally they decided on a council, and passed an action which read about as follows:

VOTED that "we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:4.

This was a sort of "this one thing I do" resolution, and perhaps the most important ever passed by the church for the protection of the ministry. So far as we can ascertain, the apostles lived up to this recommendation much more religiously than we do today. Even though they were qualified to do other things than preach they were first and always preachers.

The minister must be primarily concerned with the spiritual needs of the church. Through his leadership the church can become a strong soul-winning agency. The spirit of evangelism will not catch fire if the pastor is devoting most of his time to running errands and becoming a sort of "chore boy" for the church. Someone has said, "The fact is that all our assiduous planning for increased efficiency in organized religion will lead to nothing unless we have a Church which is tingling and vibrating with the wonder of its own evangel."—*Heralds of God*, p. 45. If the ministers spend the major portion of their time repairing and oiling the wheels of the machine, who will supply the power to operate it? Who will keep aflame the fire of evangelism?

Preaching the gospel of Jesus Christ so powerfully that it will bring great spiritual strength to the church, and fire the members with zeal to carry forward a strong soul-winning program—this is the work of the minister. No amount of church business should deter him from these objectives. Our age is keen on organization and machinery. There is danger that the church emphasize organization to the neglect of the weightier matters. "The preacher's peril is that he is caught in machinery, excelling in mechanics and all the time missing the dynamics of a spirit-filled Christianity."—*A Minister's Obstacles*, p. 67. Rather than go through the throes of Gethsemane to win souls for Christ, the carnal man will succumb to forms and ceremonies. Against this sin we must be constantly on guard. E. M. Bounds has well said:

"Preachers are human folks, and are exposed to and often caught by the strange driftings of human currents. Praying is spiritual work; and human nature does not like taxing, spiritual work. Human nature wants to sail to heaven under a favoring breeze, a full, smooth sea. Prayer is humbling work. It abases intellect and pride, crucifies vain glory, and signs our spiritual bankruptcy, and all these are hard for flesh and blood to bear. It is easier not to pray than to bear them."—*Power Through Prayer*, p. 38.

THIS danger is not peculiar to the minister only. It also exists for the church. In fact, in many cases the church has taken the lead, and the minister, caught between the wheels, chooses to move along rather than take the risk of incurring considerable ill will. The prophet Isaiah tells us, "It shall be, as with the people, so with the priest." Isa. 24:2. If the minister of the gospel does not practice watchfulness, there is a possibility that the congregation will destroy his usefulness by making him like them.

The time of many of our members is taken up almost entirely with this and that promotional activity. A goodly number of these activities have to do with the raising of money. All

of us who have been in evangelistic and pastoral work know that the need for finances is very real. I wonder, however, whether it should be necessary for the members and pastors to devote so many hours, days, and weeks to this particular task. Personally I believe that much money will come to the treasury if proper emphasis is placed upon heart religion. Should it be necessary for our own members to run the gamut of all money-raising devices to be inspired to give? In true religion it is the heart that prompts us to give, through the inspiration of the Holy Spirit. "This liberality on the part of the believers was the result of the outpouring of the Spirit."—*Acts of the Apostles*, p. 70. This is the "more excellent way."

I have no desire to criticize organizations within the church which raise money for this or that worthy project. A certain amount of this kind of work must be done, especially when we expect to raise money from those who are not members of our church. Conducted in proper places and in harmony with our standards, such projects can prove a great blessing. The program should always implement rather than hinder our soul-winning endeavor. Parties of pleasure to secure funds for the support of the gospel are out of place. There is the constant danger that a church in need of money for this or that worthy endeavor will exhaust all its energy raising money, and thus have no strength left for its real mission—winning souls to Christ.

A certain woman wrote to Horace Greeley, saying, "Our church is in dire financial straits. We have tried every device to keep it going—fairs, strawberry festivals, oyster suppers, donkey parties, turkey banquets, Japanese weddings, mock marriages, and box socials. Will you please tell us, Mr. Greeley, what we can do to keep our struggling church from disbanding?" The famous editor replied, "Try religion." Could it be that too many externals are evidence of something lacking internally? Is there a dearth of heart religion? Has too much of our emphasis been placed upon outward incentives? "Were Christians thoroughly in earnest, they could multiply the resources a thousandfold."—*Ministry of Healing*, p. 206.

The popular churches of today spend much energy and time raising money through bazaars, raffles, circuses, and every other conceivable way which appeals to the carnal man. Traveling along the highways, one sees cars to be given away, and a sort of semicircus conducted right next to the church building and sometimes inside it. Usually the parson stands near and by his presence encourages the people to give money to a "good" cause.

"The trend of the time is always emphasizing the improvement of conditions and the betterment of life through environmental change. No one objects to these things; we believe in them, and they follow the dynamic of the challenge of the gospel, but how hollow-sounding they are if no new man is created. Some preachers are

sidetracked through a social application of truth and by political alliances. A plague on both substitutes should be the attitude of the man of God! There is no substitute for the re-created life, the regenerated heart. Otherwise there is an emasculated Christian gospel."—*A Minister's Obstacles*, p. 72.

Everything the church or the minister may do sounds hollow indeed if there are no rebirths. As ministers, we do well not to lend our influence in creating more and more machinery to operate the church. The wheels of machinery are getting so numerous and complicated that they take all our time to make them mesh to the satisfaction of each little and each big wheel. All of us realize that a certain amount of organization is not only justifiable but imperative. There is a minimum and also a maximum. Between these two we should operate.

The experience of a society woman related in the following stanzas is a picture of many people today who attempt to belong to every organization.

On Monday she lunched with a housing committee,
With statistics and stew she was filled;
Then she dashed to a tea on "Crime in Our City,"
And dined with a church ladies' guild.

On Tuesday she went to a Babies' Week lunch
And a tea on "Good Citizenship";
At dinner she talked to the trade union bunch—
There wasn't a date she dared skip.

On Wednesday she managed two annual dinners,
One at noon and the other at night;
On Thursday a luncheon on "Bootleg Sinners,"
And a dinner on "War: Is It Right?"

"World Problems We Face" was her Friday noon date
(A luncheon address, as you guessed);
And she wielded a fork while a man from New York
Spoke that evening on "Social Unrest."

On Saturday noon she fell in a swoon,
Missed a talk on the youth of our land.
Poor thing, she was through! She never came to,
But she died with a spoon in her hand.

We are ministers called of God to preach the Word. With Paul we should feel, "Woe is unto me, if I preach not the gospel!" 1 Cor. 9:16. The success of the minister is measured not by his ability to organize committees but by his power to win souls for Christ. Let us never forget this objective. Through our leadership the churches should advance in spiritual vitality, and become a greater power for good in the community.



PROHIBITION IN INDIA.—America has something to learn from idolatrous India, says David H. Johnson, general director of the Scandinavian Alliance Mission, who is visiting the mission fields of the Far East.

All drinking scenes will be removed from motion pictures shown in several urban centers of India, as a result of governmental action.

"India is on the verge of total and complete prohibition, while America is drinking herself to death," the mission official declared. "I am ashamed of the fact that a land of idolatry like India is more awake to the seriousness of this problem than we are in so-called Christian America."—*Christian Life*, March.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Roodepoort Location Effort Methods

By E. A. BUCKLEY, *Departmental
Secretary, North Bantu Mission*

IN RECENT years there has been a great mass migration of Bantu people from their native villages and the reserves, to the cities and towns of the union and principally the reef, so that tribal life and custom is disappearing rapidly. Without doubt South Africa faces one of the most complicated social problems in the world today.

Vast masses of the Bantu population have settled in native compounds and locations, as they are called, under the supervision of the various mining interests and town municipalities. The matter of presenting the gospel message to this class of people is in many respects different from presenting the message to the inhabitants of the hinterland. In many ways it is difficult.

During the months of September and October we conducted an effort in one of these locations. It was for the Bantu people in the Roodepoort location, twelve miles from Johannesburg. Recently one of the worst tornadoes to visit this country swept through the European section of this community, destroying five hundred houses, killing four people and injuring over one hundred, and destroying property to the value of a million pounds sterling.

Before starting our meetings, permission was obtained from the city council to erect a big marquee at the entrance to the location. This permission having been obtained, the tent was erected with an approximate seating capacity of five hundred. Electric-light current, which enabled us to use a stereopticon, was supplied by the municipal authorities.

Song sheets with thirty-six songs were prepared in Zulu, Sesuto, and English; and handbills announcing the speaker, subject, and time of meetings were prepared and circulated in sufficient numbers to cover the whole location. During these meetings forty subjects were covered and reviewed. The procedure was as follows:

From 7:30 to 7:45 P.M., song service, led by a Bantu worker.

Then 7:45 to 8:00, review of the previous subject, by means of pictures thrown on the screen. This review was given by another Bantu worker.

And 8:00 to 8:10 questions were answered. We informed the congregation that we hoped

all questions would be of a Biblical or spiritual nature, and, better still, on subjects already covered in order to clear up any questions on the material given. To a large extent this request was respected, and very few embarrassing questions were asked.

From 8:10 to 8:45, and never longer than 9:00 P.M., the subject was presented.

During the course of the lectures a number of calls were made. At first these were very simple, becoming progressively comprehensive as the people were able to follow. When the final call was made thirty-eight took their stand. This, however, was not final in a sense, for they were first required to join a baptismal class, which may last from one to two years, at the completion of which a thorough examination is given before baptism. In all probability the number will increase, because the more timid and fearful, who were afraid to take a final stand in public, will attend the meetings to be held from week to week, covering all of our teachings.

During the meetings a band of Bantu workers, stationed at the location for the period, went out as Bible workers, inviting the people and giving Bible studies. Notebooks were kept with all the names and addresses of interested people, and a report was given from time to time.

Importance of Follow-up Work

In some respects the follow-up work here is more important than the period of the effort itself. It is during this time that souls are gathered and established in the church. At Roodepoort the question of accommodation was so acute that no homes were available. One of our strong Bantu workers has been asked to visit the community three times a week to care for the interests.

This effort, with minor modifications, would be similar to one for a European community. But one must remember that this Bantu community at Roodepoort has abandoned its tribal life, and is actually emerging into a different civilization, and calls for different methods and techniques. And what may be said of Roodepoort may also be said of hundreds of settlements, locations, and compounds throughout the Union of South Africa.

Getting Under Way in Berlin

By HELMUT H. SCHMITZ, *Minister, Berlin District, Central European Division*

THE work of God has evidently entered a new phase since the close of the war. Whereas formerly it required much effort to find souls willing to serve the Lord, today we find so great an interest that our hands are busy trying to care for all the work involved. The difficult times many have experienced in the past years—the death of loved ones, the loss of all earthly possessions, the annihilation of their very existence—have caused many who felt themselves secure to lose their bearings. We find many who are now looking for security in God. It is not difficult, therefore, to visit inquiring souls. A wave of awakened interest seems to break over humanity today. We feel that this is the case also in the densely populated city of Berlin.

When I returned from the prisoner-of-war camp in the summer of 1946 I was assigned to the district of Berlin-Neukölln, which includes four churches. Two larger churches are located in the city itself, and two smaller ones are near the city limits. The two smaller churches are under the direct care of a younger assistant, while I personally have charge of the two city churches. One of the four congregations lost its church building at the time of the bombing and found refuge with one of the other churches, where both hold their meetings now. The hall seats 190 persons. Two years ago it was sufficiently large for both congregations to meet jointly. At present this situation has changed. Under the blessing of God it was my privilege to baptize 153 persons during the last two years. For some time now it has been necessary for us to hold two services each Sabbath, and both times the meeting hall is filled to capacity.

This poses a difficult problem. The churches grow, but the places in which they must meet remain the same. It is much easier to promote a healthy growth of the work when each church has its own home. How many ruins we have examined to see whether we could find something that could be rebuilt! But in spite of all the existing ruins, it is not easy to find a suitable place. Even now some of the members must stand during the services, for all seats have been filled. The work of God, however, has not been completed as yet. There are still "other sheep" which must also be gathered in. So it is necessary that we find a place to which they can be invited. Surely the Lord will help us find such a place.

Our evangelistic efforts enjoy good public interest. As is the case with all our ministers in Berlin, I, too, hold meetings almost the year round, with but short intervals between the series. The meetings are well attended, although many persons spend each summer evening and every Sunday on their little plots of ground, working their gardens. For that reason

one hardly could hold a successful effort in the summer, but that, too, has been changed. The ideal summer weather for gardening, which under the present circumstances it is so necessary to do, is no longer an impediment to public attendance. People are just waiting for us to speak to them.

There are other circumstances as a consequence of war which might aid in deterring people from attending, such as limited transportation facilities, which, even when available, do not now operate so late at night as formerly. And there is hardly any street-lighting system. It is therefore necessary for those who attend to find their way along the dark city streets. The electric current is curtailed to the extent that we must hold some of our meetings by candlelight. But no one here takes offense at that any more. The hall is almost always filled to the last seat.

One of the most valuable mediums of visiting the people is our lay members. In one of my churches ten persons were baptized as a result of invitations to consecration extended to them by one sister. Some of these ten have in turn already interested new souls. Another sister, over a longer period of time, helped in the conversion of fourteen people, most of whom were her relatives. Our believers are the ones who invite the people to the meetings. They distribute the two to three thousand invitations for each new series among their relatives and friends, and each time the hall is filled.

Our members often bring friends to the Sabbath services. Not infrequently I am approached Sabbath morning by someone who desires Bible studies. Our members work wholeheartedly in the proclamation of the message. Especially active are the newly baptized members. Their example is often an incentive to the older believers.

Our work permits us many an insight into the great misery reigning in so large a number of homes. How many have lost everything as refugees, or have been completely bombed out! Mothers and their now grown daughters have for years been sleeping together in one small bed, because no second bed is available. Many possess only that which they wear. It is wonderful to bring such people aid, comfort, and love.

We notice a shortage of Bibles and other good books. We must supply many of our visitors with Bibles. In one of my two smaller churches only three of our sixty believers own a few of our books. All are longing for the time when each member may again have books of his own. We trust God. He knows our lack, and will supply us with that which we need to carry on and complete His work.

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Pet Peeve—No. 5

☛ THE preacher who begins every sermon with "I."—*Denominational Curmudgeon.*

THE MINISTER IN THE MAKING

Practical Training Plans and Methods for Theological Students

¶ Reports from the colleges reveal

Practical Theology in Operation

By GEORGE E. VANDEMAN, *Associate
Secretary of the Ministerial Association*

THIS has been a progressive year in our college ministerial training program. A fresh impetus is being given to intensifying the practical approach in training our young men. We are beginning to realize the danger of the minister's living in a world of idealism, and being so constantly with his books that his actual usefulness is impaired when dealing with concrete problems and the inner needs of the people. Idealism is vital and gives reach to one's work. Books fill the man to overflowing, but in no profession should the practical and the theoretical be more skillfully blended than in the ministry.

It was felt that a descriptive report from the colleges relative to sharing training plans would be most helpful and stimulating. We have in hand enthusiastic word from several overseas schools, as well as our North American institutions.

¶ ENRICO BERTALOT writes from our French Adventist Seminary: "Our school is located in the country. The nearest little town is several miles from here, and the means of transport are still quite limited. Yet last year, with the help of our ministerial class, we held a series of meetings in a rather large hotel concert hall in the neighboring town of Annemasse. Some good results were obtained.

"This year facilities were given us to cross the Swiss border, and our young people were able to take a good part in the effort held in Geneva, Switzerland, eight kilometers from here. Our students collaborated by presenting choir programs and by distributing tracts, leaflets, and invitations. The main work was assumed by the local minister.

"In spite of, and maybe because of, our out-of-the-way location, canvassing work is still our chief means for giving our young men a practical demonstration of soul winning. We go out by turns once a week, and we visit practically all the Savoie region around."

¶ N. C. BURNS, who is directly connected with the training program at Australasian Missionary College, Cooranbong, New South Wales, tells us: "Every Sabbath afternoon about fifty young people leave the college in a bus to en-

gage in evangelistic work in the country towns and villages situated between the college and the city of Newcastle, twenty-five miles away. As far as is practicable we draw from the classes in homiletics and evangelism. At the present time these young people, divided into groups, are working in six centers.

"The work is for non-Adventists, and Sabbath schools are conducted for their children. While the children are being taught, their parents and neighbors are visited and invited to listen in to the Voice of Prophecy, and the *Voice of Prophecy News* is distributed. The third step is to enlist these people, whenever possible, in the Voice of Prophecy Correspondence Course, and the people are told that the papers are corrected by the Bible department of the college. At present I am correcting about fifty papers weekly. The response is most gratifying. People are beginning to keep the Sabbath, and homes are opening up for cottage meetings. As a matter of fact, I am overwhelmed with work and possible interests.

"Every Sabbath morning some students leave the college to conduct church services in the near-by churches. I furnish the conference office with the names of the prospective speakers, and these names are listed on the conference 'church plan' for the month.

"Now concerning the practical work in the class itself. We begin each class period (and this meets daily for one hour) with a few minutes in breathing and voice training. This is followed with a ten-minute sermonet in the chapel by one member of the class. A roster for this is drawn up at the beginning of the term, when I distribute the text on which the talks are to be given. Each student has a critic sheet, and assesses the value of the talks as they are given."

¶ A RATHER unusual opportunity has opened in the vicinity of Philippine Union College. They have thirty young men and women enrolled for their B.A. with a double major in religion and history, a course that will be recognized by the government. In addition to these there are a group of eight enrolled in a two-year Bible instructor's course.

J. W. ROWLAND explains: "The ministerial

association in the college includes men and women from all departments, premeds, nurses, commercial and education, numbering seventy very energetic and earnest members.

"Now, as to their work around the college, there are thirty churches that the mission presidents have allocated to them. Every Sabbath eight to twelve of the older ones assist in these churches, either in the Sabbath school, home missionary service, or the regular service. The younger ones assist in singing, in interpreting, and in other ways. This group is getting valuable training as prospective workers.

"There is another group of ten to fifteen that each Sabbath visits the leprosarium, having one thousand inmates, located twenty miles from here. They go into the dormitories and invite the patients to the recreation hall for the service. There are some who are very much interested and are being given special studies. Five have definitely decided to follow the Lord, and we hope to baptize them in the near future.

"A third group goes to the main prison, where a good interest has been awakened. Two young men have held services each Sabbath during the school year. A group of from forty to sixty have been regular attendants. Some are keeping the Sabbath, and others are deeply interested. Besides, meetings are being held for a group of Japanese war prisoners. Dr. Nelson, who speaks the Japanese language, has fostered this effort. It is a very solemn situation, for many of these Japanese face the death sentence. In view of this, the truth has made its appeal, and some have yielded to the voice of the Spirit and are asking for baptism."

¶ T. K. LUDGATE writes from Helderberg College, South Africa. Although at present Helderberg College offers but three years in ministerial training, the practical activity is carried on widely with encouraging results. "We have an organization known as the preaching band, which provides opportunities for theological students to obtain experience in practical work. Every Sabbath afternoon several groups of students go out to near-by farms and down into Somerset West, where they conduct Sabbath schools and preaching services for colored people.

"Last year one group of students followed up an interest which they had created the previous year in Somerset West, and they were rewarded for their labors by the baptism of four colored people in November. This same group of students has now organized for a third year's work in the same locality, and they have good hopes of seeing the company of believers grow.

"We have recently covered Somerset West and the Strand with literature calculated to persuade people to take the Voice of Prophecy Bible Correspondence Course, which is under the direction of E. L. Cardey. Last year 367

names were secured by students, and we are confidently looking forward to the good news of many people taking their stand for the truth as a result of this work."

¶ H. H. MATTISON writes from Spicer Missionary College located in Poona, India: "Our ministerial department here is a very live one, although it is probably conducted differently from that of any other college. Spicer Missionary College is unique in several respects. Especially is this true regarding language groups represented here. We have approximately twenty languages represented in our student body, and English is our only common medium of instruction and communication. Therefore, our student seminar constitutes the chief practice program for our students. We, therefore, endeavor to make the situation in our seminar as real as possible. Students participating carry on advertising and publicity among the student body to get them to attend their meetings.

"Aside from this we have definite plans laid to conduct village efforts in the near-by villages by use of illustrated sermons. These will be conducted in the Marathi language, and the Marathi students will have to do most of the work in these efforts."

In reporting the activities of our overseas schools, we need to keep in mind the fact that although human nature is the same everywhere and the message appeals when rightly presented, methods of training have to be adapted to the specific needs of the field. Brother Mattison concludes by saying, "THE MINISTRY is greatly appreciated by our students. We feel that it is practical even to workers in fields where conditions are vastly different from what they are in America."

¶ WE have been impressed with the practical emphasis on rural evangelism. STANLEY BULL, from the West Indian Training College, Jamaica, British West Indies, writes: "Our senior class this year has a membership of nine, and because the school year starts in January, we cannot yet report on anything that is well developed. Every Sabbath students visit near-by churches, and have delivered nearly forty sermons and cared for a good deal of church work in other phases. Our most encouraging feature is evangelistic work done in the district on Sundays, for we have several meetings held in booths or improvised meeting places. These bamboo structures are easily built, and provide a good opportunity for meeting the people. Just a couple of weeks ago I went over to one of these improvised meeting places, and found more than sixty gathered together. Of course, in connection with these meetings studies are given and cottage meetings are held. We are keeping in touch with a number of groups around, and watching keenly for developments of interest so as to link up with the leading of God."

NOW we turn to our North American schools. Several of our colleges have attempted plans out of the usual order of things. C. E. WITTSCHIEBE, chairman of the Bible department at Southern Missionary College describes the activities of the field school of evangelism conceived by E. C. Banks and F. B. Jensen during the latter's chairmanship a year ago. The field school was conducted at Asheville, North Carolina, during the summer months. E. C. Banks led out in the meetings and taught the evangelism classes. Dr. Wayne McFarland gave instruction on medical evangelism, and H. A. Miller taught the principles of evangelistic music. Brother Wittschiebe gives his reaction and plans for the future:

"In experience gained for the student participants, in help given in the local church associated with the effort, in souls won, the venture was a great success. This summer we shall have another, this time in Montgomery, Alabama. Professor Miller, as before, will have charge of the music. He enjoys this opportunity to bring his music and the men he has trained right up to the evangelistic firing line.

"Our seminar bands are currently serving about twenty-five churches. This is a regular program the whole year round, and is under the direction of E. C. Banks.

"More than half the officers for the college church, the largest in the Southern Union, are students. Under the guidance of H. R. Beckner and L. Tobiassen they get real practical training in church activities and Sabbath school organization.

"This year we arranged a series of appointments in which outstanding experts in various departmental lines came here and conducted seminar workshops in their specialties. Our objective in this was to integrate the classroom work more actively and practically with the current needs of the field.

"We have added to our courses a class in radio broadcasting. The work done in this class is exclusively in the field of religion. At present there are twenty-seven students enrolled. We have a radio outlet every Sunday morning for which the students prepare the script."

¶ ANOTHER one of our Southeastern colleges doing a splendid job of ministerial training is Oakwood College at Huntsville, Alabama. C. E. MOSELEY has associated with him a strong staff. He writes: "The ministerial students of the junior and senior years preach in the several community churches, both Adventist and non-Adventist, and conduct a model church on the campus in connection with the seminar. Until this year our senior students in evangelism were divided into evangelistic groups and ran six-week meetings under supervision. Beginning this April 17, we will conduct our first field school of evangelism, calling in a rather successful evangelist to guide in this activity for a period of three weeks or more. If this is

successful, we shall plan for a similar school to be conducted annually under the direction of one or another of our more successful evangelists. We believe this plan will offer more genuine help than perhaps any other."

WE HAD hoped to include all the reports in this one issue of *THE MINISTRY*, which would approximate the closing days of our North American school year. However, we will need to carry over a large share of these reports into next month's *MINISTRY*. There is room to add but one more.

¶ T. H. JEMISON, of Pacific Union College, closely associated with the practical theology division, reports on the relationship of the Shuler field school of evangelism in Oakland with the college training program: "We have a group of four junior and senior ministerial students who are working with Elder Shuler in his Oakland meetings during the spring quarter. These men are living in Oakland, which is seventy-five miles from the college, and are having the advantage of working with a large group in a regular evangelistic series. Each of these men is taking several hours of college work along with what is being done in connection with the meetings. I spend part time with them in Oakland, teaching two classes for them.

"This year we have been doing something different in the line of field work for our ministerial students. It has been our attempt to have every ministerial student, from the freshmen to the seniors, engaged in some type of field activity in connection with our personal evangelism crusade. The crusade has enlisted the help of nearly five hundred of our college students. As far as possible a freshman or sophomore ministerial student has been placed in each car that has gone out, and he has been given the responsibility of gathering the names of interested persons from the other members of the group. These in turn are passed to the district pastors, who are largely our junior and senior ministerial students.

"It is the duty of the district pastor to go with the student who has been taking literature to the interested person, and try to discover the degree of interest, so that additional literature may be sent, questions answered, or Bible readings arranged. This is a lifelike situation, because it is the type of work that many of the men will be doing when they have their churches organized for service. The men are gaining valuable experience in personal work. Several are conducting Bible readings and cottage meetings with from one to three families in near-by towns.

"Both of these activities are departures from the regular line of field experience for ministerial students, but we are happy with what we are seeing as results."

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Chicago Evangelistic Campaign

By HALVARD J. THOMSEN, *Pastor,*
Humboldt Park Church, Chicago, Illinois

IN CHICAGO the Illinois Conference has undertaken a unique evangelistic program. Opening on January 16 in the Harris theater, in the Loop, this sixteen-week Sunday-evening campaign is staffed by the conference president Theodore Carcich as speaker, the conference treasurer, two departmental secretaries, the Book and Bible House manager and his assistant, three conference office stenographers, seven Chicago pastors, three Bible instructors, three interns, and sixty-six lay workers. A further unique feature is the meager \$8,000 budget, which any reader of *THE MINISTRY* will agree is small for a large city campaign.

The program is being blessed with hundreds of interests, and under the grace and guidance of God many conversions are witnessed. Perhaps the greatest single human factor contributing to the success of these meetings is the plan of organization. Because every worker has a definite task, there are harmony and unity. Recognizing the value of this organization, the editor of *THE MINISTRY* has asked for a description.

If you will refer to the chart, the explanation will be clear. The top-level group is the *Planning Committee*, composed of Elder Carcich, Manager DeWitt S. Osgood, and the heads of the other committees. At the first meeting of this large committee the budget allotments were set, and the order of presentation of topics was finalized. This meeting cleared the way for each subcommittee to do its planning.

A problem which arose at this point was whether or not to announce our denomination. It was finally settled by saying nothing about it in our advertising, but announcing it openly in the theater on the first night. No trouble has developed on this point.

Two meetings are held each Sunday evening. The first is well attended by from 650 to 900 people. The theater seats 1,084 without the use of the box seats. Although afternoon meetings were attempted, it was soon evident that we could not get an audience three times in one day. With this by way of introduction, a brief explanation of the function of each committee follows.

MANAGERS.—They oversee the whole campaign, having charge of the platform arrange-

ment, and asking various ministers to assist by prayer from time to time. There are three American flags on the stage, and two large flower bouquets. Though simple, the platform is dignified and attractive.

FINANCE.—Obviously this group handles the funds. Rent is \$225 nightly. After nine meetings collections and donations totaled \$2,562.27, so this more than cared for the theater rent.

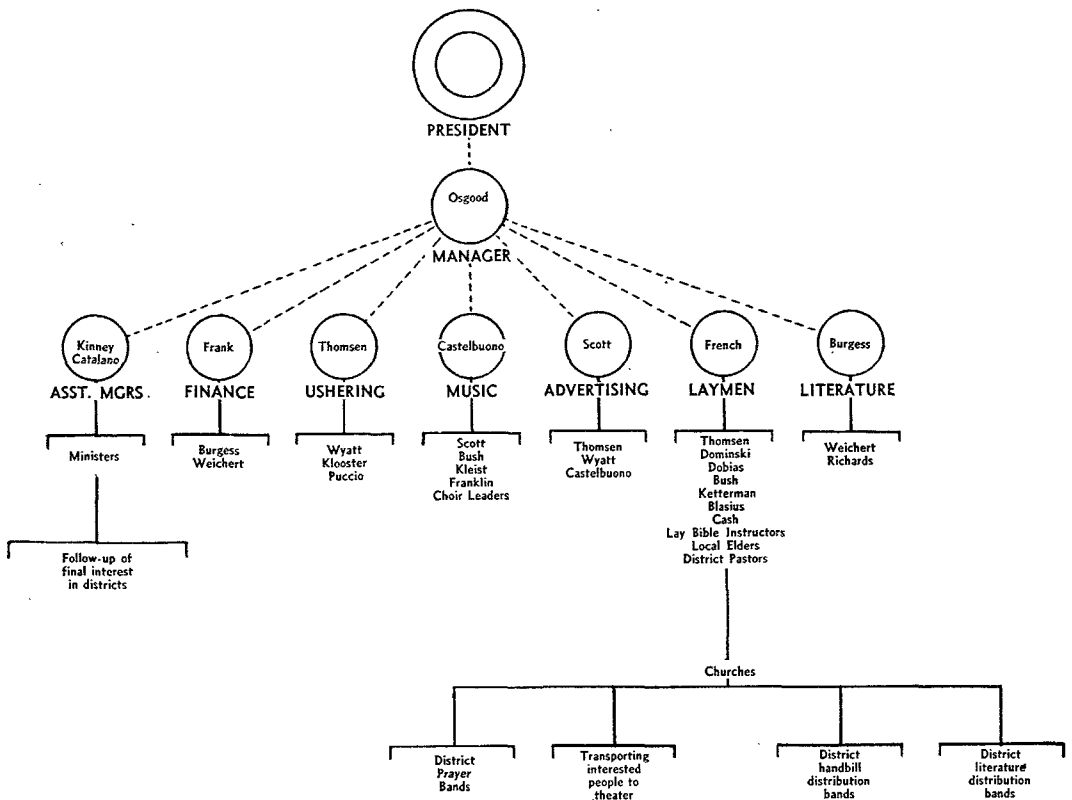
USHERING.—This includes supervising the twenty-eight ushers who seat the people, selling books, distributing and collecting free-literature request slips, collecting the offering, and picking up the songbooks after the service. There are two ushers for every eighty seats, so they collect the offering in two minutes or less. Churches provide ushers in proportion to membership. This committee was allotted one hundred dollars with which to purchase neckties for the men, offering plates, pencils, and paper.

MUSIC.—The special music is supplied largely by talent from the participating churches, but Broadview Academy, Hinsdale Sanitarium, and Emmanuel Missionary College have also sent musicians. Each evening we have three vocal numbers, and an instrumental number for the offertory.

ADVERTISING.—This group probably has the greatest responsibility of any, planning the entire advertising campaign—titles, media, and how to spend its budget. Six thousand dollars was allowed for advertising. This sum is being spent approximately as follows: space in three newspapers on Saturdays, \$2,900; handbills, \$850; radio spot announcements, \$884; Rapid Transit System station platform posters, \$419. The balance of the advertising budget is taken up in miscellaneous items as advertising census cards, admission tickets, and publicity fees.

The decision to concentrate on the newspaper space was based on results from the census taken at the first meeting. The newspaper seemed to have the greatest pulling power of any medium. Handbills are not distributed systematically, because ten thousand do not go far among the seven churches involved. Those attending the meetings are handed an announcement for next week as they leave.

LAYMEN.—If the advertising committee is the most important, the laymen's committee is certainly next. C. R. French, home missionary secretary, heads this group, ably assisted by Miss Jody Ketterman, Bible instructor. Two receptionists stand at each entrance to greet the people and hand them songbooks and programs. These ladies are the leading lay Bible



Plan of Organization in the Chicago Effort

instructors. They sort the names by districts, handing them to the unit leader in each church. The unit leader is responsible for the organization in his church for distributing the literature. In most churches the missionary leader is the unit leader.

The first time a name is received, literature is mailed to that person. Thereafter it is delivered personally half the time and mailed alternately. As interests grow, the plan is to give the names to the pastor for his personal attention. This program keeps the busy pastors active in some cases three or four days a week. The literature sent out is a three-page "Sermon Digest," a *Present Truth* on the subject, and a devotional tract.

LITERATURE.—This committee is responsible for the book display, for providing the Crisis books used in the book sale, and for the free literature distributed by the laymen. The book sale takes place from seven-forty to seven-forty-five in the evening, and the title chosen is usually on the topic of the previous week's meeting.

All the men have worked together in harmony. A great blessing is observed in the churches, and the laymen feel that this is the best thing ever to happen in Chicago. We believe God has truly blessed us. Our prayer is that God will give us a vision of the harvest field.

Use of Register to Secure Names

By AINSLEY BLAIR, Pastor,
Hanna, Alberta, Canada

WHILE at the Seminary during the winter quarter 1947-48 I enrolled in a course called "Evangelistic Leadership." In that class I learned the use of the register to secure names in an evangelistic effort. Later, on November 7, 1948, I began a series of meetings, and used this method with very good results. The actual figures were as follows:

Population of town	2,300
Attendance at theater first night	330
Names in register	207
Names on cards	116
Total number of names	245

The method used was simple. Two tables were placed at the entrance of the theater, and a large loose-leaf book lay open on each table, to serve as a register. Several well-sharpened pencils were placed beside the registers. On each table was a neatly lettered card bearing this message:

Free!

A Souvenir Booklet
To All Who Register
in Attendance Tonight

Two representative young ladies were chosen as receptionists. They smilingly greeted all the people as they entered the theater courteously inviting them to register. The booklet used as a souvenir was one of the Companion Series. This method not only was successful in securing a fine list of names in a small town but made a host of people feel friendly toward us.

Such a list of names proves valuable in an attendance build-up for successive meetings, if the people are visited tactfully and regularly, week by week. I heartily recommend the use of a register in connection with the first meeting of a series.

The Pitching and Care of Tents

By *HIRAM M. DUKES, District Leader, Blackstone, Virginia*

I. Locations and Arrangements

IN SOME localities tent meetings are practical and economical for holding public meetings, but great care should be taken to see that they are rightly conducted so as to represent the message we bear.

We should secure a desirable location on a main street of travel, one that is easily reached by people coming from all parts of the city. After we have secured the location, the grounds should be leveled, unsightly places cared for and all debris removed; then the tent should be properly pitched so that there will be no wrinkles or sags left in the tent top to catch water when it rains. The rostrum should be built in proportion to the height of the side wall and pitch of the canopy.

A suitable place should be provided for the choir, if there is one. One or more bright Scriptural mottoes and some shrubbery or potted plants placed around the rostrum will add much to the appearance and will cost but little.

The tent should be well lighted inside and out. Study should be given to this. The lights should be arranged so that they will not shine directly into the eyes of the congregation. To avoid glare, the lights for the choir and the pulpit should be shielded.

A neat, well-lighted entrance should be constructed, and the seats arranged so as to give proper space for the aisles.

II. Pitching the Tent

After the lot has been cleared of all debris, sharp stones, and everything detrimental to the canvas when unrolled, the exact location for the main center poles is to be chosen. This is determined by the size of the lot, the size of the tent, and how far from the street it is to be placed, also the lay of the land.

The first thing we must know is the measure of the tent itself. Most of our conferences have bought tents at different times and, in some

cases, from different companies, so that there is a diversion of measurements as well as the number of stakes required. So if not already known exactly, one must get these facts in hand before starting to lay out for the pitching.

The measurements one should obtain before going ahead are the actual length of the splices or splice between center poles, the width of the tent, the height of the wall to be used, and the number of spaces between ropes on the semi-circle at one end.

When you have the width of the tent plus the splices you know the length of the tent. Measure off the length of the tent, and divide in half if you have two splices; in the center put down three stakes across the place where the foot of the center pole will come; and to each side of the center pole put one stake three or four inches ahead of the three stakes so that if the pole twists in the process of its erection, these side stakes will act as a guide to hold the footing in place. From here measure the distance of each splice back toward the end and put in stakes in the same manner for the other two center poles. If only one splice is used, measure from the center of the length back half the distance of the splice, and put in stakes for the center poles in the same manner.

The next step is to drive the stakes for the guy ropes. These should be good long stakes. Measure back half the width of the tent plus the height of the wall, and if the wall is not over seven feet, add five feet; if the wall is eight feet, add six feet; if the wall is nine feet, add seven feet and place a stake in line with the center poles at each end for the guy ropes. From each one of these guy-rope stakes place two more stakes in a triangle, measuring one foot farther from center pole location than the two end guy ropes, so as to avoid the tendency for rubbing on the canvas where the splice extends straight in line and does not make the curve of the semicircle. When two or more splices are used, the guy-rope stakes (for the pole in the center) must be driven in such a way as to place one guy rope on one side of the tent and the other two on the other side of the tent, thereby forming a triangle. These guy-rope stakes should line up in position on a straight line with the guy-rope stakes on the side of the tent from the end center poles. If the general direction of the wind can be determined, the two stakes of the center triangle should be placed on that side most subject to the wind.

Next, raise the center poles, but before doing so, hook the larger block of the block and tackle to the collar at the top of the pole and wire the hook so it cannot come off. The three guy ropes, or cables (if cables are used), are next put on top of the poles, and the pole is ready to be erected. In raising the poles where there is not enough manpower, an auto wrecker sometimes can be obtained at a reasonable

charge for this purpose. If you have enough men, it is just as well to put up the top half of one pole and use it as a derrick by hooking the pulleys of the two poles together and taking up the slack. Thus the long pole can be easily raised. A small rope should be tied to the pulleys when hooked together so that after the large pole is erected the pulleys can be drawn back down.

After the first large pole is erected, take down the one used for the derrick and add the bottom half, after which use the large pole erected as a derrick to put up the other pole in like manner. However, one should never attempt to raise these poles without one or more men to manage each guy rope, according to the size and height of the pole. Each pole should have a two-inch block of wood placed under its base, and the stakes at the foot of it should be pulled after its erection.

Once the center poles are up, square off on both sides of the center poles where the splices will be, and place a stake at each corner the distance of one half the width of the tent plus the height of the wall. These stakes are known as starting stakes for your measurements, and should be strong ones, because greater strain is placed on these stakes once the tent is pitched. To test and see that you have a perfect square, you may check the distance crisscross. If it is the same both ways when you have measured crisscross in the form of an X between the stakes and the center poles, you know it is squared. If it is not, you must adjust the stakes until it is, being sure that the parallel distance between the stakes is the same as that between the center of the center poles, and that the center poles are their proper distance apart, according to the width of the splice.

The next step is to multiply the width of the tent plus twice the height of the wall by pi, or 3.1416. This will give you the full circumference of the circle where the stakes are to be set at both ends of the tent. Divide this in half, and you have the length of the semicircle at one end. Divide this distance by the number of spaces between the wall guy ropes on the semicircle end, and you have the space each stake should be set apart on the ends.

Next hold the end of the tape line at the starting stake and measure off the distance each stake should be set apart on the ends, and at a near right angle take the tape measure back to the center pole. The distance from the near right angle to the center pole should be the width of the tent plus the height of the wall. Then set your stake at the near right angle, and use this stake to start from to set the next one around the semicircle, and repeat until you come to the middle of the semicircle.

Then go to the other side and work back to the same point in the same way. If the last distance between the stakes is only a few inches off, you must divide the difference by resetting

all the stakes until the distance between them is the same. But the starting stakes must remain the same. This must be done at both ends. Then you may drive in your stakes and roll out the canvas. The stakes to hold the wall guy ropes for the splices should be driven after the canvas is rolled out, because the distance between them and the semicircle stakes is different and can best be determined then.

The splice (or splices as the case may be) is pulled in place, and the end pieces are brought up to it and stretched into position. Then bolt the bail ring together around the center pole and place in the hook of the small pulley. Wire open end of hook so it is safe. Lace the pieces together, being sure to tie each rib roping properly as you come to it, and work down toward the rim. Be sure the lacing is finished by tying the rims well together so that they overlap each other properly.

Now drive the stakes where needed for each splice. Tie each wall guy rope near the end of the rope to its special stake. Place the wall poles, bottom in, under the canvas at each one's special place. Then insert the wall poles into the wall pole holes, and raise to a semi-upright position with the bottom of the pole toeing in toward the middle.

The top is then raised to within about four or five feet of the top of the center pole, unless it is extra long, and is tied fast by means of the fall rope which comes from the block and tackle. This is fastened to the bottom of pole.

The wall should be snapped on at this point, and each wall pole tied in its place by a rope for that purpose. If the wall poles are not already bored with a hole for this about eight or ten inches down from the top, holes big enough to accommodate the rope should be bored before the canvas is rolled out. This is important, because if the wall poles are not tied to the rim of the tent, they will come loose and punch holes in the tent. Or the top may be lifted in the wind, the poles will fall out and the tent become badly damaged.

If the tent is big enough to have quarter poles, these should also be inserted after the tent is raised to its full height, and these should be tied in their places by the ropes furnished for this purpose.

The wall guy ropes will need to be adjusted until the tent takes shape, and the proper medium tautness of the canvas is obtained. For this the top sometimes needs a second adjustment, up or down.

The next thing for safety's sake is to double stake all the way guy-rope stakes and main guy-rope stakes by placing a second stake eighteen or twenty inches behind the first stake. Sometimes, however, due to the lay of the land, we have to make a few adjustments to relieve sags or water pockets that may form where the ground is not always level.

—To be concluded in July

New Twentieth-Century Course

WE HAVE carefully examined the ten new lessons of the Twentieth-Century Bible Course entitled "Hope for the World." This course is unique in its approach to the problems of fear and worry, indifference and unbelief, selfishness and worldliness in general. It reveals very tactfully, yet definitely, the true condition of the unregenerate heart, and makes the need for a personal Saviour very apparent.

Each of the lessons in "Hope for the World" is introduced by a gripping illustration, and throughout the lesson such windows of truth clarify many important points. Most effective are the heart-searching questions at the close of each lesson, accompanied by some apt and appealing story. These lessons are well organized around Bible texts which help the student to see the points of Scriptural emphasis. One is impressed with the fact that this is not a stilted theological course on conversion, for each lesson definitely reaches the needs of modern man and deeply touches his family, social, and church problems. Tactful references from Protestant, Catholic, and Jewish leaders suggest general appeal.

In each of these lessons the student familiarizes himself with some particular spiritual gem or key thought from the Spirit of prophecy. This gem usually challenges prayer and decision for Christ, and lingers in the memory.

Lesson 1.—Under the symbol "At the Crossroads" the signs of the times and the omens of Christ's imminent return are dealt with for our modern Atomic Age.

Lesson 2.—God's love and a Father's free forgiveness blend appealingly in Christ's love for all sinners—a lesson that will help to convert the most stubborn heart.

Lesson 3.—"Four Things I Must Know"—my sinful condition, God's cleansing power for all sins, a hatred for sin generally, and the way to true holiness.

Lesson 4.—A heart-to-heart talk with a sympathetic teacher. Repentance and regeneration. The further steps that lead to conversion are clearly taught.

Lesson 5.—A most practical lesson on faith. Its logic is clear and unusually gripping. Excellent illustrations. "But the way to the summit is a gradual ascent: first, up the foothill of *asking*; second, to the hilltop of *believing*; third, by the wayside hostel of *taking*; fourth, a climb to the mount of *possessing*; and fifth, to the triumphant peak of *thankfulness* for forgiveness, for a new heart, for hope of the crown of life."

Lesson 6.—The exercising of faith is compared to a ball game and its rules. Man must reach the bases of confession, repentance, and regeneration before the final victory—his heavenly home. The judgment is an important pend-

ing event, and God, the great Umpire, makes weighty decisions.

Lesson 7.—"My Double Life Line to Heaven." Introduced by a fitting illustration on deep-sea diving. The life of the diver is dependent on breathing and proper connection above. Appropriate lessons on prayer and Bible study are set forth with strong appeal.

Lesson 8.—A most practical lesson emphasizing God as the channel of all our blessings. For bounties received we owe Him lives of kindness to our fellow men. Sharing and returning to God what is rightfully His are expected of every Christian. (Tithing is more than hinted at.)

Lesson 9.—"Facing My Four Fears." Here is up-to-the-hour guidance in dealing with the fear problem at large, not as a psychiatrist, but in a Christian way. It stimulates poise for everyday trials. A comforting lesson.

Lesson 10.—"The Golden Key to True Happiness." Basing the lessons on King Solomon's failures in his quest for true happiness, such problems as seeking peace by means of education, pleasure and dissipation, accumulating earthly possessions, and sinking in social license are all solved by man's new obedience in Christ. A wonderful lesson introducing great principles of Bible obedience.

This course, "Hope for the World," offers what it promises—true hope in an age of dark despair. It stimulates Bible study and will help to convert the heart even before prophetic truth and doctrine are studied in detail in succeeding lessons. It is a proper approach to our wonderful message. The author, Arthur E. Lickey, deserves our appreciation. Let us give this long-anticipated Bible course wide circulation.

L. C. K.

With Your Association Secretaries

Headquarters Staff and Overseas Divisions

MISS LOUISE KLEUSER recently visited Dr. C. E. Weniger's homiletics class of the extension department of the Theological Seminary at Overbrook, Pennsylvania. A large group of ministers and several Bible instructors are availing themselves of this opportunity to improve their speaking ability. The East Pennsylvania and New Jersey conferences participate in this extension school, which is providing a most practical course of instruction.

During the same week the East Pennsylvania Conference held its annual workers' institute in Philadelphia. This was a most spiritual and helpful occasion. An evangelism workshop conducted in two sections—one for ministers, led by T. E. Unruh, and the other for Bible instructors and ministers' wives, led by Miss Kleuser—gave practical help to each group.

Inter-American Institute

OFF to Inter-America! What a privilege to participate there in the first fully represented ministerial institute in that field of many languages, customs, and picturesque peoples!

Melvin K. Eckenroth, associate secretary of the Ministerial Association, met with the division committee in Havana, Cuba, before going on to Santa Clara, where about 140 representatives from every part of this division were gathered December 7-18, 1948, at the Antillian Junior College. Four major language groups were present—the English, Spanish, French, and Dutch. Some of the leading workers, evangelists, and executives of every field in the Inter-American territory took a vital interest and energetic part in the discussions.

Under the able chairmanship of Earl F. Hackman a full agenda of vital evangelistic objectives, methods, and procedures were discussed. The reports of evangelistic advances in each field were all filled with courage, unique methods, and peculiar problems.

In areas greatly restricted as far as workers are concerned, the limited working force has pressed on, regardless of the difficulties, and by an abundant use of lay preachers a cooperative program has been carried on. The proper training of lay preachers and their part in a cooperative program with the ministry were a most profitable study.

The whole field is alert to the tremendous possibilities of advancing the cause through the skillful use of the spearhead plan and correspondence courses. Remarkable instances of success were reported. Newer methods will greatly advance this phase of evangelism. It was voted to call for an evangelist to come in from North America to hold several large efforts in the division in connection with a field school. Indeed, the main objective is clearly marked as evangelistic.

Several important discussions during the evangelistic institute were later incorporated into definite division council actions. A far-reaching series of evangelistic actions was voted, too lengthy to print here in full, but a brief report will suffice.

A five-point program of revival and evangelism was unanimously adopted: (1) a call to repentance, (2) a call to prayer, (3) ministerial evangelism, (4) lay-preacher evangelism, and (5) church evangelism.

Among the high points of this series of recommendations was a division call to prayer each day at noon, and an action was voted that appropriate materials be prepared to remind our believers of this call. It was also voted that a division-wide evangelistic campaign get under way on a set day. A goal of an increase of 20 per cent of the division's membership was set, and it was recommended that every tithe-supported worker participate in some di-

rect soul-winning program. It was further recommended and voted that "the evangelistic record of the previous year and this new principle guide the responsible committees in the issuance of credentials and licenses." Another far-reaching objective upheld the ideal for each church in the division to work toward building up a new church or company during 1949.

This is surely a tremendous objective; but knowing the spirit of the leadership and workers in this field, we feel certain evangelism will remain at the top of the agenda in the Inter-American Division.

Secretary Staples Reports From South Africa

I HAVE been happy to give time and attention to evangelism. For many years the Cape Peninsula here had been considered a closed field to evangelism. The European people have not responded either in attendance or in taking their stand as the workers had hoped. We sensed this, and so felt a great burden for the moving of the Holy Spirit upon the minds of the people. Because of the apathy and conservatism, we secured the Curzon Cinema in the suburb of Wynberg for Sunday night meetings. Wynberg is about eight miles from the center of Cape Town, in a residential area.

We also secured the Wynberg town hall for week-night meetings. We did not have a very large attendance at the week-night meetings in the hall. It seems that in recent years the town hall has been largely used by the colored people, and the association of the type of function that has been held there did not seem to appeal to the European people. However, the Curzon Cinema was found to be suitable, and we were blessed with an excellent Sunday night audience, which soon developed into a widespread, deep interest. The fact that we were holding only two meetings a week threw much responsibility for personal contacts and Bible work upon the Bible teachers. Our visiting list for months was more than four hundred. The staff have been wholehearted in their cooperation and devotion to service.

We continued these meetings until about the end of the year. This year we have launched out into renting another hall in Wynberg, where the interested people gather in a follow-up series of meetings. Each Sunday night we have a good audience, and as a result we see a new Seventh-day Adventist community taking shape. We also are holding regular Sunday night services, and a large number of people are attending our established churches, as well as the Sabbath services in Wynberg.

There are now about seventy adults worshiping with us on Sabbaths, and this number continues to grow. We are conducting a well-attended baptismal class, and hope to see the

first converts baptized on the sixth of March. After this we hope to baptize monthly for some time. We rejoice to see that God is raising up a new church company.

I am remaining here at the Cape for a number of months longer. I do a great deal of personal work myself in conducting Bible studies. It has brought great blessing to my life to be able to hold this evangelistic effort and carry forward a definitely spiritual program. Truly, evangelism is the most satisfying of all our denominational activities.

A. W. STAPLES. [Ministerial Association Secretary, Southern Africa.]

The Larger Outlook

Principles, Perils, and Developments

Repetition—an Advertising Fundamental

By DONN HENRY THOMAS, *Director of Press Relations, Pacific Union Conference*

YOU seldom find a good Seventh-day Adventist who has the Coca-Cola habit; but, as a denomination, we might well analyze the advertising technique that sells 34,000,000 bottles of this beverage a day.

Repetition is the foundation upon which all successful advertising rests. Because the Coca-Cola Company has little to say about the virtues of its product, its sales success must be largely attributed to an astute advertising policy that keeps the trade name constantly before the American public.

I do not recall ever reading anything specific about the good qualities of this soft drink, except that it is refreshing, and this is so general that it is scarcely a selling point. But we do see the words *Coca-Cola* everywhere—in magazines, in newspapers, on billboards, on drinking glasses, on counter displays, on serving trays, on napkins, on dispensary units, and on thousands of small store signs. It is this repetition, without benefit of sales argument, that makes *Coca-Cola* belong, and induces the public to accept it and want it.

Adventists likewise shun cigarettes, but we might learn a lesson from the American Tobacco Company. This firm hit a new high in repetition when it introduced in its *Lucky Strike* radio program the now-famous, even though monotonous, "LS/MFT" announcement, which means "Lucky Strike Means Fine Tobacco." At one time it seemed to me that this was carrying a good thing too far, but I changed my mind when I met a classmate who now writes advertising copy for one of the nation's largest

agencies. He told me that his firm had the *Lucky Strike* account, and of course I was immediately interested.

"Tell me about this LS/MFT business," I said. "It seems to me that it would drive your radio listeners crazy."

"Maybe it does," he admitted, "but it sells *Lucky Strikes*."

What can we learn from this? The root of our entire public relations program must be repetition. There are vast ramifications in which we can do and are doing this in growing publicity effort under the direction of our General Conference Bureau of Press Relations, but repetition is the foundation. And if we remember this, every small item and every seemingly insignificant church notice in the newspapers become important as they fit into a plan to make Adventists belong.

This fundamental was well expressed recently when I talked with Mrs. Florita Cook who has done excellent work in publicizing our Berkeley, California, church. Mrs. Cook is an experienced newspaper woman who has had many outstanding stories about Seventh-day Adventists printed in the *Berkeley Gazette*. I believe that she is more pleased with the regular weekly announcement of church activities than with the more important stories she has been able to insert in the newspaper.

"Here we are in the same column with all the other churches of our community," she said. "Week after week readers who scan this feature see 'Seventh-day Adventist'; quite possibly they read about us, and as they learn more about us they gradually get the feeling that we belong."

This is the first impression we want to create in the public mind—that we are a stable religious organization and not a fly-by-night sect. Much of this can be accomplished simply by getting the name of the denomination into print a thousand times over, for the mass mind of the reading public reacts easily to impressions. The simple rule of repetition which works so well for commercial firms will certainly work for us too. People may not agree with us, but we have overcome the first hurdle by belonging.

Actually we want to go far beyond this fundamental advertising principle, for we must inform the world of Adventism by getting into newspapers and magazines what we believe, and what we are doing to substantiate those beliefs. To ministers and laymen who may despair over what they believe to be meager results in publicity, we submit the suggestion that just three words, appearing often enough in print, will set up a subconscious acceptance of the denomination in the public mind. Those three words are "Seventh-day Adventist."

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☞ APPETITE is not a safe guide. —*Ministry of Healing*, p. 295.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Provision for Gospel Visitor

ACCORDING to the divine pattern for Bible work, the Bible instructor is more than a home visitor. But there is also a definite work to be performed by the "gospel visitor," which is recognized by the Spirit of prophecy. (Please read *Evangelism*, pages 470, 471.) Many of our sisters from the lay ranks have skill and adaptation for visiting. Some of them have no particular professional preparation to become strong Bible teachers, and yet they are fruitful soul winners. Many later develop their teaching skill, and so become helpful teachers of the Bible after a period of years. Such talents are needed in the work, and should be recognized by the Bible Instructor license. The *credential* is to be granted at the time the worker actually demonstrates a gift to teach the Bible. Lay sisters may be temporarily and locally used in our evangelism, and these are to hold the Bible instructor license. They will be recognized as "gospel visitors."

EVANGELISTIC HELPERS.—The young woman who is employed by the denomination as a typist in the evangelistic effort, or perhaps as a musician, is granted the missionary license and not the Bible instructor credential. When in her services to the cause she begins to devote sufficient time in actual house-to-house visitation and Bible teaching, and has gained some experience in Bible work, then a Bible instructor license may well be issued, and after a satisfactory period in the Bible work this worker should be granted the Bible instructor credential. She may still be using a part of her time in typing, singing, or playing for the public meetings, but it is understood that the major part of her time will be given to home visiting and Bible teaching. Bible work is a holy profession for trained and skilled Bible teachers.

GLIMPING INTO FUTURE.—We sincerely believe that the Bible work as a profession is making a new appeal to our young women. A high aim has been set before them, and scores of young women in our colleges are now preparing themselves for this form of ministry. They are developing skill in teaching the Word with power; in the use of the voice in public and radio ministry; in journalism, music, art, and church leadership. The prospective young minister today seeks a wife who is trained in evangelism techniques. We believe that the next few years will see the Bible work elevated

to a much higher plane. It will be looked upon as a calling demanding respect and skill.

As the evangelist's qualifications are being raised for efficiency and productiveness in soul winning, even so the Bible instructor's qualifications will be meeting the pattern outlined in the Spirit of prophecy to provide the same results in her specialized service. She does her best work, we have been told by divine counsel, in connection with regular evangelistic efforts. In the light of the loud cry now due to the world, the Bible instructor must have a broad vision of her appointed task. The picture of soul-winning service must include willing laity whose talents may be cultivated to become skilled helpers under the supervised direction of the leaders of the art. This, together with the service of conference workers, will prepare a fully equipped army of personal workers.

L. C. K.

The Jehovah's Witnesses*

By M. DONOVAN OSWALD, *District Leader, St. Petersburg, Florida*

THE aggressive heresy known as Jehovah's Witnesses was fathered by the self-styled "Pastor" Russell. During its rather short history it has employed various names to allay suspicion and to commend its propaganda. With great efficiency it has changed its name frequently. "Russellism," "Millennial Dawnism," "International Bible Students' Association," and recently the more popular "Jehovah's Witnesses" are some of the most widely used names under which this heresy has operated during its history.

The very core of the teaching is set forth by the oft-repeated phrase: "Millions now living will never die." And by the use of this most modern heresy, they have appealed to a surprising number of unthinking Christian people who will believe anything that appeals to their own preconceived ideas.

The Witnesses have seized upon the hope of the millennium as taught in Revelation 20, a hope that has thrilled the followers of Christ through the centuries. This great millennial prophecy has been dreadfully perverted and caricatured by Pastor Russell. According to his fallacious teaching, during the millennium those alive will be given a final chance to repent and the dead will be resurrected to have another

* Written as a class project while attending the Seminary.

chance at salvation. It is the propagation of this erroneous theory that makes this sect find a degree of popularity with the unthinking throng who want to enjoy this present life to its fullest, and yet escape the consequences of their sinful conduct.

The fervor and zeal with which the Jehovah's Witnesses propagate their doctrines is to be commended. There is scarcely any portion of the United States that has not heard of their teachings. They expand their resources to the limit in the dissemination of their literature. It is a familiar sight, in any city across our land, to see their adherents actively witnessing on the street corners, holding forth their official church organ, the *Watchtower*, for public purchase. In the sending forth of their literature, they are highly organized and definitely routed to cover the countryside with a thoroughness hardly credible.

In the promotion of his work Russell traveled extensively and spoke incessantly. He died in a Pullman car near Pampa, Texas, while on one of his preaching missions. With the passing of the founder the "Elisha transforming mantle" fell upon Judge J. F. Rutherford. This man was an orator of no mean ability. In 1927 the largest world radio hookup was put to his service, that he might give to the waiting public the principles of this "sacred order." They still maintain an expensive weekly national radio program starring the dialogue artists "Frank and Ernest," and in this way they question and answer the main principles and fundamentals of their beliefs.

In 1879 "Pastor Russell" (this is the way his followers choose to speak of him) began the public propagation of his teachings. Early in his life he was a zealous Congregationalist. Thus we have proof that he did not emerge from the ranks of Seventh-day Adventism, as has often been charged by his many enemies. His works were first published in six volumes under the general title *Millennial Dawn*, and later when his false theories were perceived and exposed, the books were issued with slight revision as *Studies in the Scriptures*.

For background as a partial explanation for the many concepts held by Charles Taze Russell, we are indebted to the research material in Herbert M. Wyrick's book *Seven Religious Isms*. He declares concerning the early youth of the man:

"Russell as a youth was of a religious nature and in early life seems to have been possessed of a morbid fear of hell. This extreme was followed by a period of religious doubt and uncertainty, during which he seems to have dabbled in the mysteries of Oriental religions. He then came back to the study of the Bible and threw away the whole Christian creed, gradually substituting for the evangelical truth of the Scriptures the vagaries on which his system of false teaching is built."

Now let us look at some of the doctrines of this ism. In support of this portion of our survey of Jehovah's Witnesses, we shall freely quote from their own published works, using

whenever possible the words of Russell and Rutherford, the co-founders of this ism. It is not the purpose of this paper to contradict or even to explode their false teaching, but simply to bring out clearly their specious beliefs.

False Doctrines and Beliefs

1. DENY DEITY OF LORD JESUS CHRIST.

Rutherford declares in his book *The Harp of God* (1921):

"Some have earnestly believed that Jesus was God Himself. But such a conclusion is not warranted by the scriptures."—Page 99.

"Some insist that Jesus, when on earth, was both God and man in completeness. This theory is wrong."—Page 101.

In his book *Reconciliation* (1928) he maintains:

"The Son is a god. The name god is applied to mighty ones, even to angels and to magistrates. The name god is therefore properly applied to the Son because he was a mighty one. The names Jehovah, Almighty God, and the Most High God are never in the Scriptures applied to Jesus."—Page 106.

"Jesus was not God the Son."—Page 113.

2. DENY ATONEMENT OF LORD JESUS CHRIST.

Russell says in his book *Studies in the Scriptures*:

"One Redeemer was quite sufficient in the plan which God adopted, because only *one* had sinned, and only *one* had been condemned. . . . One unforfeited life could redeem one forfeited life, but no more. . . . If we should suppose that the total number of human beings since Adam to be one hundred billions, and that only one-half of these had sinned, it would require all of the fifty billions of obedient, perfect men to die in order to give a ransom . . . for all the fifty billions of transgressors."—Series 1, p. 133.

"Suffering on our Lord's part would not alone pay the wages of sin."—*Ibid.*, series 5, p. 127.

3. DENY DEITY AND PERSONALITY OF HOLY SPIRIT.

Russell affirms in his most famous published work, *Studies in the Scriptures*:

"The holy Spirit is not a person, but an influence."—*Ibid.*, p. 210.

"There is absolutely no ground whatever for thinking or speaking of the holy Spirit as another God."—*Ibid.*, p. 169.

4. DENY HELL AND ETERNAL PUNISHMENT.

Rutherford declares in his book *Reconciliation* (1928):

"There is no thought expressed in the Bible anywhere that God purposes to put any of his creatures into a place of endless torture."—Page 25.

"Hell is not a place, but it is a condition. It is a condition of death, which means non-existence."

"The doctrine of hell torment being a lie and emanating from the devil, and the clergymen being the ones who teach that doctrine to the people, it follows that in teaching such false doctrines, clergymen are the servants of the devil."—Page 296.

Russell further affirms his conviction in this matter by declaring in his book *Millennial Dawn*:

"God is too good to sustain an everlasting hell. . . . Eternal torture is nowhere taught in the Bible."—*Studies in the Scriptures*, series 1, pp. 127, 128.

5. DENY AUTHORITY OF CIVIL POWER.

The Witnesses are strict believers in non-combatancy, and although it has been several years since the ending of the second war, hundreds of them are still imprisoned in conscientious objector camps throughout the nation. They refuse allegiance to the flag, claiming that it is a form of idolatry forbidden by God in His ten-commandment law, yet they utterly neglect to recognize that the fourth commandment is a part of that same law. They are stanch, almost fanatical believers in the absolute freedom of press and speech, and expend heavily of their resources to further these doctrines.

Both Russell and Rutherford were unalterably opposed to all other forms of church organization, calling all other faiths Babylon. They especially are opposed to Seventh-day Adventists, declaring that they are the false church of our time. They have, for nearly a decade, let go their full vengeance on our church, but of late have decreased their efforts, declaring, "Advents are so far gone that even God can do nothing for them."

The exact size and number of their membership and the number of their churches has never rightly been ascertained. Their clergy is a loose-knit organization of laymen, for every member has the right to "witness." They do not designate public address as preaching, but rather as witnessing. They maintain that regardless of preparation, anyone in their congregation who is sympathetic to their doctrines has the right to be heard. Their meetings often turn into prolonged testimony services with each member occupying as much time as he desires.

Many who have never correctly understood the aim and object of this sect, declare that the public should be more tolerant of this new concept of faith. They feel that far too many people are biased in their opinions of these people. We shall, therefore, examine statements by leading clergymen on what they believe concerning the Jehovah's Witnesses.

Dr. A. C. Dixon, who was minister of Spurgeon's tabernacle in England, and a recognized British clergyman, declared concerning the doctrines of Jehovah's Witnesses, "Its plan of salvation is a plan of damnation."

Dr. James M. Gray, who has served for years as head of the Moody Bible Institute in Chicago, affirmed a short while ago, "Russellism contradicts almost every fundamental revelation."

Dr. I. M. Haldeman, former pastor of the First Baptist church, New York, refers to Russellism as "the wicked and blasphemous system which teaches the annihilation of our Lord Jesus Christ."

Dr. H. I. Ironside, of the Moody Bible Society, said, "This is indeed a sect of perdi-

tion; and its teaching is rightly labeled 'damnable.' 'From such turn away.'"

Dr. A. J. Pollock has cried out against these people by declaring: "The system is antichristian. It comes under the lash of the Apostle Paul, who wrote: 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' (Gal. 1:8.) Russellism is another gospel. If Rutherford and his followers died in the beliefs that are advocated in his books, they died unbelievers in the gospel that Paul preached."

Basically, the Jehovah's Witnesses are an honest, earnest group of individuals who have been led astray by a cunningly devised fable. No one will declare that they are not zealous in the propagation of their gospel of error. It is truly a pity that this people have fallen into the snare of the evil one, and have planted seeds that will eventually turn to tares of disappointment.

Outlines for Bible Studies

Bible Baptism

By MRS. JUANITA JESSEN,
Missionary's Wife, India

- I. WHAT ORDINANCE STANDS AT THE ENTRANCE TO THE CHURCH?
 1. Baptism inseparably connected with gospel commission. Matt. 28:12, 20.
 2. Importance of baptism stressed. Mark 16:15, 16.
- II. WHO SHOULD BE OUR EXAMPLE IN THIS AS IN ALL THINGS?

Jesus was baptized. Matt. 3:13-17.
- III. BIBLE METHOD OF BAPTISM—IMMERSION.
 1. John the Baptist baptized by immersion. Matt. 3:5, 6, 13, 16.
 2. It requires "much water" to baptize. John 3:23.
 3. Philip baptized by immersion. Acts 8:29-39.
- IV. WHAT DOES BAPTISM SIGNIFY?
 1. Death, burial, resurrection. Rom. 6:3, 4.
 2. Old man of sin must die. Rom 6:6.
- V. PREQUISITES TO BAPTISM.
 1. Repentance. Acts 2:38.
 2. Faith in Jesus Christ.
 3. Living the life. Matt. 3:7, 8.
- VI. CAN A BABE OR A LITTLE CHILD MEET THESE REQUIREMENTS?
 1. Infant does not know right from wrong. Deut. 1:39.
 2. Each one must choose whom he will serve. Child cannot. Rom. 6:17, 18.

3. An infant knows not the law; therefore, sin is not imputed. Rom. 5:13.
- VII. WHAT PRECIOUS PROMISE IS THERE FOR THOSE WHO ARE BAPTIZED?
1. Holy Spirit promised to church. Acts 2:38.
 2. Christ received unction of Holy Spirit at baptism. Mark 1:9-11.
 3. Household of Cornelius received Spirit before baptism. (A point with Pentecostals only.) Acts 10:44-48.
- VIII. AFTER BAPTISM HOW WILL THE BELIEVER LIVE?
1. He has put on Christ. Gal. 3:27.
 2. He is truly a child of God. Rom. 8:14-16.
 3. He seeks heavenly things. Col. 3:1-3.
- IX. SUMMARY.
1. "He that believeth . . . , as the scripture hath said." John 7:38.
 2. Christ has made baptism a sign of entrance to His spiritual kingdom. Rom. 6:4; I Cor. 12:13.
 3. Let us not delay this precious experience. Acts 22:16.

The Query Column

Bible Questions and Worker Problems

Pamphlet on Daniel and the Revelation

Sometimes we hear the plausible statement made that Uriah Smith's "Thoughts on Daniel and the Revelation" was the response to Mrs. White's counsel, suggesting that the Bible books of Daniel and Revelation be issued together in pamphlet form, with a few simple explanations. Is that the case? When was Smith's "Thoughts on Daniel and the Revelation" brought out, and when was this counsel on the issuance in pamphlet form given? Does Mrs. White make any comment on the fulfillment?

URIAH SMITH'S *Thoughts, Critical and Practical, on the Revelation* (328 pages) was first issued in 1867. Five years later his *Thoughts on Daniel* (352 pages) was printed, in 1872. They were combined and issued as *Thoughts on Daniel and the Revelation* in 1882 (840 pages). Later editions ran 800 pages, or over. (The present revised edition has 830 pages.)

Mrs. White's counsel to the effect that the Bible books of Daniel and of the Revelation should be gotten out "in little books and made as simple as possible," to be scattered and given everywhere, first appeared in Letter 87, in 1898—thirty-one years later. That is the time relationship of the counsel to the initial Smith vol-

ume. And her counsel on the needed pamphlet was amplified four years later in MS. 165, 1902, when the message was repeated to issue these two prophetic books "together in pamphlet form, with a few explanations added." This was now further explained as "a pamphlet bound inexpensively, costing but a trifle, and small enough to be carried in the pocket."—*Ibid.* Then, in Letter 1, 1903, in reiterating the still unsupplied need, Mrs. White adds: "A few explanations of certain portions might be added, but I am not sure that these would be needed."

She had mentioned this matter to S. N. Haskell, which resulted in the issuance of his two books, *The Story of Daniel the Prophet*, of 350 pages, (1901), and *The Story of the Seer of Patmos*, of 424 pages (1905), or a total of 783 pages. Concerning this attempt by Elder Haskell, Mrs. White wrote explicitly, "The need is not filled"—by the Haskell books. "It was my idea to have the two books bound together, Revelation following Daniel, giving fuller light on the subjects dealt with in Daniel. The object was to bring these books together showing that both relate to the same subjects." Letter 1, 1903.

It is quite apparent, therefore, that Smith's 800-page *Thoughts on Daniel and the Revelation*, brought out over thirty years before, and which Mrs. White had commended in 1889 and 1890 for its wholesome influence as an evangelistic agency, was not the compact, pocket-sized booklet called for. The need for that pamphlet still stands on record, and has not yet been met.

L. E. F.

Erratum

UNFORTUNATELY one paragraph of the article "Evangelistic Field School in Pittsburgh" (May MINISTRY, p. 26) gave the opposite meaning from that intended by Elder Vandeman. In writing about our work for ministers and laymen in the popular churches, emphasis was placed on reaching the lost with our message. Next to the last paragraph should have read:

"There is a source of genuine satisfaction in working for men and women who belong to no church, as well as leading the members of other churches into further light. If the ministerial brethren in these other congregations could see evidence that we are sincerely interested in reaching the lost with our message, then there would be less basis for the oft-repeated accusation of proselyting. There is danger that our sense of duty to warn all peoples leads us to ride roughshod over the feelings and rights of ministers of other faiths. Is there not a way to accomplish our purpose of bringing the last warning message to every heart without alienating many of the good men who stand between their people and God?"



To Reveal or to Conceal

SOMEONE is always citing the solemn testimony of a good brother who has been an Adventist for a quarter of a century. "If I had ever realized that I was attending an Adventist evangelistic meeting, I would never have set foot inside the tent or hall"—and would never, therefore, have become an Adventist.

We do not question his word. But what has the situation of a quarter of a century ago to do with that of today? Times have materially changed, and conditions have altered—whether some wish to admit it or not. Twenty-five years have passed, and an entirely new day has dawned—a day of growing recognition and respect for Adventists. That should surely constitute a cue.

Furthermore, present world conditions have brought a paralyzing fear of the future to the hearts of millions. Now as never before men seek a message of hope. They crave a sense of certainty. They desire an understanding of the times and the future. They seek a way through and out of the present world apprehension and hopelessness. Moreover, we are coming to be increasingly known as earnest and competent students of Bible prophecy, with unusual light on the meaning of the times. And we are being increasingly recognized as sincere Christians in a position to help others. How will men, and especially such seekers, know how and where to find and hear us if we fail to identify ourselves?

Let us keep abreast of the times, and not live in the past. And even if some will not come because of prejudice, others, just as intelligent and sincere, and just as good prospects as converts, will come in their places. The supper will have its guests. It will simply be a different group, fully as acceptable as any other group. But these will be unprejudiced and more favorably disposed at the outset, and therefore more likely to respond to the message presented. They are coming to an avowedly *Adventist* meeting, knowingly receiving *Adventist* literature, enrolling in an *Adventist* Bible correspondence school, deliberately inviting an *Adventist* worker to call on them and to give them Bible studies. There is no disillusionment, no shock concerning our identity, no letdown or setback. They do not feel they have been tricked or deceived. They expect to hear about the Sabbath, conditional immortality, the sanctuary, the Spirit of prophecy, and other distinctly *Adventist* beliefs. The advantages definitely outweigh

the disadvantages, and such an approach is backed by Spirit of prophecy encouragement and counsel.

More than that, this approach works, where fairly tried. It works successfully, by repeated demonstration, in East, West, North, and South. It is no visionary theory. It is a demonstrated fact by experienced and inexperienced. Many of our most able evangelists will now never go back to what they believe to be an outmoded method. They will not be deterred by men whose only personal evangelism is a memory of two or more decades back. But a man must believe in it to succeed. And he must revise his techniques, for the approaches are different. Many will need help on this. But through such forthrightness much misunderstanding, many charges of subterfuge, many challenges to debates, and considerable friction with other ministers will be avoided.

This is the one way that continuous evangelism, year after year, campaign after campaign in a great city, can be most successfully conducted. So, put away your prejudices, brother minister. Investigate its advantages dispassionately, and give it a fair trial. The responsibility is much greater this way, of course, as our every word and act and all our influence are an open representation of Adventism all the way through. The advantage of concealment does not compensate any longer in most places. There are doubtless exceptions, but let them be regarded as exceptions. Our widespread radio work; literature distribution; and the witness of our academies, colleges, sanitariums, medical school, theological seminary; together with the constant news reports on our welfare work, foreign relief, and many other features have all brought our name and some knowledge of our activities and beliefs before multiplied millions. These constitute the *Adventist* seed that has long been sown. Let us begin to reap the benefits through gathering the harvest as *Adventists*.

Open declaration brings the greatest joy, confidence, and satisfaction personally and to the church of any method advanced in recent years. Try it.

L. E. F.



OPPORTUNITY IN FRANCE.—Out of France's 42,000,000 population there are only 6,000,000 practicing Catholics. That is one-seventh of the population. Most of the remaining six-sevenths are open to the Gospel. Will Protestants grasp the golden opportunity in France?—*Gospel Minister*.

Endure Hardness as Good Soldiers

THERE is danger that some of the younger workers of the Advent Movement will go "soft." Beginners now often expect at the very outset of their service all the comforts and conveniences that older workers have toiled twenty or thirty years to secure. All too often there is a shrinking from the hardness of the lot of the "good soldier for Jesus Christ." These veterans, it might be added, justifiably have sought to make living conditions a bit easier, now that their strength has been weakened by the rigors of service in overseas fields or homeland frontiers, where inconvenience and privation often formed an inseparable part of the picture.

The soldier on the march obviously has no fixed abode. He has few conveniences, and no goods except his little kit. In warfare there are often forced marches and dire emergencies. Sheer weariness often softens his hard bed; and the necessities of the case frequently make impossible many desirable adjuncts. The rigors and demands of the battle and the campaign are exhausting. But these are gladly endured if the cause is just, and the warrior is fighting for a great principle or stake—for dear ones and home, for homeland and liberty.

Ours is no ordinary warfare, and we battle no ordinary foe. We fight under the banner of King Jesus. We have the challenge and the emergency of a glorious cause. We fight for the recovery of a lost world for God, and for an eternal home. We battle for dear ones and friends. We are on the side of right and God. Ours is not a lost cause, not a forlorn hope. Victory is assured, and we have invincible heavenly allies. But victory has not yet been achieved.

Our foe is intensely real. It is none other than Satan and his infernal legions. His mercenaries and henchmen are sin-befuddled men and women, confused over the issues and ranged on his side. His methods are utterly unscrupulous. His favorite weapons are outlawed by every principle of right, justice, and humanity. We cannot and will not match them in kind. But we must meet him as he is. We must battle him in every front. We must carry the campaign into the enemy's territory on every continent and island of the sea. Many must go overseas where conditions, customs, languages, and food are strange, and not infrequently unpleasant. We must press the battle in obscure places, as well as in strategic strongholds that call for mass attack. It is a relentless conflict. We must never give up.

The life of a soldier is anything but soft and easy, and it is not without casualties. It calls for hardness; endurance; privation; suffering from heat, cold, exposure, and pain; and perhaps death for a great and noble cause. It demands willingness to forgo much that this world holds dear and indispensable. There are

bound to be wounds and casualties in this war. There are much weariness and exhaustion in store, absence from home, and much that is unpleasant. These are the inevitable accompaniments of being a soldier of Jesus Christ. That is the challenge of soldiery for God. It is the challenge of the heroic.

L. E. F.



☛ ALTHOUGH the great truths uttered by our Lord were given in simple language, they were clothed with such beauty that they interested and charmed the greatest intellects.—*Evangelism*, p. 56.

Religious World Trends

Import of Leading Press Declarations

The Bible and Tradition

By R. M. GARDNER, M.V.
Secretary, Alberta Conference

ON SUNDAY afternoon, February 6, 1949, some interesting remarks were made by Bishop Duane G. Hunt about the Sabbath in a Catholic-hour broadcast over our local Edmonton radio station CJCA. His lecture was on "The Bible and Tradition." Throughout the broadcast effort was made to show that tradition is equally as important and reliable as the Written Word, or more so, that the Written Word is in reality only tradition placed in writing; and that the written gospel plus the oral gospel, is, indeed, the complete gospel. As proof of this the following statements were made:

"The reality of tradition and its place in Christianity may be judged by one simple illustration. Have you ever stopped to ask yourself why we Christians, most of us at least, hold Sunday as the day of rest and worship? Why did we abandon Saturday? You know, of course, that Saturday is the Sabbath, the seventh day of the week. It was Saturday that was appointed through instruction from God Himself as the day of rest and worship. 'Remember that thou keep holy the Sabbath day' is one of the Ten Commandments.

"The observance of Saturday was not limited to the Old Testament. Our divine Lord Himself during His public ministry followed the Hebrew custom. He went into the synagogues on Saturday and joined with the people in the traditional worship. And yet His followers within the first generation changed from Saturday to Sunday. How could they do so? There is no word written to indicate that our Lord commanded the change. There is one episode in the New Testament which indicates that the change was coming. It shows that Sunday was being added for special Christian observance. Even so, there is no record of any command for this addition. Neither is there any indication that Saturday was to be abandoned. In what way, then, can the change be justified? The only answer is that there was something in the oral tradition which permitted it, something which the apostles understood full well, but thought it unnecessary to put in writing. Now, my point is that if tradition is followed in respect to the day of worship, it can be followed in other respects also."

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Successful Radio Workshop

THE first denominational radio workshop proved to be a true success. One hundred and twenty-five broadcasters gathered in the men's worship room adjacent to the radio studio at Washington Missionary College on March 15 for three days of intensive study, realistic observation, and helpful criticism. Under the leadership of Paul Wickman, secretary of the Radio Department, and a staff of able assistants, material help was given on all phases of radio broadcasting.

Charles E. Weniger, professor of speech, Theological Seminary; W. Fletcher Tarr, professor of speech, Washington Missionary College; and several of our leading broadcasters who understood our denominational emphasis gave valuable assistance. In addition to these brethren several experts in the field of radio spoke on their reaction to religious broadcasting and pointedly suggested methods of improvement. Among the men that made outstanding contributions were Joseph Breckner,

general manager of Silver Spring Station WGAY; Lawrence Beckerman, producer-director of WTOP in Washington; Van Buren Devries, producer and script writer of television from WMAL in Washington; and Frederick Jacky, director of Hymns of All Churches program, N.B.C. in Chicago. The latter spent two full days during the workshop at his own expense.

Most practical were the hours spent in program criticism and in discussion groups where our men shared ideas on promotion, types of broadcast, and like topics. THE MINISTRY will report this meeting as completely as possible, although the full value of such a meeting can be appreciated only in the setting of free discussion and the activities of the actual workshop program.

Paul Wickman's keynote address on the objectives of the radio broadcast, and the stimulating ideas presented by C. E. Weniger on the personality of the radio voice, will be included in this present issue. Others will follow in future issues.

G. E. V.

Multiple Challenge of Radio

By PAUL WICKMAN, *Secretary of the Radio Department, General Conference*

A NATIONAL broadcasting company recently received this letter from an old sheepherder in the hills of Idaho:

"I enjoy your programs every week, and I want to ask a favor of you. It is rather lonely up here in the hills, and I have not much to amuse me except my radio. I used to play my old violin, but now it is badly out of tune. I wonder whether you would be kind enough to pause on your next program to strike *A* so that I might tune my violin and enjoy its music again?"

At first the radio station laughed at such a suggestion. But after all, it *was* different. So on the next program they told the story of the old sheepherder, and paused in the midst of a nationwide broadcast to strike *A* to give him his pitch.

We need to catch a new pitch in our broadcasting plans for the future. In the broadcasting world they consider their poorest productions of the past to be that of religious groups. It is because of this fact that the various networks have established departments of religious activities. The primary purpose of these is to give counsel, to help organizations anywhere, and also to protect the interests of the industry.

And because the industry has demanded an awakening, religious organizations have established radio commissions and councils with secretaries who direct the affairs of radio within their churches. In New York City they have had several such, and through their influence a place has been given to religious broadcasting at the various institutes for radio education. (We are charter members of the National Association of Religious Broadcasters, formed in Columbus, Ohio, three years ago.)

Through the influence of these various organizations radio workshops have been created in universities for religious broadcasting, and they are conducted in almost every center of the United States each summer. These courses are about ten weeks in length. The Chicago University particularly pioneered this venture.

The most outstanding achievement as far as production of religious broadcasts is concerned has not been by the Protestant groups, but the Catholic and Jewish groups. As a result, the Protestants created a Protestant Radio Commission more than a year ago in New York. We were invited to participate, and are at pres-

ent members of this group. This group will endeavor to control the broadcasting of all Protestant denominations. So where do we find ourselves? In a network of ardent and intelligent planning on the part of executives charged with the responsibility of broadcasting. They in turn gather about themselves specialists in every field of radio.

Should not Seventh-day Adventist broadcasters, who are charged with a definite mission to a world, seek to master the instrument that perhaps is the most potent influence in the world, and becoming more so with the advent of television? As a denomination we are leaders in the field of evangelistic radio ministry. Our method of financing programs is the envy of every other church body. *But we are in a rut!* We have our formats for broadcasting, which we feel we cannot afford to change. As one drives across the country and listens to the religious programs, he can almost with certainty pick out the Seventh-day Adventist broadcasters after listening a minute or two. We are getting the same stamp as did our evangelists a few years ago when a tent was pitched in a certain manner, and a certain title was always used for the first night, the second night, et cetera. Every series had the same imprint that could be detected by all.

Our conservative witnessing must be improved. The last five years have seen a marvelous transformation, but we must do more. I think we should improve along four major lines:

MUSIC.—In the music of most religious broadcasts we do not give evidence of careful preparation and practice. The great names in radio, even after ten and fifteen years of broadcasting, spend hours in rehearsing for a thirty-minute show. This means perfect timing, un-hurried presentation. Our musical talent must pay this price. This must be done for the Master's sake.

MESSAGE.—We cannot win a listening audience of any size without a positive, carefully thought-out, simply presented message. Most messages on our gospel broadcasts are beamed to attract our own kind. They have no interest appeal for the masses. The message must be brief. It must fulfill the requirements of a good gospel presentation as laid down by the great Presbyterian minister of my boyhood church, Dr. William Evans: "To the casual listener it must answer quickly, *What? When? How? And what then?*"

MANNER.—The manner of presentation must be improved. No radio time ought to be spent in criticism of other churches. The voice and manner must convey what cannot be seen. If in love we speak for Christ, the listener will feel it. A kind word is readily understood by all.

PREPARATION.—Careless preparation has no place in gospel broadcasting. We need to do



Radio Evangelists in Attendance at Eastern

more than read from books. I commented once to a certain broadcaster that it must be easy to prepare radio sermons when all he had to do is read a book.

"No," he retorted, "it's not so easy as you may think. I have a very difficult time discovering a book my predecessor hasn't already read over the air."

Too many take for granted that as long as a program is sound in doctrine, it ought to suffice. This is not true in this day of great competition. The world goes the limit in spending time and money to create programs that attract and hold attention. The dial on the radio can be turned in a second's time if the soloist or other musical portions of the program grates on one's ears. To reach the world, we must present quality, as well as truth.

It is hoped that this radio workshop will do the following:

1. Demonstrate the needs of each broadcaster.
2. Stimulate the desire to do something about it.
3. Coordinate our colleges and field in more efficient service.
4. Eventually establish a permanent workshop for some weeks' duration where men can go for concentrated training in radio.
5. Assist our leaders and administrators to determine the amount of effort they should put forth to develop this important field.
6. Show the need of training men for radio by beginning in the church schools, not waiting until they reach the Seminary.
7. See the untouched realm of free time available to every community that has a church school and some activity.

Eventually we must have trained men in the technique of radio who can step into foreign posts as technicians, broadcasters, and producers. Others are doing it. At least three mission societies are using their own radio transmitters in the foreign field at present. Radio station HCJB, Quito, Ecuador, has six transmitters



Workshop, Takoma Park, D.C., March, 1949

and one mobile station, all operated by the World Radio Missionary Fellowship, Inc. It broadcasts in twelve languages, sending out more than ten thousand gospel programs annually, besides hundreds of other cultural and educational releases.

Recently HCJB had its original twenty-five-year license extended another twenty-five years by the government of Ecuador. A staff of one hundred radio technicians, program specialists, and executives is divided about equally between foreign and national workers. This demonstrates what can be done, and shows the possibilities of radio today.

"A preliminary survey reveals that there are thirty-eight key points from which a world-covering umbrella of gospel testimony could be set up through properly equipped shortwave stations. In time these strategically located stations could form a world-missionary network reaching into the densest population areas with all major languages.

"Some critics say—what about receivers? When HCJB began broadcasting in Ecuador in 1931 there were only six known radios in the entire country. Today it is believed there are over 50,000, and in all Latin America between eight and ten million radios await the gospel.

"The United States' State Department's 'Voice of America' indicates that there are nearly 300,000,000 shortwave listeners around the globe today! This is what Russia is shooting at with her many transmitters rated at over two and one half million watts of power."

The goal of the 108 foreign mission boards of the United States and Canada for the first five years is \$150,000,000, a doubling of present contributions. One proposal designed to introduce new techniques into the Protestant missionary enterprise is a cooperative radio and mass communications committee, under the auspices of the Foreign Missions Council. Moody Bible Institute, Chicago, has established a new missionary course in air travel, direct radio communications, and photography.

Seventh-day Adventists are using 750 stations throughout the world today. Radio work has grown steadily, especially the past four years. But our greatest days should be yet to come.

Millions of dollars worth of free time is available to us in the United States and the world each year if we know how to use it. Every church school, every educational institution, every church, every activity of our organization—Missionary Volunteer, home missionary, medical—are all missing an opportunity.

With the advent of television, and it is rapidly developing, our radio future and our thinking will naturally pass through a transition. Our programs are going to pass through some very serious stages, and critical ones. A few martyrs to the cause of radio may be necessary in order to pioneer many ideas now questioned because of false interpretations of what constitutes a divine-appointed means of presentation. Men must be forgiven for trying and for experimenting. We must cooperate with one another. Mistakes are bound to occur. Coordination of the experience of all will bring about the desired results.

When television arrives throughout America, and the eyestrain is removed, your pulpit and your church are then brought into the home. Your tabernacle campaign and your Ingathering campaign are then broadcast right into the family circle. What a challenge! But this carries with it a new responsibility, the reality that the usual conventional preaching service and radio broadcast are a thing of the past. You will be auditioned on television as you would be for a screen test in Hollywood. *What Then?* Shall we not endeavor to accept the challenge by studying our position and preparing to catch the ear of the generation who are at home awaiting our entry, willing to examine our wares?

The Personality of Your Radio Voice

By CHARLES E. WENIGER, *Dean and Professor of Speech, S.D.A. Seminary*

PROBABLY no greater compliment was ever paid a man than when it was said of Jesus, "The common people heard Him gladly." Mark 12:37. It was not only *what* He said, but *how* He said it, that attracted men to Him. Men "wondered at the gracious words which proceeded out of His mouth." Luke 4:22. "He taught them as one having authority, and not as the scribes." Matt. 7:29. There was something about the speech personality of the Master that attracted men and women and little children to Him. "His word was with power." Luke 4:32.

What is this thing we call personality? "Aren't you cold, my boy?" asked Henry Ward Beecher of a ragged little newsboy one blustery winter day. "I was, sir," came the prompt reply, "until I saw *you*." Such was the impact of a great personality upon the men and women who peopled his world. Burnham has defined

personality as "the sum total of one's behavior tendencies and patterns." Personality is made up of all those factors—character, attitude, and manner—that influence the environment of the individual. What are the essential characteristics of the successful personality?

A psychological study of eight hundred successful personalities found that all personalities surveyed possessed four fundamental personality traits: liveliness, fairness, originality, and—here lies the importance of the present consideration—a pleasing voice. Why does a pleasing voice play such an important role in professional success? Simply because speech is the chief means by which our social and business relations and personal adjustments are affected. In the case of the radio preacher speech is the chief professional tool; it is *the* chief means by which he attains his results.

Because speech is a chief factor in personality, it follows that improvement in speech means growth in successful personality. Good speech requires sound thinking; it is the overt evidence of thought. Good speech requires emotional stability; it is the overt evidence of emotional control. Improvement in speech involves improvement in the intellectual, emotional, physiological, and psychological phases of man's being, and consequently of his total personality. Speech improvement becomes tantamount to the improvement of the personality.

"Your voice is you," is the first sentence in Helen Hathaway's delightful little book *What Your Voice Reveals*. Disraeli is reported to have said, "There is no index of character so sure as the voice." Your voice is an index of the real you, the you that you are, down deep inside. Frank La Forge, celebrated accompanist of the world's greatest concert singers, has written,

"When you speak you broadcast to those within ear-shot a thumbnail history of your life. You indicate your state of mind, your state of health, and your breeding. It is surprising the amount of time the average young thing will spend on her appearance, dress, make-up and the like, and totally disregard the voice. She does not know what a perfectly good bet she is overlooking. A voice may be as haunting and beautiful as a face. There are plenty of examples in radio, where listeners have fallen in love with a voice without having seen the face of the singer or speaker."

What kind of you do you wish your voice to reveal? *Education*, page 235, says, "The chief requisite of language is that it be pure and kind and true,—the outward expression of an inward grace." If you wish your voice to reveal inward grace, it is necessary for you to possess inward grace. The voice does not lie. "Out of the abundance of the heart the mouth speaketh."

Pointers on Personality Development

This realization makes the rounded development of the radio preacher's personality of paramount importance. How can the personality

be developed to its highest capability? Here are a few suggestions:

1. Cultivate the habit of thinking, of creative thinking. One of my teachers of long ago stopped in the midst of a class period to bemoan our lack of thought. I can hear him still: "What you students need is to learn how to think. You ought to go out and sit on a stump until you get an idea. It might take a long while, but the experience would be refreshing." We need to cultivate the purifying experience of thinking, not merely repeating other people's thoughts, not merely readjusting our own personal prejudices, but deep, sustained, creative thinking. We read in *Education*:

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. . . . It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought."—Page 17.

2. Extend your appreciations. Widen your observations. Too many of us go through life looking at everything through gray glasses. Violets and roses and lilies and pinks are just flowers to us. Mellow apples, steaming potato soup, vanilla ice cream, and luscious peaches are merely food. Satin and velvet, silk and linen are only cloth. Bird songs, train whistles, childhood's laughter, and the notes of the symphony are but sounds. Learn to observe, to appreciate, to discriminate. Having eyes, see; having ears, hear. Waken your senses to enjoy earth's ten thousand times ten thousand delights, and realize the growth in personality that attends such awakening and the expression of it.

3. Develop the traits of sympathy, tact, courage, faith, hope, love. Consciously endeavor to sympathize, to *feel with* your fellow men. Exercise tact with the tactless. Be courageous in the face of dire difficulty. Have faith that "right makes might" and in that faith triumph. Hope when hope fails. And above all, love, for "the greatest of these is love." And all these traits will be reflected in your voice. "Your voice is your messenger; . . . make it a bearer of good will."

4. Live deeply, widely, broadly. "We should count time by heartthrobs, not by figures on a dial. He most lives who thinks most, feels most, acts the noblest." Fill each moment of each day with noble experiences in living. And thus breadth of living will be revealed in the vibrant tones of your voice. "Your voice is a mirror; . . . it reflects you and your personality" to those with whom you talk.

Perhaps the most forceful description of the personality of Jesus in *The Desire of Ages* occurs on pages 253 to 255. In the midst of this thought-compelling passage are these words:

"His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love

expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him, felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually."

Note that the multitudes were drawn to Him by "the love expressed in look and tone," "the sweet, sympathetic spirit that shone out in every look and word." How is it with you, radio preacher? Does a loving, sympathetic spirit find expression in every tone that your radio audience hears over the air? Yours is a tremendous task. Why?

Limits in Radio Speaking

Ordinary face-to-face speech involves sound and sight and silence. The speaker's words are heard. His movements, his gestures, his posture, are seen and interpreted; they are often more meaningful than his oral words. His very pauses, intervals of silence, convey ideas. Like the rests in music, the silent pauses are sometimes the most important parts of speaking. But *you*, Brother Radio Preacher, *are not seen*, and dare not be silent very long. Almost your entire message must be given through the medium of sound. Through voice alone your personality makes its impact upon your radio audience. From the instant that you begin to speak, you begin to create in the minds of your hearers a picture of your personality—radiant, wholesome, persuasive, or otherwise. How important, then, that the radio preacher cultivate a voice that adequately reflects a winsome personality—one that says, "Come now and let us reason together" about the things of eternal life!

To be very specific, crudities of speech may reflect lazy, uncouth, slovenly, unoriginal personalities. Such faulty speech habits as inarticulate mumbling, thin high tones, drab monotony, the use of moss-covered clichés and meager vocabulary, mispronunciations, and the like make undesirable impressions on the hearer and create pictures of unwholesome personalities. On the other hand, clear articulation, commonly accepted pronunciations, pleasing voice quality, varied inflection, breadth and freshness of vocabulary, and persuasiveness of manner make desirable impressions and create pictures of wholesome personalities.

How can this relationship between the voice and the personality be better realized? How can we train the voice to be the unrestricted reflection of our personality, and be sure that our personality is the kind that we desire to be reflected through our voice? The answers to these questions will form the substance of the second part of this study.

—To be concluded in July

Literature Evangelism

"The Right Arm of Our Strength"

Co-workers in Evangelism

By F. E. THUMWOOD, *Publishing Department Secretary, Ohio Conference*

WHAT a privilege, as soul-winning literature evangelists, to be co-workers with our wonderful Saviour and the army of ministers and evangelists throughout this great land! How wonderful to be able to direct many to our evangelistic efforts and our churches as a result of placing the truth-filled books and periodicals in the hands of men, women, and children everywhere! Much is, and has been, accomplished through cooperation with such workers heretofore.

The colporteur evangelist, when placing books and periodicals in the hands of his customers, has the privilege of calling back to the same homes over and over again, and directing minds not only to other literature but to other avenues of light. He can help by turning in their names for cottage meetings, by telling them of radio programs to listen to, and by inviting them to evangelistic meetings that are being carried on in their community. The colporteur could contact them again at the meeting as an usher.

At one of our large efforts the colporteur had encouraged her customers to attend the meetings. There were approximately 250 in the baptismal class. The evangelist called for the uplifted hands of those in the class who had received our large books. As many as 114 candidates responded to the call, which meant almost 50 per cent in this case.

I firmly believe that much can be accomplished through consecrated cooperation on the part of all concerned. The future holds bright promise for the large army of workers now going from place to place telling of the soon coming of their Lord and Master with power and great glory.

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READ WITH INTEREST.—"THE MINISTRY is read with interest by the doctors, nurses, and dietitians in the White Memorial clinic. Any effort to awaken an awareness of the magazine's function in the education of the layman is, in my mind, a force with a dynamic appeal."—ALFARETTA C. JOHNSON, Dietitian, White Memorial Hospital.

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"The truth must be published far more extensively than it yet has been. It must be defined in clear, sharp lines before the people. It must be presented in short but conclusive arguments, and plans must be laid that at every meeting where the truth has been set before the people, it may be followed by the distribution of tracts and pamphlets."—*Evangelism*, p. 159.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

From Physical to Spiritual

By GRANT A. ROBERTS, *Medical Extension Secretary, General Conference*

EACH Christian doctor in watching for souls as one who "must give an account" is concerned and is under the most solemn obligation to provide two kinds of diagnoses on behalf of each patient that comes under his care, saint and sinner alike. (1) He should provide a most careful, accurate, conscientious diagnosis of physical disease. (2) He should give just as careful, accurate, conscientious diagnosis of spiritual disease.

Conscientious physical diagnosis should, and often does, lead to spiritual diagnosis. Few come to the doctor, knowing the actual nature and extent of their difficulties. They come to learn this, though often with much fearful apprehension, for at times the doctor must needs speak that fearful word *malignancy*.

The earnest desire of the physician to make a right physical diagnosis and honestly to announce his findings is attested to by his use of the microscope, the X-ray, the various laboratory procedures, and all visual and manual methods known to medical science. Besides this, he is constantly alert to discover and create new and better means of ascertaining the exact nature and extent of disease.

All this is done at best merely to extend or prolong for a few years, more or less, the mortal life of his patient that sooner or later, in spite of all efforts, must end in death. The doctor's work is always eventually defeated by the certainty of death.

The most prevalent and malignant disease in the world is the disease of sin. This disease requires divine diagnosis, and God gives to His servants power to make it. The prophet Isaiah was given this power. Here is his diagnosis under the figure of the physical:

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5, 6.

To diagnose properly and fully the diseases of a head that is wholly sick would require a throat specialist; an eye specialist; an ear specialist; a specialist for the nose, the sinuses, the teeth, the brain, the skull, the scalp, and the hair. These specialists would consider the possibilities of brain tumor, throat cancer, sinus infection, hemorrhage, cataracts, destruction of vital nerves in the eye, and every other possible head disease.

If from the sole of the patient's foot to the top of his head, no soundness whatever could be found in any organ, and in addition there were wounds and bruises and long-neglected putrifying, infecting sores, having had no care whatever, what would be the only possible prognosis the doctor could honestly make? If the heart were strong and the digestive organs in good condition, the lungs and skin and kidneys functioning, and the nerves capable of sustaining the proper reactions, there might be some possible hope of continued life. But, with no soundness whatever in any organ or part, doubtless there could be but one speedy and certain conclusion. Should the doctor perchance have one ray of hope for such a patient, he would wish himself a competent specialist on every physical disease, or at least that he might have immediate consultation with the greatest physician on earth.

It should be remembered, however, that all this is but a figurative illustration of the spiritual. The Christian physician, under divine obligation to be as efficient in spiritual diagnosis as he must be in physical diagnosis, will recognize this to be the actual spiritual condition of the unsaved person who comes to him for diagnosis, and in his own helplessness will turn instinctively to the Great Physician, as consultant, for "sin, when [and if] it is finished, bringeth forth death." James 1:15.

The counsel of the Great Physician on spiritual disease is understood readily by the doctor, because in his daily practice he is accustomed to think God's thoughts after Him in those physical things that have to do with the masterpiece of God's creation, man.

When the Christian doctor diagnoses soul-destroying spiritual disease as accurately as he does physical disease, the malignancy of the spiritual condition of his unsaved patient will cause him to evaluate properly the relative comparison between the lesser needs of the body and the one great need of the soul. Once seen clearly, it will cause him more and deeper concern for the welfare of the soul than he could possibly have for the body, no matter how serious the nature of the disease or in what stage of advancement the patient's physical condition might be. Such concern as this gives the doctor a true perspective of his sacred work.

The work of the Great Physician was based on this very perspective. In His healing of the palsied man He saw the soul's disease as in greater need of a potent remedy than the disease of the body, and said to him, "Son, be of good cheer; thy sins be forgiven thee."

After this first and most important healing He healed his body of the lesser disease. In healing this lesser disease He illustrated His own power to forgive sins. (Verse 6.) And any physician who fails to recognize and connect the power of God to forgive sins with the healing of the body, fails utterly in the great privilege that is his as a Christian physician.

The doctor's first responsibility may be for the healing of the body, because he cannot with authority say, "Son, thy sins be forgiven thee." But his most important responsibility is the healing of the soul. After relieving a man of his suffering, however, and thus gaining his confidence and establishing prestige in his mind, the doctor can point him to the One who says with all authority, "Son, thy sins be forgiven thee." If the patient accepts this spiritual healing, the doctor's work in this line does not end in the defeat of death. On the contrary, he has actually saved a life and a soul for eternity, not merely prolonged a human life. There will be no disappointment in this but everlasting joy for both doctor and patient.

The Christian doctor may never stand and preach to congregations of thousands or even hundreds; but in the course of each year, if he contacts in his office and at their bedside an average of twenty patients a day for three hundred days, he will have had precious opportunity to represent Jesus six thousand times, or in ten years sixty thousand opportunities. This is equal to a good-sized city all contacted in a personal way. Opportunities for spiritual diagnosis and the application of spiritual remedies are almost as limitless to the Christian doctor as are his opportunities for ministrations to physical needs.

The application of the necessary spiritual remedies will require much more time and tact and patient endeavor on the part of the doctor than is required for the application of physical remedies. Spiritual remedies must be prayerfully and fully taught and explained. They must be understood and willingly received by the patient, whereas certain physical remedies need be known and understood by the doctor only.

How does the doctor diagnose a soul spiritually? To diagnose physically, he observes and then asks questions about the patient's aches and pains and habits. To diagnose spiritually, he does the same concerning the heart's aches and worries and perplexities.

It is natural for a doctor to diagnose spiritually, because the patient has come to him expecting to answer questions, anxious to impart information concerning himself. The doctor may even discover that some who come to him are not in need of physical remedies, but only of a spiritual remedy. He will easily discern whether his patient is in need of both physical and spiritual healing, or whether because of having already given his heart to God he is in need of physical healing only. Also, he will

learn quickly whether his patient has faith in God, or whether his faith is all centered in the doctor.

If the patient does rest all his faith in the doctor, then the doctor will need to decide whether he will capitalize on that faith for his own prestige, in his practice, or whether he will direct that faith to the Great Physician who alone can heal the disease of the soul. So valuable and effective did Jesus esteem the physical in healing to the spiritual that where an actual physical condition did not exist, He employed a simile suitable to illustrate the truth He wished to teach. Jesus employed the simile of childbirth to diagnose the undone spiritual condition of Nicodemus. Note the divine diagnosis and the remedy prescribed in John 3:3-6.

Evidently Nicodemus had no thought that Jesus was employing a simile, for he asked, "How can a man be born when he is old?" Nicodemus well knew that even the newest-born babe could not be born again; much less a full-grown man.

In turning the mind of Nicodemus from the physical to the spiritual, Jesus recognized the validity of his argument when He said; "That which is born of the flesh is flesh," as much as to say, "You are quite right, Nicodemus; nothing can be done to change a fleshly birth. But your trouble and the disease and defects that require you to be born again are spiritual. And so I repeat, 'Except a man be born [even] of water and of the Spirit, he cannot enter into the kingdom of God.'" In pointing him to the rebirth Jesus made Him understand that he was in a lost condition, and that without this new birth he would perish if sin were allowed to finish its work in him. Note His words in verses 14 and 15.

And then follows the divine specific for the death-dealing malignancy of his soul disease—the so-oft-quoted John 3:16. (See also verses 17-21.) How fully and carefully the remedy is explained, and how plainly is Nicodemus made to see why he himself came to Jesus by night instead of by day.

In this story of Nicodemus we have a divine diagnosis of the soul by the Great Physician, and the sure and wholly potent spiritual medicine that saves completely from the infection of deadly sin. To be truly efficient scientifically, the doctor must learn the application of the many diagnostic facilities that are available for discerning physical diseases. To be efficient spiritually, the doctor need but learn the application of the one great facility provided for discerning spiritual disease, namely, the Holy Spirit. (John 16:7-9.)

Thus, through the Holy Spirit, Christ's personal representative, the Christian doctor always has the Great Physician present to make diagnosis, to explain and apply the remedy, and to save the soul.

Health Supper at Utica, New York

By MRS. CARLYLE A. NELSON, R.N.,
Minister's Wife, Marcy, New York

AS THE followers of Christ approach the time of trouble they should make every exertion to place themselves in a proper light before the people in order to disarm prejudice. (*The Great Controversy*, p. 616.) Such instruction, given in the Spirit of prophecy, inspired the Adventists living in the vicinity of Utica, New York, to plan a Dorcas Federation that would be a bit different from the usual program. It was held on December 5 at the American Legion hall in Utica. Members of the five churches in the district were in attendance. The newspaper gave fine publicity before it was held, telling who the guest speakers would be, and a summary of our Dorcas Welfare work for the past quarter. We invited several city officials, including the mayor.

In the afternoon the Dorcas session was held. Excellent reports of work were rendered, and plans for the future were cited. The union and local home missionary secretaries of the New York Conference, the conference president, the Dorcas Federation leader, and the local district superintendent were speakers. During the intermission the Dorcas Societies had needle work and health-food displays on sale.

The supper was prepared and served by the local Dorcas Society. The meal was planned in as simple a way as possible. The Dorcas ladies prepared and cooked the food in the hall kitchen, except for the pies, which were donated by the church members. The tables were attractively decorated for the occasion. Several young women acted as waitresses.

The menu included tomato-juice cocktail, whole-wheat crackers, celery, broiled choplets, mashed potatoes, peas, sliced beets, cabbage and pineapple salad, cranberry jelly, Vegex gravy, apple pie, cereal coffee, and rolls. The food items were purchased wholesale. The contacts made with the businessmen were most favorable. They were interested, and glad to give a liberal discount from the retail price.

A freewill offering was taken at the close of the meatless meal. The principal speaker of the evening was Dr. Donald R. Gibbs, of the Gibbs Memorial Clinic, Cortland, New York. His subject was "Health and Happiness From Your Table."

Dr. Gibbs said he would tell three things about our tables—when to set the table, what to put on the table, and what to take off the table. He explained the principles of a balanced diet in simple and easily understood language. Some of the thoughts expressed were that disease may be brought on by wrong diet, and that bad food habits impair health. Caring for the sick is important, of course, but the prevention of disease is of even greater impor-

ance. How much better to know how to keep well than to mistreat the body and then try to recover health.

The mayor of Utica also spoke, expressing his appreciation at being invited to attend, and saying how he had enjoyed it. He especially mentioned our health program, and how it was an honor to the city to have such a gathering.

We feel this program has helped in many ways. Church members were present who had never attended a Dorcas Federation before, and they gained an inspiration for this work. Nonbelieving husbands and families were favorably impressed, both with the program and the vegetarian meal. The mayor gave us a special invitation to visit him in his office, and we feel that a favorable impression has been made. The local press sent a photographer. A picture taken at the supper was printed in the daily newspaper. We are reminded of the words found in the *Medical Ministry*: "We must educate, educate, educate, pleasantly and intelligently."—Page 262.

Fuller Memorial Sanitarium

FULLY believing that our sanitariums are to be light bearers to the world, we of the Fuller Memorial Sanitarium at South Attleboro, Massachusetts, are endeavoring to do what we can to enlighten those in our community and those who come to us with the gospel for these days. In harmony with the counsel given us, we try to see that everyone who comes to us learns something of the message, including our gospel of health.

We know that a good many of the patients who came into our midst are deeply impressed with the spiritual atmosphere and health principles of the institution. A number have expressed their desire to live in harmony with the health program which they have learned while here. Just yesterday a patient made the statement that she had determined to give up smoking. She had been reading the book *A Cigarette as a Physician Sees It*, which she found in her room.

A number of our books, including *Ministry of Healing*, have been placed in the different rooms, and we know that many are reading them. Copies of *Life and Health* can be found here and there about the sanitarium, as well as other health literature.

One night a week is devoted to health night, and it is our plan to speak on timely health subjects on this night. A new series is being made up, using some illustrated slides, which will be given in the near future. Our superintendent of nurses, Mrs. Lindberg, plans to start a home nursing class for our patients and the people in the community.

Every morning a parlor service is conducted,

and is well attended by workers and by patients of all faiths. Our guests often speak of the uplifting help they have received from these services.

We have found that Scripture cards with an inspirational Bible promise, or a quotation, sent up on the breakfast trays, have been much appreciated and helpful. We conduct a special Sabbath school class with the patients, and take an offering for missions. Many in this way have come to know the Bible as a new book. Recently we sent fifty of our former patients a year's subscription to the *Present Truth*, and hope to follow this up with a personal letter or visit later on.

Sound motion pictures of an educational type are shown two or three times a week. Some of these are on our message; some, on nature; some, on health, foods, and the care of the body. Saturday is a rather quiet day; therefore, on Sabbaths gospel hymns are played over a loud-speaker system which carries throughout the sanitarium. Programs by church groups are presented, and our young people's societies often come and give uplifting programs. Saturdays we try to get movies on nature which can be shown at night or even in the afternoon. We have sources where we can get hundreds of good free films which we find interesting and educational.

Recently a branch Sabbath school was started in the recreation room at the Pollard House for children in the community. The first Sabbath we had forty-three in attendance, and we have organized four classes. These children all come from homes of non-Adventists, and many are of the Catholic faith. We trust that God may bless in this good work, and that some of these may be led into the fold.

FRANK CUMMINGS. [Chaplain.]

Music of the Message

Ideals, Objectives, and Techniques

A Higher Level of Musicianship

By HAROLD A. MILLER, *Professor of Music, Southern Missionary College*

FELLOW musicians, the summer months open their broad arms with warm invitation to be spent in a higher level of service than music alone can offer for its own beautiful sake. We all concede that the primary purpose in establishing our own schools is to prepare young people to make a contribution to the Lord's work, according to the leanings of their own abilities, and the training they can obtain. If this be true, we should lose no opportunity in reaching our goal. What better lab-

oratory could we have than a summer filled with evangelistic effort?

The Southern Missionary College field school of evangelism, conducted along with the Asheville, North Carolina, effort, included a variety of educational interests, some of which were classes in conducting, and evangelistic and church music. Here is how it worked out.

We met in three different auditoriums. First, there was a spearhead of three evenings in the Memorial Hall. Prior to this I held choir rehearsals two evenings before our first night in the hall. We accepted any who felt qualified to make a vocal contribution. Singers from the Asheville and Pisgah Institute churches came together for the first rehearsal. The next night I met another group at Fletcher. We practiced several simple gospel songs, arranged for the women to be robed, and requested that they be at the hall at six o'clock for a combined rehearsal. When the curtain was lifted, you should have seen the fine group of sixty, eager and ready to sing. They gave us excellent co-operation, and their singing exceeded my best hopes for a hurriedly gotten together group. Each of the three evenings the choir was on hand early for a warmup, and ready to sing.

The next platform to be used was in the high school auditorium. This was too small for so large a company, so we decided to tap the musical resources of the dozen or more students and their wives, to see what could be unearthed. It is surprising at times what people can do, who have never been encouraged to try. From this group we developed duets, women's trios, sextets, a mixed choir, a male quartet, and a male chorus.

When our next and final move took us to the local church building, we were more pleased than ever because of the homeliness and intimacy of the place. The whole music program was a pleasant revelation to me of what can be done with an apparently nonmusical group.

It was not with an apologetic tone that a brief explanation was made that the music was being furnished by our own boys and girls. They were not professionals, nor did they try to act in that capacity; but their hearts were in the work, and their voices rang with a tone of sincerity. It was better to drink the water of a fresh fountain with our bare hands, than to dip a silver cup into broken cisterns. The world has been fed on professionalism long enough to know that it does not always fill an aching void.

On Sabbaths special music from the group was provided for several of the surrounding church services and Sabbath schools. This yielded additional opportunity for practice in song leadership. Too often evangelistic effort has been viewed by the student through the large end of a theoretical telescope; but this plan put his eye to a microscope and gave

him not only a close-up view, but a tangible contact with the thing in action.

The Bible admonishes us to "sing . . . a new song." When and where this is possible it lends character and interest to the effort. For instance, one evening while the soloist and I were waiting to provide a special-appeal song, I heard the evangelist say, "Satan can't take Jesus out of your heart." "There," I thought, "is a suggestion for a chorus." The next afternoon at a service of music, the words came so spontaneously that without hesitation both words and music seemed to spring into existence at one time.

"Oh, you can't take Jesus out of my heart;
Oh, you can't take Jesus out of my heart;
He is there to abide,
So I'll keep Him inside;
Oh, you can't take Jesus out of my heart."

The story of the birth of this little chorus, and the way and place of its appearance, led the congregation to feel it was their own, and they quickly learned it and sang it with gusto. A chorus need not be weighed down with profound thought or cumbered with figures of speech. Its appeal is in its spontaneity, its simplicity, and its melodic interest.

One evening during the appeal, which was customary for the evangelist to make at the close of his sermon, I felt impressed to step up beside him and wait for a pause, at which time I laid my hand on his back and said, "For this very moment this song was written." Then I sang my own setting to "Why Not Now?" I cannot tell you the deep effect it had upon the people. Our company felt the pull of the Spirit of God, and a deepened impression was made in stirring the people to do something about their conviction.

There is an attractive level of music performance that holds the world's interest, but there are heights of music's usefulness in winning souls that need not be scaled. We should take our eyes from the green field of the fertile valleys, where grow profusely the plants that feed the aesthetic sense, and lift them to the hills of music's original reason for existence. More souls will be saved through insignificant means than through important or imposing things. The final decision as to what great music is, should be based on eternal results. Each kind has its place, and we should recognize and use each when and where it is most effective for good.

You Can't Take Jesus Out of My Heart

Harold A. Miller

Moderato

Oh, you can't take Je - sus out of my heart; Oh, you
can't take Je - sus out of my heart. He is there to a - bide, So I'll
keep Him in - side: Oh, you can't take Je - sus out of my heart.

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THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

IX.—Office and Work of the Holy Spirit

The Latter Rain of the Spirit

By TAYLOR G. BUNCH, *Pastor,*
South Lancaster, Massachusetts

THE following statements were quoted in the previous article: "The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close." "The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant." This "more abundant" doubtless means in extent and results, and the results in apostolic days were "glorious."

The latter rain, like the former rain, will come in answer to prayer. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. The latter rain will fall only on praying believers who are pleading for the promised blessing as did the disciples in the upper room. It will come when it is due, "in the time of the latter rain," and there is abundance of evidence that this is the time. In fact, it is long overdue.

The promise is that the Lord will send "showers of rain"—not a single shower in one part of the world field, but showers on praying believers in all parts of the world. "To every one grass in the field" indicates that the blessings fall on the individuals who are ready, and to each is promised a harvest in "his field," or "his farm," according to other translations. The early and latter rain, according to the prophecy in the second chapter of Joel, comes to ministers and people who are so much in earnest that they are praying and fasting in an effort to bring to an end the spiritual drought in the church.

"Repent, therefore, and reform your lives, so that the record of your sins may be cancelled, and that there may come seasons of refreshment from the Lord, and that He may send the Christ appointed beforehand for you—even Jesus. Heaven must receive Him until those times of which God has spoken from the earliest ages through the lips of His holy Prophets—the times of the reconstitution of all things." Acts 3:19-21, Weymouth.

According to *Early Writings*, page 86, the latter rain and the "refreshing from the presence of the Lord" are the same. The place of

prayer in the revival that brings the latter rain is pictured in *Christ Our Righteousness*:

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. . . . It is our work, by confession, humiliation, repentance, and earnest prayer, to fulfil the conditions upon which God promised to grant us His blessing. A revival need be expected only in answer to prayer."—Page 146.

The baptism of the Holy Spirit in latter-rain showers is the paramount need of the church at the present time. "What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord."—*Review and Herald*, Feb. 18, 1890.

"As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth to-day. . . . Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people to-day are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people to-day. All that the apostles did, every church-member to-day is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance. . . . A work similar to that which the Lord did through His delegated messengers after the day of Pentecost He is waiting to do to-day. At this time, when the end of all things is at hand, should not the zeal of the church exceed that of the early church? . . . Should not the power of God be even more mightily revealed to-day than in the time of the apostles?"—*Testimonies*, vol. 7, pp. 32, 33.

Results of Latter Rain

Note the following: "It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God."

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Testimonies*, vol. 9, pp. 16, 28, 29.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Ibid.*, p. 126.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand.

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, pp. 611, 612.

Now in Seed-sowing Time

Here we are told that when the latter rain falls the arguments have already been presented and the seeds of truth have been sown. We are now living in the seed-sowing time, when through many agencies the arguments in behalf of the truth are being presented to the world. The purpose of the latter rain is to bring conviction and conversion to those who have heard but not obeyed. Many have been prevented from accepting the message because of family and church ties, making it difficult, if not impossible, to reach them. But these bands, including the iron curtain of prejudice, will be snapped asunder, and all honesthearted souls will take their stand. Of this time we read:

"Almost unconsciously barriers have been erected in the strait and narrow way; stones of stumbling have been placed in the path; these will be rolled away. The safeguards which false shepherds have thrown around their flocks will become as nought; thousands will step out into the light, and will work to spread the light. Heavenly intelligences will combine with the human agencies."—*Evangelism*, pp. 692, 693.

We are promised that during the latter rain "every truly honest soul will come to the light

of truth."—*The Great Controversy*, p. 522. There are multitudes of honesthearted souls in the world who have not yet accepted the message. Among these are many ministers, just as "a great company of priests," who became obedient to the faith during the early rain. (See Acts 6:7.) It is for this reason that we are urged to make friendly contacts with these ministers, and thus break down their prejudice. Those who have endeavored to carry out this instruction have been rewarded beyond their anticipation.

"Notwithstanding the wide-spread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted the love for God and His word. Many, both of ministers and people, will gladly accept those truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming."—*Ibid.*, p. 464.

This great ingathering of souls during the latter rain will include some rulers in fulfillment of Isaiah 49:23; 60:1-3.

"Many of the rulers are those whom Satan controls; but I saw that God has His agents, even among the rulers. And some of them will yet be converted to the truth. They are now acting the part that God would have them. . . . Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble."—*Testimonies*, vol. 1, p. 203.

The honesthearted who will accept the message then will include some of the great leaders among the Jews as well as many of their people. "When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah. . . . Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day."—*Acts of the Apostles*, pp. 380, 381. This is the true Zionist movement. (See *Isa.* 35:10.)

Many backsliders, who have drifted from, rather than been shaken out of, the church, will return to the fold when they see that God has visited His people.

"When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. . . . Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Testimonies*, vol. 6, p. 401.

The great ingathering will also include honesthearted heathen who have never heard the gospel except as it is revealed in "the illustrated edition of the Bible," the book of nature,

and through the work of the Holy Spirit. But they walk in the light available, and "do by nature the things contained in the law." Christ is "the true Light, which lighteth every man that cometh into the world." John 1:9. Many will learn of the cross of Calvary for the first time after they get into the kingdom. (See Zech. 13:6.)

"Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*The Desire of Ages*, p. 638.

In the chapter in *Prophets and Kings* entitled "Hope for the Heathen," we find the following:

"Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge. Their souls are unsatisfied. . . . But they are honest in heart, and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God nor of His Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character. . . . The Holy Spirit is implanting the grace of Christ in the heart of many a noble seeker after truth, quickening his sympathies contrary to his nature, contrary to his former education. The 'Light, which lighteth every man that cometh into the world,' is shining in his soul; and this Light, if heeded, will guide his feet to the kingdom of God. . . . Heaven's plan of salvation is broad enough to embrace the whole world."—Pages 376, 377.

The best days as far as the work of God is concerned are still future. This message will close in a blaze of glory with the greatest harvest of souls in the history of the church, comparable to, but even greater than, the ingathering following the Pentecostal outpouring during the early rain. Such a vision will greatly encourage the hearts of leaders and members, and will also increase their gifts and zeal for the finishing of the divinely appointed task of world evangelism.

God Revealed in Astronomy

By D. E. TINKLER, *Pastor-Evangelist, Prince George, British Columbia*

I. INTRODUCTION.

Astronomy is one of the most interesting and inspiring of all the sciences. The sky filled with glittering stars is indeed a sublime spectacle of nature. This study will cause us to cast our eyes heavenward away from the earth. David said, "I . . . will look up." Ps. 5:3; 123:1.

II. RELATION OF GOD TO THE UNIVERSE.

1. God invites us to study astronomy. Isa. 40:26.
2. Heavens cover God's terrestrial creation.

3. Worlds, sun, moon, and stars are created by God. Heb. 1:2; Gen. 1:16.
4. The Lord has established the heavens. Prov. 3:19.
5. Heavens declare the glory of God. Ps. 19:1.
6. Sun, moon, and stars, are not to be worshipped. Deut. 4:19.

III. ASTRONOMERS OF THE BIBLE.

1. Abraham, the father of astronomers. Gen. 15:5.
2. Job.
 - a. Earth hangs on nothing. Job 26:7.
 - b. Earth turns. Job 38:14.
 - c. Cluster of Pleiades; bands of Orion. Job 38:31.
 - d. Arcturus. Job 38:32. Twenty-six times the diameter of the sun. Travels 75 miles a second, 4,500 miles a minute. Only the power of God can guide such speed and mass.
3. David.
 - a. Heavens stretched out like curtain. Ps. 104:2.
 - b. Sun moves in circuit. Ps. 19:4-6.
 - c. Moon appointed for seasons. Ps. 104:19.
 - d. God made light and sun. Ps. 74:16.
4. Isaiah.
 - a. Earth is round, atmospheric heaven like a tent to dwell in. Isa. 40:22.
 - b. Lord created these things, not one faileth. Isa. 40:26.
 - c. Heaven was meted out with the span. Isa. 40:12.
5. Jeremiah.
 - a. Stars cannot be numbered. Jer. 33:22.
 - b. Day and night are in their season. Jer. 33:20.
 - c. God established enduring astronomical laws (covenant). Jer. 33:20.
6. Daniel.
 - a. Understood the sciences. Dan. 1:4.
 - b. Babylonian astronomers invented sundial, divided day into hours, mapped heavens, understood cycles of stars and planets.
7. Paul. Stars differ in glory. 1 Cor. 15:41.
8. Jude. "Wandering stars." Jude 13.

IV. CONCLUSION.

1. Consideration of God's handiwork gives a man a true picture of himself, and of his Creator. Ps. 8:3.
2. "If there is anything which can lead the mind upward to the omnipotent Ruler of the universe, and give to it approximate knowledge of His incomprehensible attributes, it is to be found in the grandeur and beauty of His works."—GENERAL MITCHELL, astronomer.
3. "They that be teachers [margin] . . . that turn many to righteousness" shall shine "as the stars for ever." Dan. 12:3.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Movies in Prayer Meeting?

By RODNEY E. FINNEY, JR., *President,*
British Columbia Conference, Canada

NO MINISTER enjoys speaking to small crowds when he could have larger ones. That is probably the reason why many ministers find prayer meetings are more of a duty than a pleasure. When a man knows that there are two hundred members in a church and only twenty-five attend prayer meeting, he is distressed, and rightly so. He feels that he should try to do something about it. Just what he should do is another question.

Some time ago a short notice appeared in one of our papers telling of the success one pastor had had in getting people to come to prayer meeting through the showing of motion pictures. We suppose the pictures were above criticism, even though all movies that are said to be all right may not be so judged by God. What we are wondering about is the principle involved in using the movies as a method with which to attract people to prayer meeting.

I recall that years ago in Los Angeles, when I still kept Sunday as a day of rest, some of the larger churches were presenting movies on Sunday nights instead of the usual sermon. Although I had no scruples at this time on attending the movies in a theater on week nights, I never attended any of the Sunday night, church-sanctified variety. I felt that Sunday night was the proper time to go to church, and that movies were not church.

Yes, we know that some evangelists use moving pictures as crowd getters; I have done it myself in times past. But evangelistic meetings are not in exactly the same category as prayer meetings.

Possibly the most plausible thing to say would be that something is wrong with our people when they need such attractions to get them to come to prayer meeting. But it might be the truer thing to say that something is wrong with the leadership of the church.

Our people will come to hear a minister who has something to say. On Sabbath they will come to church because it is the Sabbath, and with remarkable patience they will listen to some of us "occupy the time." On Wednesday night it is different. If they feel that nothing good will be offered, they stay at home. But if they feel that the minister has something to say that really matters, that he will say it

briefly and give them a chance to testify and pray, they will attend the prayer meeting.

It would be a daring experiment, and perhaps profitable, if we were to announce in the bulletin some Sabbath morning, "No prayer meeting Wednesday night since the pastor has nothing important to say." We believe that the next announced prayer meeting would be well attended.

The truth is, there are many important things that can be said at prayer meetings, if we will only search them out. Our people need practical spiritual help that they cannot always get in a church service. Here is a service that is almost never used for promotion, and it is a service which is almost exclusively in the hands of the minister. Let us study and pray to know how to use it for the spiritual strengthening of our churches. Proper music, both congregational singing and special numbers, a minister prepared to say something worth hearing, and opportunity for the people to participate through testimony and prayer—these features will bring the people out, and benefit them.

Baptismal Robes That Dignify

THERE have recently come to our attention some very practical and attractive baptismal robes that are different from the ordinary robe. These robes are adjustable, and have other special features not found in the ordinary robe.

From time to time it has been a problem of no small consequence to have robes available for our baptismal services. In some fields the conference has invested in robes, and thus made them available to the churches not supplied with robes of their own. This method has had varying degrees of success and multiplied problems.

Because of the different sizes required, as well as the need for robes designed for both men and women, frequently the proper size and type of robe was not available. Consequently a wet robe had to be used, or a poorly fitted robe, or perhaps worse yet, none at all!

In the May issue of *THE MINISTRY* (see page 43) you will find an advertisement by our Department of Purchase and Supply that contains a notice regarding a most adaptable and excellent robe. These robes are very economical. They are well tailored, neat, and reasonably priced. We have seen these demonstrated at some of our workers' meetings, and feel free to recommend them for your consideration. For

less than one hundred dollars a church can obtain a supply of robes that will be adequate for the average baptism, including children's, men's, and ladies' robes.

These robes make it unnecessary for the candidate to bring any extra clothes for the baptismal service or to carry home wet or soiled garments.

A specially designed air vent keeps the robe down as the rite is administered. The full-cut garment eliminates the unpleasant cling to the body.

Truly, we ought to give utmost thought and planning in providing dignity, refinement, and a sense of maximum perfection to the holy service of baptism. No added culture can exceed the sacredness of this blessed service. Our candidates deserve our utmost attention to their welfare and security. Let us dignify the rite of baptism. Let us magnify the sacredness of this wonderful step by being adequately prepared for its administration. This is a matter we cannot carelessly put to one side. The fine sensibilities of congregation and candidate are too valuable to consider carelessly.

M. K. E.

The Book Shelf

Books, Reviews, and Discussions

The Pastor's Legal Adviser,* Norton F. Brand and Vernon M. Ingram, Abingdon-Cokesbury Press, New York, 1947, \$2.

There is much in this book which would be helpful to our pastors and other workers. However, it is a bit elementary so far as law is concerned, and deals with a number of topics that may not come within the realm of our particular work. I could wish that it might contain a little more material on such subjects as contracts, insurance, and liability; however, it has a number of fine subjects that would be helpful to our workers from the legal standpoint. All in all, it is a good book, and our workers might well read it.

L. E. LENHEIM. [President
of the Lake Union Conference.]

Captains of the Host, by A. W. Spalding, Review and Herald, 1949, 704 pages, \$3.

Appearing significantly in this centenary year of our publishing work, this first volume of a two-volume history of the Advent Movement, covering the years 1845-1900, marshals something of the fervor and devotion that moved the little band of Advent believers at Rocky Hill, Connecticut, a hundred years ago to send out the first issue of *Present Truth*. It molds a chronicle of struggle, sacrifice, and triumph that will capture the admiration of scholar and casual reader alike.

* Elective, 1949 Ministerial Reading Course.

In his Foreword, Professor Spalding asserts that he has tried to preserve the outlines of historical design while portraying "the inward fire and environmental fuel" of the movement. Those who have read the book in manuscript and again in printed pages believe that he has notably succeeded on both counts. Although written from a believer's viewpoint, this story of the Advent people carries its credentials of authenticity, not only in convincing documentation from reliable sources, but also in the frankness and sincerity with which it faces every crisis and issue that troubled the church from the days of the disappointment through the years of its development.

There is no attempt to hide the fact that the Advent Movement began, even as the gospel began, with hewers of wood and drawers of water, yet withal stout in faith and resolute in action. It does not betray its classification as creditable history by glossing over the mistakes and failures of the pioneers who rose above their inadvertencies to leave a record of honor. Likewise, since historical perspective is gained by detachment from prejudices and passions of time long past, the contributions to the cause by men of talent and leadership who subsequently apostatized or became enemies of the truth are reviewed with commendable candor.

Captains of the Host is therefore not a mere record of sweetness and light that ignores the oblique and unhappy episodes of an organization struggling toward the fulfillment of its worldwide mission. It is rather a dramatic portrayal of what God has wrought through humble instruments, men and women inspired by a sense of divine commitment. And where drama is, there must be conflict, in which hope conquers discouragement, and defeat alternates with triumph, the latter making the struggle all the more heroic and inspiring.

"There Shines a Light," the title of the eighth chapter, crystallizes the theme of the entire volume, for the counsels and guidance of the Spirit of prophecy are given their rightful prominence in welding the chain of unity and strength against dissonant elements of schism and debate. Full-length biographical portraits of leaders like James White, Joseph Bates, J. N. Andrews, Ellen G. White, and others make this a fascinating narrative for even the casual reader. Much material is assembled here that has never before appeared in print. A voluminous appendix is a veritable mine of things of human interest and helpful information not vital to the main chronicle.

As one finishes this seven-hundred-page account of the organization and expansion of a religious movement, which under God has belted the globe and extended its influence into the six continents and the seven seas, he feels the applicability of Clough's lines to this record:

"Say not the struggle nought availeth,
The labour and the wounds are vain."

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No better recommendation to read this story of the church can be offered than that given to Israel by Moses:

"Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:18-21.

H. M. TIPPETT. [Associate Book Editor, Review and Herald.]

2500 Best Modern Illustrations,* G. B. F. Hallock, Harpers, New York, 1935, 413 pages, \$1.95.

This excellent volume is filled with choice experiences, anecdotes, helpful stories, and illustrations for the public speaker, the Bible instructor, and every gospel worker in the cause of God.

Dr. Hallock is the author of *Doran's Minister's Manual* and a list of twenty-six other books. His experience has been varied, and he is well qualified to present this outstanding collection of illustrations, fitting and suitable for so many occasions, which the undershepherd is called upon to fill.

Charles Haddon Spurgeon wrote, "Illustrations, like windows, let light into the chambers of the mind. Mere bald statements are soon forgotten, but an apt illustration sticks in the soul like a hook in a fish's mouth." This pertinent thought, appearing just after the foreword, lays the foundation for the library of illustrations contained in this book.

Arranged alphabetically and numbered consecutively, the desired illustrations are easily accessible for a particular need or purpose. In the back of the volume are the "General Topical Index" and the "Use Index." Both are very helpful in securing appropriate material for given topics or specific occasions.

A number of choice examples might be in order to stimulate an appetite for the good things in store for you as you read, study, and examine this single-volume library. On the theme of "Benevolence," page 25, George Moore so made the following words a part of his life that they almost formed his creed:

"What I spent I had:
What I saved I lost:
What I gave I have."

And here is an interesting anecdote with a humorous touch, for musicians and singers, as well as ministers: "Once in a while the choirs are enabled to score off the minister. The minister announced, just after the choir had sung its anthem, as his text, 'Now when the uproar

* Elective, 1949 Ministerial Reading Course.

had ceased.' But the singers bided their time patiently, and when the sermon was over rose and rendered in most melodious fashion another anthem, beginning, 'Now it is high time to wake out of sleep.'—Page 49.

Please allow me one more story. "One day a little girl, about five years old, heard a ranting preacher praying most lustily till the roof rang with the strength of his supplication. Turning to her mother and beckoning the maternal ear down to a speaking-place, she whispered, 'Mother, don't you think that if he lived nearer God he wouldn't have to talk so loud?'—Page 279.

If you appreciate this varied collection of effective illustrations one half as much as I, you will be more than repaid for investing in it, and be a more effective worker for the salvation of souls.

FENTON E. FROOM. [Pastor-Evangelist, Orlando, Florida.]

Indians of Today,* Edited by Marion E. Gridley, Sponsored by the Indian Council Fire, 30 West Washington St., Chicago 2, Ill. \$3.

In the foreword of this interesting book we read:

"The future of a large number of Indian youth must be discovered in the white world. Reservations are already too small to accommodate growing Indian populations and those isolated areas are continually shrinking. Indians cannot, and should not, remain a people set apart from the main flow of American life. In order to hold their own in this alien, oftentimes hostile, white world, Indian youth must develop both a robust self-confidence and a firm conviction that success finally achieved will be worth the struggle required to attain it.

"This volume, citing as it does the everyday achievements of men and women whose racial heritage and economic backgrounds are similar to their own, points out to Indian boys and girls—and their parents—the possibilities that exist in their own lives. Thus it fills a desperate need of Indian youth—for these young people, like the young of all races—need examples out of their own blood and cultural backgrounds against which to measure their own potentialities. . . .

"Indians have suffered their greatest deprivation at the hand of the white man in the realm of leadership. As one tribe after another joined the ranks of the conquered, the universal method of control practiced was to break the spirit of the people through the destruction of their native leaders. This was accomplished by discrediting the old, aggressive leadership and replacing it with men who were subservient to white domination. From that time down to the present, Indians have had less opportunity than most to choose their own leaders.

"The very great majority of teachers in Indian schools are white, not Indian. The employees handling administration of Indian property are largely white. The total affairs of Indian communities, health, education, welfare, agriculture, most frequently function under white leadership rather than Indian. This is why, so often, life has little challenge or meaning for Indian youth. It explains, also, the present small number of Indians in high places. And this is why Indian children need the incitement to endeavor which the life histories in *Indians of Today* can bring to them."

It is interesting to note that this foreword was written by Ruth Muskrat Bronson, herself

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an Indian of exceptional attainments and a leader among her people, having for some time held the position of executive secretary of the National Congress of American Indians. Her own life story would be most interesting, including her official journey to foreign lands; but this does not appear in the following pages where are given the biographies of a hundred or more Indians who have made good in the white man's world. Among those which do appear are a former vice-president of the United States, Charles Curtis of the Kaw tribe; Arthur C. Parker (Seneca), well-known writer and educator; Dr. Charles A. Eastman (Dakota); and many others. Among the several names of Indian women honored with a place in this book are L. Rosa Minoka Hill, M.D., (Mohawk); and Muriel H. Wright (Choc-taw), one of the foremost women educators and writers of Oklahoma.

With one exception, that of Vice-President Charles Curtis, this book gives the life stories of Indians who are now living, and who have made good in many different walks of life, not

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ORNO FOLLETT, Editor, *The Indian Missionary*, Scottsdale, Arizona.

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Christianity and Property,* edited by Joseph F. Fletcher, Westminster Press, Philadelphia, 1947, 221 pages, \$2.50.

There are no more critical and controversial issues today than economic issues. Basic in these is that of property. What is property? Who has the right of ownership? And how shall property be used? This book gives the history of Christian thinking and teaching about property, going back, indeed, to the Hebrew attitude toward property as based on the Scriptures. It combines comprehensive historical investigation, a common standpoint, and forthright application of the insights and duties of the Christian faith to the problem of property today. It has eight chapters: "Old Testament Foundations," "New Testament Teaching," "The Way of the Early Church," "The Middle Ages," "The Standpoint of the Reformation," "Anglican Thought on Property," "The Significance of Capitalism," and "A Theological Perspective." CARLYLE B. HAYNES.

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Wholesome Humor

☞ DON'T stay away from church because there are so many hypocrites. There's always room for one more.—A. R. ADAMS.

☞ NOT FOR KEEPS.—Recently we read a good story that illustrates how the whole world—both Jews and Gentiles—stand guilty before God. "There is none righteous."

A Jew and a professed Christian were arguing about their respective religious beliefs.

"You people," declared the Jew, "took the ten commandments from us."

"Maybe we did," answered the professed Christian, "but you can't say we've kept them." —*Jews in the News*, November, 1948.

☞ THE *Churchman* relates that at a Sunday meeting of a men's class one member rose and said to the teacher, "Will you please tell me how far in actual miles Dan is from Beersheba? I've heard, all my life, the familiar phrase, 'from Dan to Beersheba,' but never have known the distance."

Another member jumped to his feet. "Do I understand," he asked, "that Dan and Beersheba are the names of places?"

"Yes," said the teacher.

"That's one on me," he laughed. "I always thought they were husband and wife, like Sodom and Gomorrah."—*The Lutheran*.

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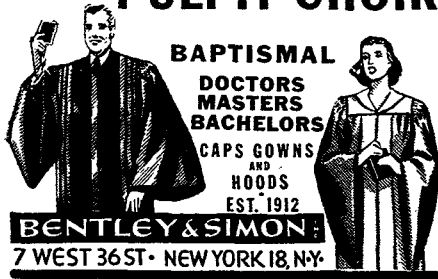
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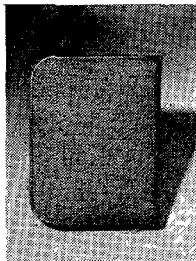
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The Religious Press

Valuable Current Excerpts

GREAT APOSTASY.—Never in the history of the world have so many people been marshaled to atheism as in our day. This enlistment of atheists takes place overwhelmingly in countries hitherto regarded as Christian. In no other epoch have so many nations adopted materialistic anti-Christianity as their creed. The new system defies the state. Dr. Rufus W. Weaver, in his book *The Revolt Against God* (Fleming H. Revell Company, New York), puts it to us clearly as follows: "The nations which today are using their political power to destroy the belief in God bow down before Science, as in ancient times other nations prostrated themselves before the images of their gods."—*Watchman-Examiner*, March 24.

WORLD COUNCIL ORGANIZATION.—Promotion and study are to be the two main purposes of the subsidiary organization which was launched recently in this country by the World Council of Churches. . . . The new body is to be called the Conference of Member Churches of the World Council. Its first task is to raise from American denominations \$240,000 a year for the World Council and an additional \$50,000 a year for its own steam. Besides securing the where-withal for the parent organization, the conference will head the study program of the World Council in this country. . . . The conference has set up its office in the Federal Council building at 297 Fourth avenue, New York. Henry Smith Leiper, who has charge of promotion, has been joined by Robert S. Bilheimer, the able secretary of the Interseminary Movement, who is responsible for the program.—*Christian Century*, April 6.

ANOTHER MERGER.—The General Council of Congregational Christian Churches has voted to merge with the 700,000 member Evangelical and Reformed Church. The new denomination, to be called the United Church of Christ, will number approximately 2,000,000 members.—*Gospel Minister*, March 31.

TREND TOWARD UNION.—A trend toward union of the Protestant churches is seen by Bishop G. Bromley Oxnam of New York who said in an address at Boston that 15 communions of Protestants have decided to open discussions for federation.

Speaking at the Ford Hall forum at Jordan hall on Mar. 6 he asserted that federation will not be enough and that "there must be union in fact."

He said it will have to come about "by the free decision of the people."

Bishop Oxnam gave the Tipple Christian Biography lectures at Drew university Mar. 28-31 called "Personalities in Social Reform." His subjects were Beatrice and Sidney Webb, Albert Schweitzer, G. Bernard Shaw, David Lilienthal, and Rev. Walter Rauschenbusch.—*Christian Advocate*, March 31.

WHO FOOTS THE BILLS?—In a certain Western newspaper the secretary of a Roman Catholic charity reported that it spent \$68,119.81 in 1948 and received a total of \$68,372.77. Of the latter amount, \$64,342.60 came from the Community Chest. . . . In this Western community the Roman Catholic Church is in a minority, but is doing a charitable work out of all proportion to its numerical strength—at the expense of Protestantism. As always, this charity is a means of propaganda for Romanism. . . . It behooves wide-awake Protestants to investigate the apportionment of funds by the Community Chest in their communities. They should insist on an equitable distribution. If large sums of Protestant money are being channeled into Romish institutions because no comparable Protestant agencies exist, new Protestant institutions should be set up. . . . This is a free country and Romanists have a right to

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carry on as large a charitable work as the hierarchy deems possible, but—let Romanism pay its own way.—*United Evangelical Action*, April 1.

HORIZONS UNLIMITED.—With China hidden under a great cloud and other lands caught in the cosmic convulsion of global revolution, some of the fainthearted have concluded that the day of Christian missions is drawing to its close. Such a conclusion is premature, if one may judge by *Christian Horizons*—1949, a closely printed eight-page annual publication of the Student Volunteer Movement for Christian Missions. This year it lists openings for no less than 2,500 men and women in missionary service in 70 countries. These are not openings which might exist if conditions were different. They are specific calls for personnel that is needed *now*, with the names and addresses of the mission boards which are ready to fill the posts when qualified volunteers appear.—*Christian Century*, March 30.

COPTS IN COMPROMISE.—In the fourth century, Alexandria was a center of Christian life hardly second to Rome. Her patriarch held the title of pope over all Christendom south and west from Jerusalem, and north Africa was then a Christian, not a Moslem, land.

But schisms which rent Christendom within the next century, and the desire of devout Christians to escape the mounting paganism of the wealthy and wicked city and its esoteric dabbings in a declining philosophy drove them to the desert, gave birth to monasticism, and strengthened the reach of the Coptic (Egyptian) church to the south, to the Sudan and to Ethiopia.

Since 345 A.D., when Frumentius, a Greek, introduced Christianity into the realm of Abyssinia, the church there has been an all-but-isolated branch of the Egyptian church. Lately, a dispute threatened to divide the child from the parent. The Ethiopians wanted a native, not an Egyptian, as archbishop.

Late in February, seven years' negotiations resulted in a compromise which will preserve the church intact: Egyptian-born Archbishop Cyril of Ethiopia, an appointee of the Alexandrine patriarch, will retain his title for life, will receive his pay from Ethiopia, but will live in Alexandria. Newly-consecrated Abuna (Bishop) Basilios, an Ethiopian, will be the on-the-spot head of the southern branch of the church; and five

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more bishops have been consecrated to assist him there.—*Christian Advocate*, March 17.

CATHOLICISM IN MOVIES.—Managers of motion picture houses across the country have protested to Hollywood's movie moguls that their pictures give too much emphasis to Catholicism. "We have had a great deal of glorification of the Catholic and Jewish religions," said the survey of exhibitors by Allied States Association. Then the findings reminded: "We must not lose sight . . . that the vast majority of our people, and our critics, are of the Protestant faith."—*Watchman-Examiner*, March 17.

THIRD BIBLE?—In a recent address at Louisville, Israel Tabuk, president of the Rabbinical Council of America, said that as part of the great upsurge of sentiment and culture in Israel today, scholars from all over the world are at work in Jerusalem on new religious writings which may become a third Bible, ranking with the Old and New Testaments. Pointing out that the first Jewish commonwealth created Judaism and the Old Testament, and that the second saw the establishment of Christianity and the New Testament, Rabbi Tabuk predicted that the third Jewish commonwealth will produce a new religion of international morality which "will go forth to influence mankind." He reported that plans are under way to set up a world supreme court of religious law in Jerusalem, which would be tantamount to the re-establishment of the ancient Sanhedrin.—*Christian Century*, March 23.

MISSION COVENANTERS.—The Evangelical Mission Covenant Church of America had 50,046 members. Last year this denomination gave \$67,738 to World Relief and \$426,761 to missions, which is \$9.88 per member to missions.—*United Evangelical Action*, March 1.

NEGRO CATHOLICS.—The Catholic church announced a record total of 8,857 Negro converts received last year. One Negro in 40 is now Catholic,

said the Commission for Catholic Missions Among the Colored People and the Indians.—*Christian Advocate*, March 24.

DEFENDING RELIGIOUS LIBERTY.—The disappointing Cleveland conference on the churches and world order produced one proposal which gained wide attention in the press. That was the suggestion of a conference between the World Council and the Vatican in which a common Christian policy for defending religious liberty might be agreed on. . . . If there is any chance that the Vatican might be willing to consult on the equal basis Cleveland had in mind, the committee will want to be sure to do nothing which would block such a historic consultation. On the other hand, nothing would be gained if the Protestant representatives sought such a conference under conditions in which there was any ambiguity about what Protestants mean by religious liberty. Accordingly, the Federal Council will consult the World Council before pushing the Cleveland proposal any farther.—*Christian Century*, March 30.

"Make Full Proof"

(Continued from page 48)

gelist. Each main field of ministry was his to a remarkable degree. *Preaching, teaching, fishing, shepherding*—all came into the work of the great apostle, and were the avenues through which he challenged Timothy to give proof of his divine call.

In our day the issues are just as clear, and we are to permit all these fields of ministry to become effective channels for soul winning, for only by doing the work of an evangelist can we give full proof of our ministry. R. A. A.

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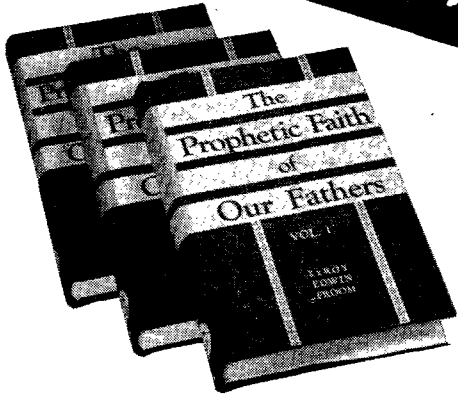
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Evangelism, then, is not a side line; it is rather the very heart of all ministry. Soul winning is the primary work of a minister. Many other duties will fall to his lot, but these are only a means to an end. He will be a man of many parts, but his real work is to win souls. There are naturally four main divisions of his ministry, and each of these is to be a channel for evangelism.

First, he is a *preacher*, a herald of hope, a carrier of good tidings. He bears a message from the King. He does not merely tell *about* the King; he speaks *for* the King. He talks to men on God's behalf, and to God on man's behalf. He speaks with the authority of an ambassador of heaven and, "in Christ's stead," makes known the purposes of God. This is his **PROPHETIC MINISTRY**. By it he *awakens interest*.

Second, he is a *teacher*. He unfolds the mysteries of God. He speaks of truth higher than the heavens and deeper than the ocean, but he has to bring it all within the range of human thinking. Jesus was the "prince of teachers." In fact, the title of *teacher* was applied to Him more than any other. He had a technique that was simple but marvelously effective. As He drew aside the veil from the face of nature, He enabled men to see God as their Father. He came preaching; and His preaching was with power. But by His teaching He developed the interest His preaching had awakened. Yes, the evangelist has a **TEACHING MINISTRY**, and through it he *develops interest*.

Third, the evangelist is a *fisherman*. His preaching and teaching are only preliminary; they have but one purpose—the saving of the lost. Men struggling in the sea of sin must be lifted out and established on the Rock of Ages. The evangelist comes, not merely to inform, but to transform men; not merely to interest, but to catch men. Evangelism must win as well as warn. As a **FISHERMAN**, he *clinches the interest*.

Fourth, he is a *shepherd*. While he has been bringing home the lost, he has been building a flock. Now the sheep need his constant care. Feeding and guarding the flock are just as important as finding and rescuing the lost. Strange it is how strong we can become in developing devices to catch men, and yet how weak is our technique for holding them. It is stranger still that sometimes even the evangelist himself, whose sacrifice and toil have brought a flock together, seems to carry very little burden to keep them in the fold. The evangelist must be a **SHEPHERD** in order to *hold the interest*.

In nature the parental instinct is very strong, but under certain conditions some animals not only will abandon their offspring but will actually destroy them if some kindly hand does not intervene to protect them. Their separation, then, becomes essential to their preservation. And we have known of some ministers who, unless moved on to a new field, would actually weaken the very work they have labored so hard to build up. In fact, the title *evangelist* has too often been associated with that unfortunate pattern of work, the idea being that one has to be always on the move in order to win souls.

Hiding behind the idea that he is an evangelist and not a pastor, such a man soon begins to cast his eyes about in search of some new field of labor even before the new believers are really established in the faith. He carries no special burden to see that his "children in the Lord" are integrated into church life and activity. Somebody else must do that. But that kind of evangelism, which leaves so much for others to do in establishing the new believers, always results in large losses. No evangelism is really complete until the evangelized become evangelists. And the man who can most successfully inspire the new converts to become convert makers is the one who converted them. This shepherding work of the evangelist, this training and establishing of new members, is vital if they are to grow into the full stature of Christian manhood and womanhood.

Paul was a tireless evangelist, a matchless theologian, but he was also a tender, watchful shepherd. Amid the variety and peril of his service, "the care of all the churches" was upon him continually. He was the ideal pastor-evan-

—Please turn to page 46