

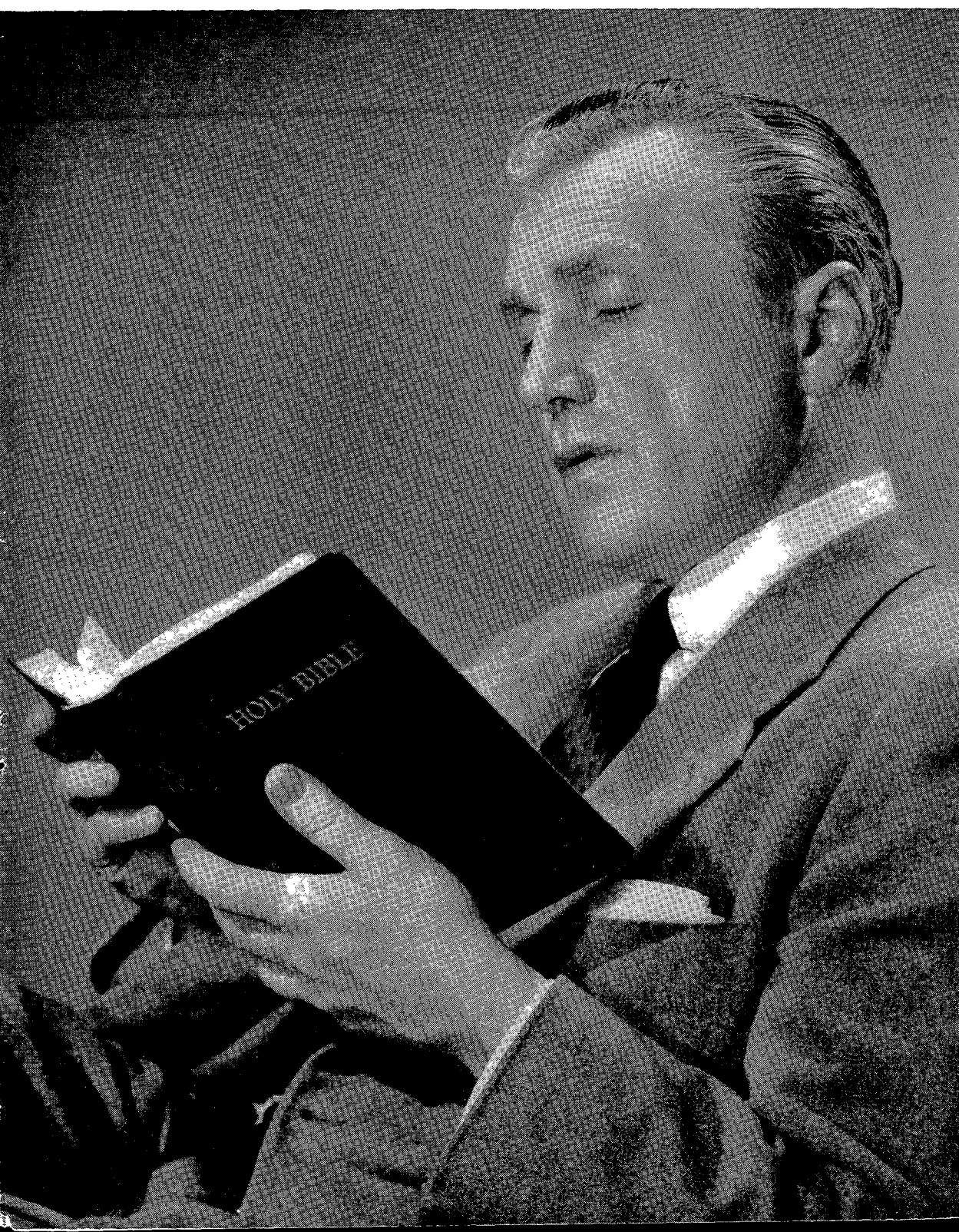
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVIII

FEBRUARY, 1955

NUMBER 2





George Muller

SOUL FOOD

GEORGE MULLER

Founder of the great faith orphanage in England

IT HAS pleased the Lord to teach me a truth the benefit of which I have not lost, for more than fourteen years. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek

to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in the right spirit.

Before this time my practice had been, at least for ten years previously, as a habitual thing, to give myself to prayer after having dressed myself in the morning. Now I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditate on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

Meditation

I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words for the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get a blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for obtaining food for my own soul.

The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession or intercession or supplication, or

have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation.

First Things First

The difference, then, between my former practice and my present one is this: Formerly when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time.

At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc., and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray.

I scarcely ever suffer now in this way. For my heart being brought into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point.

From a tract by Good News Publishers, Chicago.

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the

MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXVIII

NUMBER 2

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



In This Issue

THIS issue carries two features that appear annually in our columns—a review of "The Religious World of 1954," on page 4, and the 1954 Ordinations for North America on page 42. Overseas ordinations will be listed in next month's MINISTRY.

The announcement on page 11 of the availability of the Nutrition and Food Service report will be of genuine interest to our readers.

This second issue of THE MINISTRY in 1955 might be termed a "book special." A number of writers here give special recommendations as to what are basic books that should be respectively in the library of every public speaker, pastor, evangelist, Bible instructor, and minister's wife. These lists are by no means exhaustive, but we believe the recommendations should be valuable to workers in each area mentioned.

"These Books Will Help You to Write," by Donn Thomas on page 33, is an article that we wish especially to draw to the attention of our readers. Adventists throughout their history have been noted for their publishing activities, yet the number of outstanding writers in our midst has never been high. If you are interested in the writing field, these books should prove of real value to you.

While we are considering books by various authors this month let us remind ourselves of the invaluable instructions that we have in the writings of the Spirit of prophecy. The worker who does not allow the reading and rereading of the incomparable instruction in these volumes to be crowded out by other reading, no matter how valuable, is building for himself a solid background of inspiration and direction.

"Ministers should devote time to reading, to study, to meditation and prayer. They should store the mind with useful knowledge, committing to memory portions of Scripture. . . . Take a book with you to read when traveling on the cars or waiting in the railway station."—*Gospel Workers*, pp. 278, 279.

"If the Bible were read more, if its truths were better understood, we should be a far more enlightened and intelligent people."—*Fundamentals of Christian Education*, p. 165.

"The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear. . . . The daily study of the Scriptures will have a sanctifying influence upon the mind. You will breathe a heavenly atmosphere. Bind this precious volume to your hearts."—*Testimonies*, vol. 1, p. 242.

Cover: Photo by A. Devaney.

The Religious World of 1954

WINTON H. BEAVEN

Associate Secretary, American Temperance Society

[Since the news and activities of the 1954 General Conference session were well publicized and reported in our various denominational journals last year, this important event is not reviewed in this article.]

The Year of Evanston



FOR Protestants everywhere, 1954 was the year of Evanston, the highest achievement of the ecumenical movement to date. For the first time in a half century the meeting was held in the United States; all previous

meetings had been held in Asia and Europe. Those who believe that it is the will of God that churches act and grow together, saw in it the dawning of a great new day. Many in the ecumenical camp believe that denominationalism "is evil at heart," and look to the Evanston meeting to have a wholesome effect on Christian unity in the United States.

From August 14 until September 1 the Evanston campus was drenched in the colorful robes of world churchmen, representing 163 churches, attending the second assembly of the World Council of Churches, which was born in Amsterdam in 1948. From the ecclesiastical pageantry of the opening procession and Bishop Oxnam's "symphonic sermon," through the impressive spectacle of the "Festival of Faith," witnessed by 140,000 at Chicago's Soldier Field, to the concluding assembly, the eyes and ears of the world were focused on Evanston. The meeting was given greater press coverage than either of the national political conventions of 1952, or the coronation of the queen of England.

The meetings will always be remembered for their size and color. They focused world thought on religion and the church. But they did little to bridge theological differences. There was no agreement on "Christ, the Hope of the World."

The Evanston conference was significant otherwise only for its strong statements, and agreements on social action, particularly in the areas of evangelism and race

relations. No agreement was reached on the church's relationship to the atom; and though the theological discussions were of a high order, on the main themes a wide gulf still exists. Undoubtedly, the meetings did much to strengthen the personal relations of the leaders of the churches represented; it may have strengthened the bonds with churches behind the iron curtain, some of whose representatives were present. Although the representatives could not bring themselves to adopt a new slogan, "We Intend to Grow Together," there is little doubt that the World Council is here to stay. The Evanston conclave undoubtedly strengthened ecumenical tendencies in the United States.

Church Mergers

Although they can hardly be called signs of the triumph of ecumenical feeling, the growing progress toward mergers among Protestant churches in the United States certainly points in that direction. The movements, in all cases, have been growing for some time; but they received fresh impetus in 1954. Altogether, they affect fifteen churches.

In Anderson, Indiana, on June 21, an executive council of twenty-four members was appointed to coordinate the various activities of the six general boards of the Church of God. Although this is not merger, it does eliminate competition and duplication.

The proposed merger of the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, and the United Presbyterian Church of North America, came closer to reality. A 313-page document of a negotiating committee was published, an indication of steady progress. The proposed merger must be approved by three fourths of the presbyteries in the U.S. Church, and two thirds of the other two. During May and June all three church governing bodies voted overwhelmingly in favor of referring the planned merger to the presbyteries, and during the first five months of 1955 all will

have opportunity to vote. It appears certain that two—the United Church and the U.S.A. Church—will overwhelmingly approve. Only in the U.S. Church is there a vigorous minority opposition; but on November 7, for the first time, three outstanding Southern Presbyterian leaders went on record publicly in favor of the merger, strengthening the likelihood of its success.

The proposed Lutheran merger affects four churches: the Lutheran Free Church, the American Lutheran, the Evangelical Lutheran, and the United Evangelical Lutheran Churches. It would create a church of 1,800,000 members. These churches adopted a statement of doctrinal agreement in 1952. During June and October, 1954, all four of these organizations voted, at least two of them unanimously, to go ahead as rapidly as possible with the merger.

The plans for the merger of the Congregational Christian Church with the Evangelical and Reformed churches received a major boost when Dr. Albert Buckner, newly-elected moderator of the General Council of the Congregational Christian Churches, came out strongly for the union. The timetable calls for completion of the union by 1957.

Other plans for church union are under discussion in a number of churches. The chances for a significant decrease in the number of sects and churches in the United States seems good.

The Graham Year

Evangelically, 1954 was the year of Billy Graham. Not that he hadn't been heard from before. He was already a legend in America a year ago. But he had not demonstrated his calling to world evangelism till 1954. Now, says *Time* magazine of October 25, 1954, he "is the best known, most talked-about Christian leader in the world today, barring the Pope."

The campaign in London established for all time Billy's place among the great evangelists of history. Beginning with an unfavorable press, considerable hostility and antipathy on the part of Britishers of all classes, and at the best, a cynical indifference on the part of the British public, Billy spoke to London as it had never been addressed before. Not even Spurgeon touched London as Billy Graham did. Six nights a week for twelve weeks, with extra meetings on Saturday, the great arena in Haringay was crowded. At his largest rally, in Wem-

bley Empire Stadium, there were 120,000 people present. Direct wires carried the sermons to all parts of England. By the most conservative estimate, 2,000,000 people attended, and 38,447 pledged themselves as converts. When he had finished, he had won the blessing of the Archbishop of Canterbury and the accolade of the nonreligious *Manchester Guardian*, while seventy peers and peeresses attended a farewell dinner for him.

He accomplished all this in a way that mystified most British observers. With little emotion, no flamboyant histrionics, no memorable phrases, he nevertheless established himself as a "Man of God," preaching with power.

Following his English triumph, Graham toured Scandinavia, Finland, Holland, Germany, and France, filling huge stadiums with an estimated total of nearly 300,000 people, who came to hear him despite the fact that he had to speak through interpreters. Since returning to America, he has completed a very successful campaign in New Orleans Pelican Stadium, and continues with one-night meetings along the West Coast.

Religious Growth

Religion in America is more popular than ever before. Church attendance is up. Church membership is growing faster than our population. Church finances are flourishing. New-church building is at an unprecedented, all-time high.

A recent Gallup poll showed that in 1950, 39 per cent of the adult population of the United States was in regular church attendance. Now, in 1954, it is 46 per cent, an increase of nine million people in four years. According to the *Yearbook of American Churches* for 1955, at the end of 1953 there were 94,842,845 members of United States churches, or 59.5 per cent of the population. This is a 10.5 per cent increase over 1940, and a net gain in one year of 2.8 per cent. Protestants gained 3 per cent in a single year; Catholics, 4 per cent.

According to National Council figures, church giving increased \$136,000,000 in a single year; and though church membership increase was just under 3 per cent, giving showed an increase of 8.5 per cent. More than \$500,000,000 was committed in new church buildings alone in 1954. It is interesting to note that, according to the National Council, the tremendous surge in

church building has produced a revolution in church architecture toward the functionalism of Architect Frank Lloyd Wright. On the West Coast, new-church construction is modernist in a ratio of four to one. Nor is this trend creedal; it is general.

In giving, the Seventh-day Adventist Church leads all other Protestant churches, with a per capita average of \$173.35, of which \$141.94 is allocated to what is defined by the National Council as "benevolences." Since the national average is \$45.63, we can rejoice at this evidence of the faithfulness of our members in supporting the spread of the gospel message in such a generous and self-sacrificing way.

The Church Reaches Out

This great surge of interest in religion, this increase in membership, attendance, and giving did not just happen. Partly, it may result from the turbulent times in which we live; but partly, it is the result of an organized campaign on the part of all churches to reach out to the people as never before in American history. Mass communication techniques are being exploited as never before, to bring the Word of God to millions. The preachers are using radio, television, and the movies to bring religion back into the home. Great preachers like Billy Graham, Dean James A. Pike, Dr. Norman Vincent Peale, Bishop Fulton Sheen, and Dr. Ralph W. Sockman command huge audiences. Dr. Peale's syndicated column runs in 150 newspapers; he is seen over 140 TV stations; and his book, *The Power of Positive Thinking*, has sold nearly a million copies. Religious columns in newspapers are commonplace from coast to coast.

The churches are making first-class movies and TV productions with professional skill. (See *Look*, Dec. 14, 1954.) Millions will soon have seen the superb movie on the life of Martin Luther. Audiences of similar size will see *John Wesley*. One of the most successful TV programs in America is the Lutheran series entitled *This Is the Life*, seen weekly on 235 stations. Our own *Faith for Today* has established itself as a favorite with a host of listeners.

How Deep Is It?

Despite this seeming return to religion, which is demonstrated by the foregoing, as well as by the facts that religious books continue to lead the best-seller lists, popu-

lar songs emphasize religious themes, radio stations pause regularly for prayer, movie-makers specialize in religious productions, and even the Congress of the United States is installing prayer rooms in the Capitol, there are serious voices raised to question just how deep and meaningful it all is. Despite all this seeming piety, public and private morality is at an all-time low. Juvenile delinquency is a growing problem; the church has not solved the problem of "gangs of blue-jean-clad youth."

Although church growth and attendance may be encouraging, growth of competing organizations round the world is even more startling. Forty years ago there were not enough Communists in the world to fill a good-sized hall. Today, there are eight hundred million people and one third of the earth's surface under Communist domination. And Communism is a religion! During the same period Mohammedanism has doubled, while the number of Christian missionaries has decreased by one third.

It would appear that what we have in America is a "return to religion," but it does not necessarily follow that it is a good thing. There is nothing in the Bible to indicate that religion is "good," but much to suggest that it may be bad. The Jews were condemned for their "religiosity," and any student of world history knows that some of the greatest crimes have been committed, some of the bloodiest wars fought, in the name of religion. We can seriously ask the question, "Are we religious, or are we Christian?" It may be honestly questioned whether the rise of the "personal adjustment" cult or the "peace of mind" cult is true New Testament Christianity. Certainly, Christians will find it hard to accept the rise of "gospel boogie" sessions as Christian manifestations, and find completely incomprehensible Jane Russell's (a celebrated religionist) comment that the Lord is a "livin' Doll."

The Mission Field

The year 1954 was not a good year for Christian missions overseas. In fact, in some areas the developments were positively foreboding. Only in Argentina was there startlingly good news for Protestant missions.

"God has no larger field for the man who is not faithfully doing his work where he is."

THE MINISTRY

There religious programs returned to the air after a five-year silence. Our own Seventh-day Adventist Voice of Prophecy program began on the first Sunday in March. Elsewhere in South America there was no notable turn for the better, while in Colombia there were increasingly tighter restrictions.

In February a new ban was placed on Protestant activity in Colombia, with the following order: "Non-Catholic natives and foreigners residing in Colombia, whether they be ministers, pastors, or mere believers, may not undertake any public proselytizing nor use means of propaganda outside places where services are held." This order speaks for itself. Later in the year a Colombian constitutional committee recommended that all religious activity outside churches be barred, and that all Catholics attending Protestant schools be instructed in their own religion. The trend in Colombia is toward ever increasingly more burdensome restrictions upon religious liberty.

In South Africa the racial controversy has resulted in new regulations, which may hamper Christian missions. Henceforth, the Department of Native Affairs must approve the sites of all churches and missions for Africans. These permissions must be reviewed annually, and no missionaries may live at the sites without approval. If ever the site is used to "encourage or tend to encourage deterioration in the relationship between natives and the government, or governmental persons or bodies," the permission for the site may be canceled with three months' notice and no compensation will be paid for the buildings. This places the church missions in a precarious political position.

The real trouble spot, however, is India. There, Christian missions are under strident attack. Indian Home Minister Katja has several times indicated publicly his desire to curtail or stop Christian proselytizing. Maniben Patel, daughter of the long-time Congress Party leader, has in parliament called Christian missions "a menace." Missionaries are charged with spying and stirring up revolt. Dr. Prasad, president of the Union of India, has demanded the end of evangelistic activity. He is president of

one of the more than fifty Indian groups actively opposing Christian missions. The most reactionary of these, an organization known as the Hindu Mahasabha, is demanding the domination of India by Hinduism. Thousands of Indians are being reconverted to Hinduism.

Very recently, Christian missionaries have found themselves under police surveillance. Their incoming and outgoing mail has been opened. They have been attacked in public press and platform. New missionaries wait months for visas, or never receive them, and old missionaries on furlough are never sure that they can return. Presently, at least, the future of Christian missions in India is not bright.

Marian Year

The Catholic Church, this year, has celebrated a Marian Year. When I was in Rome the city was thronged with thousands of pilgrims from all over the world. In Chicago, shortly after 140,000 Protestants filled Soldier Field at the World Council, 260,000 Catholics filled the stadium for a Marian celebration.

The worship of Mary has progressed rapidly in the past one hundred years. The impetus was given by Pius IX, who in 1854 proclaimed the dogma of the Immaculate Conception, that Mary, like Christ, was conceived without sin. On the fiftieth anniversary of that dogma, Pius X issued an encyclical *Ord Dium Illum*, on the exaltation of Mary. It was on the fiftieth anniversary of this encyclical, 1954, that Pius XII, the present Pope, declared a Marian Year, canonized Pius X, and proclaimed the dogma of the assumption, which states that "she was supernaturally conceived, lived as a perpetual virgin without original or other sin, and at death ascended to heaven bodily," where she now is as "Co-Redeemer, Co-Mediator, and Queen, sharing the rulership of the world with her Son." Pius XII has since issued another encyclical, *Ad Coeli Reginan*, which establishes a new feast day to be celebrated yearly on May 31, to be called The Feast of the Virgin as Queen of Heaven.

This Mariology goes far beyond anything of this kind ever before done by the Roman Church. To any student of the Bible, particularly New Testament Christians, this development of dogma definitely sounds like blasphemy. Certainly it is one more evidence of the truth of Revelation.

"There is not darkness enough in the whole world to put out the light of one candle."

Having taken a hasty glance at the major developments in the religious world of 1954, I feel impressed to append a hazardous guess. It appears to me that it is possible that the most significant religious development of 1954 did not occur in the field of religion at all, but in the field of the liberal arts. Specifically, I refer to the publication of volumes VI-X of *A Study of History*, by Arnold J. Toynbee, the celebrated English historian, who has spent a lifetime in its production.

The first six volumes of this study appeared in 1939, and by 1947 an abridgment had become a best-seller. Toynbee is already a household word, but the new volumes have produced more intellectual discussion about religion and Christianity than anything since Darwin's *Origin of the Species*.

Specifically, Toynbee has put God back into history. The end of history, he asserts, is the kingdom of God, and history is "God revealing Himself." Religion is not merely a guide or inspiration to civilization, but its very reason for being. Communism, for Toynbee, is a Christian heresy, and the Western world can be saved from it only by a religious revival. But this revival is not to be a return to orthodox Christianity; rather it is to be a blend of all the higher religions—a spontaneous religious regeneration.

Space is too brief to encompass even a synopsis of the ideas put forth in these volumes, but if their influence grows with time, in proportion to their immediate impact, there is almost no limit to the ways in which they may affect the future of religion in the Western world.

The Chief Work of the Christian Ministry

CARLYLE B. HAYNES

Takoma Park, Maryland

WE HAVE discussed the divine call that commissions men for special ambassadorial service for the King of kings, the divine call without which no man should go forth to preach. Let us now consider the reason why God calls men into the ministry, the purpose for which they are commissioned and ordained, and the chief business in which their energies are to be engaged.

We look first at the words of the gospel commission. As these are recorded by Mark they are: "Go ye into all the world, and preach the gospel to every creature" (16: 15). To this Matthew adds the work of teaching converts to "observe all things whatsoever I have commanded you," followed by baptism on belief (28:20). Luke has it: "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (24: 47).

In our search for the specific objectives of the Christian ministry let me put with the texts quoted these others: "I send thee, to open their eyes, and to turn them from

darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:17, 18). "He gave some, . . . pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13). "God . . . hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; . . . hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:18-20).

Just as a collector of gems would open a jewel casket and lift gem after gem for closer examination, let me lift from these passages the statements that set forth what ministers of God are called and sent forth to do—the great objectives of the Christian ministry.

They are to go into the whole world and

Second in a series of addresses to the faculty and student body of the Theological Seminary.

preach the gospel. Their converts are to be taught to observe all things whatsoever Christ commanded. That is, they are to be thoroughly instructed and completely indoctrinated. Repentance and remission of sins are to be preached in Christ's name among all nations. Christian ministers are sent to open men's eyes, to turn them from darkness to light, and from the power of Satan to God, that sinners may receive forgiveness of sins, and may ultimately enjoy an inheritance among those who are saved. By the work of the ministry the saints are to be perfected, the body of Christ is to be edified; and this is to be continued until all come into the unity of the faith, and into the knowledge of the Son of God, unto perfect men, measured by the stature of Christ. The ministry of reconciliation has been committed to God's ambassadors, in order that they, in Christ's stead, will plead with all men to be reconciled to God.

Try as you may, you cannot conceive of any change so great or so glorious as that which the Christian ministry is thus designed to bring about. Its mission is a profound and radical change in the relations of men to God. To accomplish this there must be first an entire change of individual character and life.

A Simple Tool

To accomplish these stupendous changes that the Christian ministry is designed to bring about, God has supplied His ambassadors with a tool that He means them always to use, and never abandon for any substitute, no matter how glamorous and seemingly effective. That tool, however, which is the chief instrument for the accomplishment of the grand purposes of the ministry, is so simple, and so apparently futile, that a constant temptation exists to reach out for other instruments, to turn away from God's way of doing His work and adopt human methods and man-made instrumentalities.

The chief instrument furnished by the Lord Himself to His ministry for the accomplishment of the grand objectives of, and changes made by, the gospel is just—the Word. The minister is to come into contact with men, men who are lost and who need salvation, by means of spoken truth, and the source of the truth he is to speak is the Word of God.

What the Master has committed to His

ambassadors is "the word of reconciliation" (2 Cor. 5:19). As a sower, the minister "soweth the word" (Mark 4:14). As a preacher, he preaches "the word" (2 Tim. 4:2). The Word he preaches is the "word of . . . salvation" (Acts 13:26). This Word is the forerunner of faith, together with all other saving graces. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

So the Christian minister not only is a man of God, but is a man sent from God, sent from God to speak for God what God gives him to speak, to proclaim God's message, a message embodied in a book, and that Book is the Word of God.

Thus the great instrument of the minister's work is just the Word of God. Let us consider that. A "word"! Only a "word"! How futile that seems, how light, how slight! And yet how mighty! Words have always had enormous influence and power in history. "Where the word of a king is, there is power."

And the word of God is the greatest power in the universe. It was by that word the universe came into being. All through the Bible the word of the Lord stands out as the greatest force in the world. At all times His word through His servants has been the one supreme power over men. "The Word of God is alive, and active, and more cutting than any double-edged sword. It penetrates even to the dividing line of soul and spirit, of joints and marrow, and is skilled in judging the heart's ponderings and motives" (Heb. 4:12, Berkeley).

The Supreme Instrument

All that the minister has to do among men, centers in the preaching of the Word. That is his chief business. It is for this that he is called, and chosen, and sent, and commissioned, and trained, and equipped. To him it should always be the most weighty and important of all human transactions and effort. His lifelong endeavor is to be a better, a more convincing, a more effective preacher of the Word.

No matter what other agencies the church may employ to accomplish the great designs of God, regardless of the institutions and organizations, notwithstanding the multiplied campaigns and drives and funds and goals that may assist in her great mission, it is still true that *preaching* is the supreme instrument for the regeneration of men.

The founder of the church chose men, trained them, and sent them out to be *preachers*. All that He said to them about their work centers in preaching the Word. No work in the world, for one fleeting moment, can be compared in importance, in nicety, in skill, in results, and in abiding satisfactions with that of preaching the gospel, standing in Christ's stead, speaking Christ's truth, clothed with Christ's spirit, teaching and persuading men to be reconciled to God.

There is positive danger today in the tendency to neglect preaching. Many things tend to crowd it out. A multiplicity of activities and drives and campaigns demand time and energy and thought and strength. It is easier to plan an entertainment than to hammer out a sermon. It is easier to administer an organization or a program than to prepare a great pronouncement. It is easier to engineer complicated human machinery than to deliver a divine message.

I appeal to our ministers, whether they are in field or departmental service, in administrative or institutional capacity, to our ministerial students and ministerial interns, to give special attention to preaching. Make it the chief feature and factor of your work. Put more labor on preaching than on anything else. Give the best you have to preaching.

Unfortunately there have been those among the ministry who have found it hard to believe that such tremendous results can possibly be obtained by the simple instrument with which the soldier of Christ has been sent forth to face the Goliath that defies the army of the living God. Through all history the wisdom of the world is inclined to despise the sling and the stone, and is prepared to advise the abandonment of the plain dress of the shepherd lad for more elaborate, glamorous, imposing, and seemingly more effective armor and weapons.

The Word Displaced

Quite early in the history of the church the Word lost its place of pre-eminence, and preaching gave way to a multitude of rites and ceremonies, vestments and miters, liturgies and forms, pageants and processions—all designed to strike the eye, impress the mind, influence the emotions, and make the priest and the church central in religion. The Word sank into insignificance before these other means employed to

produce and deepen spiritual impressions. The minister had to become more than a servant, more than a herald, more than a preacher—he had to become a priest, a member of a sacred caste, possessing among other mystic faculties the power of forgiving sin and dispensing grace, and a power more awful still, that of creating the Saviour of men out of a morsel of bread, and offering His actual body and blood as a sacrifice for the living and the dead.

The services of religion were turned into magnificent spectacles and rites, designed to make an impact upon the senses and so fashioned as to overawe the soul. The chief work of the minister, instead of preaching the Word, became the performance of these rites. The more complete he made his ritual, and the more solemn and impressive his ceremonies, the greater became his success.

The Protestant Reformation swept aside a great part of these spurious and false forms of worship, and endeavored to make the Word central once more in the services of the church. It succeeded in doing this only in part. There are a great many not only needless, but positively pernicious, substitutes in our churches for the simple Word of the gospel.

When the time came for the final message of the gospel to go to all the world, based as it is on the simple word of the living God, the time also came for the complete abandonment of every substitute for the simple weapon that God has given His ministers to use, and for the restoration of the centrality in all preaching of the living and life-giving Word.

The Christian minister today is not a minister of rites and ceremonies, of lights and litanies, a minister of pageants and processions, of shows and playlets, a minister of plot and acting, of spectacular exhibitions and theatrical demonstrations; he is not even a minister of motion pictures and visual aids. As it was in the beginning, so now he is, or should be, emphatically and exclusively, a minister "of the word" (Luke 1:2). "Christ sent me," said Paul, "not to baptize, but to preach the gospel" (1 Cor. 1:17). The baptizing was subordinate to the preaching, not the preaching to the baptizing.

In a former article I put to you the question of the propriety of ordaining any man not called of God to publicly preach the Word of God. Let us now consider an-

other question: Are we in danger, in our public presentation of the message for the last days, of pushing aside the Word of God from its place of centrality in preaching, whether in the church pulpit, or on the evangelistic platform, or on the radio, or over television, and substituting various forms of entertainment, including active representations of things that are not real: dramatic shows and playlets of occurrences that are pure pretense, so fashioned as to impress a point or a lesson which the simple Bible, skillfully expounded, impresses a thousandfold more effectively; still and motion picture exhibitions that for the most part have no connection with and only serve to divert attention from the subject under discussion, and other similar procedures designed to enliven and modernize the preaching of the truth?

If God's ministers today have properly but one instrument with which to do the work God has sent them to do, then of what supreme importance it is that they become masters in the use of that single instrument! If "the Word"—the spoken truth of God—is indeed the chief instrument of our ministry, it becomes clearly a matter of overwhelming importance that each man who uses this instrument shall be supremely skillful in its use.

News and Announcements

Thine Be the Glory

Thine be the glory and Thine be the praise;
Thine be the vic'try through all of our days.
Thine be the power in hearts pure and true;
Thine be the glory in all that we do!

It was A. A. Esteb who wrote these appropriate lines, but it was the crowded First Congregational Church at Post and Mason Streets in San Francisco that rang with the singing of these words by the Ministerial Council preceding the 1954 General Conference session. The near-thousand workers and wives who were in attendance will long remember these wonderful days. As the conference session drew near, even this spacious sanctuary proved inadequate to care for the needs of the increasing attendance, so the Sabbath meetings were transferred at the last minute to the main Civic Auditorium.

It was unanimously voted that the inspirational, thought-provoking council shared during these three memorable days be prepared in book form. This new book is now off the press and ready for the field. As announced in January, it has been chosen

by the Ministerial Association Advisory Committee as the first offering for the 1955 Ministerial Book Club. The Review and Herald has printed a beautiful volume. It is easy to read and replete with illustrations which recapture the spirit of the meeting.

Every worker will want to begin the 1955 Book Club with this excellent counsel from leading evangelists, responsible and successful pastors, and field leaders who strengthened the meetings by their stimulating participation. Here are forthright discussions on the pros and cons of the short "reaping effort," and the longer sustained evangelistic program, the background of the evangelistic center idea, and an interesting discussion of "black light," or colorama, so effectively introduced as a teaching device. The volume includes the helpful techniques developed by our brethren in working for special groups, as well as counsel for the busy pastor. The help you receive will be worth many times the price of the book.

Reprints on "The Work of a Deacon"

We have had some inquiries regarding the article, "The Work of a Deacon" by John D. Rhodes, which appeared in the November, 1954, issue of *THE MINISTRY*. If sufficient number of requests come to the Ministerial Association office for such a reprint, we will be glad to comply with this request.

If you are interested in such a reprint, we would appreciate some word from you by mail as soon as possible. Address: Ministerial Association, General Conference of Seventh-day Adventists, Washington 12, D.C.

Nutrition and Food Service

AN EVANGELIST looking for tangible assistance in presenting our health message will find some real help in the *Nutrition and Food Service* report that has just come to our desk. This report, the result of the convention held at La Sierra after the recent General Conference session, contains papers by some of the best authorities in the field of health and nutrition in this denomination.

The articles by Arthur L. White on the early history and setting of our medical missionary work are extremely valuable. The article by Dr. W. P. Leech, and the practical suggestions from workers in the field on how to conduct a nutrition program in a church and in an evangelistic effort, will be found most valuable. The postpaid price of \$2.00 makes this 250-page volume a must for our evangelistic workers.

In this connection, I think it is well for us to remember the counsel given us by God's messenger to this people:

"As a people we have been given the work of making known the principles of health reform. There are some who think that the question of

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PULPIT

Pointers for Preachers

Twelve Book "Musts" for the Public Speaker

CHARLES E. WENIGER

Dean, S.D.A. Theological Seminary

HERE is a "Twelve-Inch Shelf of Books That Every Public Speaker Should Know." On this shelf you will find books both new and old, the genuine and the tried, and some of those on trial—but all, in my opinion, worthy of the speaker's careful attention.

Your voice is probably your greatest single professional asset.

"The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good."—*Christ's Object Lessons*, p. 335.

I have found no better book to aid in training the voice than Virgil A. Anderson's *Training the Speaking Voice* (Oxford University Press, New York, 1942, 387 pages). To an outline of background material on the physical, physiological, and psychological bases of speech, Anderson adds a program of exercises and drills designed to help the speaker remove vocal hindrances to adequate communication and develop his inherent potentialities in speech. The book is to be especially commended for the wealth of illustrations in prose and verse included as exercise materials.

You cannot use your voice well unless you breathe well, for breath is the stuff that voice is made of. And you cannot breathe well unless you carry yourself well, for adequate breathing cannot function in a cramped body. It behooves the speaker, therefore, to give attention to his posture—standing, walking, sitting, lying. Ralph M. Harper's *The Voice Governor* (E. C. Schirmer Music Company, Boston, 1940-45, 152 pages) analyzes the physical aspects of voice, presents a series of simple exercises in body mechanics as applied to voice, and at the same time opens the way to increased health and vitality. The first part of this book has ap-

peared in a separate printing under the popular title of *G-Suiting the Body*. Says the author:

"One cannot use the six exercises in the introductory chapter—one minute twice a day for a week—without discovering the possibility of something entirely new for his health and his voice alike. Within a week he will be amazed, maybe secretly amused, over comments that his voice carries so naturally. Three months may be needed, however, to make the new body mechanics habitual, perhaps three years to do a permanent job."

I have used Harper's book for several years and have recommended it to hundreds of speakers in the Seminary and in preachers' conferences and institutes. Uniformly, where Harper's exercises have been used intelligently and habitually, the results have been exceedingly gratifying.

For a comprehensive survey of the basic principles of delivery and of speech composition, with practical attention to the fundamental types of speech, special types of public speech, and group discussion, Alan H. Monroe's *Principles and Types of Speech* (third edition, Scott, Foresman and Company, New York, 1949, 658 pages) is recommended. This book is noteworthy for its presentation of the motivated sequence, in which the completely convincing speech is analyzed in its several phases of development: attention, need, satisfaction, visualization, action. This speech formula works, and has been found to provide a satisfying plan for many an effective sermon. In 1951 Monroe published a revised brief edition of his comprehensive book under the title *Principles of Speech*, which has most of the virtues of the original book and, in addition, includes a more thorough treatment of outlining and an admirable new chapter on "The Speaker and His Audience."

Some books are valuable as a whole and also because of high levels of thought briefly expressed at intervals within their pages. Such a book is James Albert Winans' *Public Speaking* (The Century Company, New York, 1917, 526

pages). For a discussion of public speaking as enlarged conversation you will find nothing better than Chapter II of this fundamental work in the field of public speaking. If you really gain the concept of speaker-audience relationship explained in this chapter, you will never again merely deliver a message to your audience, but you will share your message with your audience in the "come now and let us reason together" relationship. On page 31 of Winans' book, delivery with desirable conversational quality is analyzed as retaining "upon the platform those elements of the mental state of live conversation: 1. Full realization of the content of your words as you utter them, and 2. A lively sense of communication." Winans' treatment of the place of interest as a chief factor in persuasion is of great significance.

For the preacher who is expected to have something to say and to say it effectively on every occasion, Willard Hayes Yeager's *Effective Speaking for Every Occasion* (second edition, Prentice-Hall, Inc., New York, 1951, 407 pages) has real help. In this book the public speaker will find a discussion of the principles peculiar to the preparation of each of the most common types of speech, with models from the mouths of prominent speakers to illustrate each type. Twenty different kinds of speech are explained and illustrated, including speeches of response and farewell, speeches of celebration, speeches of explanation, good-will speeches, radio and television speeches. Yeager's book also includes a general discussion of the fundamental principles of effectiveness before an audience. The alert pastor-evangelist will find this volume an inspiring companion.

If you wish to follow intelligently Paul's dictum, "I am made all things to all men, that I might by all means save some," and to that end increase knowledge of the techniques of persuasion, Winston Lamont Brembeck and William Smiley Howell have written their *Persuasion: A Means of Social Control* (Prentice-Hall, Inc., New York, 1952, 448 pages) for you. The preface of this work has these statements of the basic point of view of the authors: they "assume that an adequate understanding of persuasion must rest upon knowledge of the relevant bases of human behavior rather than a descriptive study of techniques and appeals used by successful persuaders. The inductive approach of this book leads the reader in a search for the fundamental elements of human motivation from which the methodology of persuasion is derived."

There is no end to the production of books on parliamentary law. But perhaps the most useful

recent guidebook to the principles of parliamentary procedure and the conduct of business meetings is Alice F. Sturgis' *Learning Parliamentary Procedure* (McGraw-Hill Book Company, Inc., New York, 1953, 358 pages). This book is based upon the *Sturgis Standard Code of Parliamentary Procedure* (McGraw-Hill Book Company, Inc., New York, 1950, 268 pages), which is primarily a book of reference after the fashion of *Robert's Rules of Order*. *Learning Parliamentary Procedure* is not a memory course, but a reasonable explanation of "the fundamental principles underlying group functioning." Clever illustrations and verses enhance the appeal of this very practical book. Get a copy, and read a chapter each week for thirty-three weeks. Result: there will be more efficiency and economy of time with increased satisfaction in your business meeting.

And if you want a book that will yield a maximum of benefit from a minimum of energy expended, get a copy of Sidney S. Sutherland's *When You Preside* (The Interstate Printers and Publishers, Danville, Illinois, 1952, 158 pages). One look at its simple line cartoons and the captions to its chapters will beguile you into reading the whole book. This is the most painless way of improving one's ability to preside, and conduct various types of meetings that I have seen.

In an age when discussion is an essential tool of democracy, and in a church in which discussion forms a very prominent part of organizational activity, the Seventh-day Adventist public speaker will find a wealth of enlightening information on the use of this democratic tool in *Discussion and Debate*, by Henry Lee Ewbank and J. Jeffery Auer (second edition, Appleton Century-Crofts, Inc., 1951, 492 pages). A rounded study of the nature of the problem to be discussed—its definition, exploration, possible solutions, and choice of best solution—precedes an excellent study of the nature of people as participants in discussion. Perhaps the most practical value of this book lies in its clear, useful explanation of the various forms of discussion: forum, cooperative investigation, committee and conference discussion, panel discussion, public hearing, symposium, et cetera. Every administrator would be better prepared if he would devote a series of winter evenings to the studious perusal of *Discussion and Debate*, especially pages 267-356.

Semantics is a hard word, but it has become a part of the speaker's vocabulary. It simply has to do with the meanings of words and the development of these meanings in human relationships. How often we have realized that we

could not get together in understanding because a word that means one thing to me means something entirely different to you. And how often we raise a red flag in the eyes of our hearers when we use a word loaded with associations that offend them and close their minds to our ideas. To understand more clearly the implications of semantics, try Stuart Chase's *The Tyranny of Words* (Harcourt, Brace and Company, New York, 1938, 396 pages), or his recent *Power of Words* (Harcourt, Brace and Company, 1954, 308 pages). Says Chase:

"Good language alone will not save mankind. But seeing the things behind the names will help us to understand the structure of the world we live in. Good language will help us to communicate with one another about the realities of our environment, where now we speak darkly, in alien tongues."—*The Tyranny of Words*, p. 361.

Happy is the public speaker who undergirds his actual speaking experiences with a working knowledge of the age-old principles that guide him toward effective speaking. For twenty-five hundred years—and more—students of speech have been studying the standards that characterize effective speech. The development of these standards from the times of the ancient Greeks to our contemporary critics is comprehensively covered in *Speech Criticism*, by Lester Thonnsen and A. Craig Baird (The Ronald Press Company, New York, 1948, 542 pages). After sections on "The Nature of Rhetorical Criticism," "The Development of Rhetorical Theory," "The Methods of the Critics," and "Preliminary Aspects of Rhetorical Criticism"; Part V, "The Standards of Judgment," includes a rich discussion of emotion in speech, the speaker's character, the structure, style, and delivery of speech; and closes with a brief study of the measurement of effectiveness. To the serious student of the art and practice of public speaking, this book is a gold mine. The speaker who is not willing to dig hard should not open its covers. Appendix A includes supplementary readings and exercises that should keep the growing speaker profitably busy at study for several years.

As you read the books described above, remember with Francis Bacon that we should "read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously [attentively]; and some few to be read wholly, and with diligence and attention. Some books also may be read by

deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; else distilled books are like common distilled waters, flashy [tasteless] things. Reading maketh a full man."—"Of Studies."

Therefore, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Necessity for Self-improvement

A. W. ANDERSON

"In view of the fact that we are living so near the close of this earth's history, there should be greater thoroughness in labor, more vigilant waiting, watching, praying, and working. The human agent should strive to attain perfection, that he may be an ideal Christian, complete in Christ Jesus."—*Gospel Workers*, p. 424.

THIS timely exhortation is one that should stir our workers to engage in diligent efforts to improve upon their present attainments. We should never feel that we have attained the fullest extent of our possibilities. To do so is fatal, for once we consider that there is nothing more we can do to improve our talents and develop our personalities, further progress is hopeless.

The apostle Paul expresses this same idea in a well-known passage in his letter to the Philippians. After referring to his natural religious heritage, which he had learned was of but little profit compared with the knowledge of Christ Jesus, and with an earnest desire to develop a character like his Lord's, he said:

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14).

If, with all the attainments that the great apostle Paul possessed naturally, and that he had further developed through rigid training, he felt there were still greater possibilities for him to apprehend, how much more should we feel that we have not as yet attained to perfection in our work, and that there are still greater attainments for us to reach, and still greater abilities to acquire which we might use for the salvation of our fellow men!

Our workers are exhorted to—

“bend their minds to the acquisition of knowledge in connection with their labor, so that they may be ‘workmen that need not be ashamed.’ They can master one branch of science after another, while they are engaged in the work of preaching the truth, if they will wisely employ their time. Golden moments are thrown away in unimportant conversation, in indolence, and in doing those things which are of little consequence, that ought to be used every day in useful employments that will fit us more nearly to approach the high standard.

“The men who now stand before the people as representatives of Christ have generally more ability than they have training, but they do not put their faculties to use, making the most of their time and opportunities. Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages. It is essential for them to set their aim high. But there has been but little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious intelligence.

“Our ministers will have to render to God an account for the rusting of the talents He has given to improve by exercise. They might have done tenfold more work intelligently had they cared to become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with right motives and proper aims.”—*Testimonies to Ministers*, pp. 193, 194.

Here we are urged to become “proficient in reading, writing, and grammar.” We are not to infer from these words that our workers cannot read and write. Of course they can all read and write. The state has very wisely compelled them to acquire that much knowledge by the time they entered their teens. But how few there are who are *proficient* in reading! How few read so intelligently and enunciate their words and syllables with such exactness that an audience is both uplifted and instructed by their reading! How few there are who have become *proficient* in writing! In one of his essays Bacon said, “Reading maketh a full man, conference a ready man, and writing an exact man.”

Skillful Reading

There is a growing tendency on the part of our workers to confine their announcement of a hymn to merely announcing the number. Years ago in our divine services our workers took time to read either the whole of a hymn or at least the first stanza. In my opinion much more good would be accomplished in the praise portion of our services if, while announcing a hymn, the announcer would take sufficient time

not only to read at least one stanza but to call attention to some particularly interesting expressions of the hymn writer, or to relate briefly the circumstances that led him to write the words of the hymn. This will enable the congregation to sing with understanding and to take a deeper interest in the service.

I well remember a fine preacher in the Methodist church which my mother attended when I was a young child, and how wonderfully well that minister read the hymns. Even in my childhood his splendid ability to read and give the sense appealed to me. The memory of it still lives, because of the indelible impression that man’s well-cultivated vocal abilities made upon the congregation, even upon the children.

We are told in the book *Education* that “singing is as much an act of worship as is prayer” (page 168), and “there are few means more effective for fixing His words in the memory than repeating them in song” (page 167). Let us then make much more of the singing portion of our services in the future, and let us practice the art of reading effectively, so that our people will be uplifted by our reading of even one stanza of a hymn.

Successful Writing

Although most people make no attempt to attain proficiency in writing, they little know what marvelous opportunities for self-improvement they are missing through neglect to cultivate the power of writing. The ability to express one’s thoughts on paper is an asset that is worth any effort on our part to acquire. We should recognize that “the pen is mightier than the sword,” and therefore it is much more important to learn how to wield the pen than the sword.

In our work for the world, literature occupies a most important place. We can reach millions of people through our literature who could not be reached, perhaps, in any other way except by radio. Yet it should be remembered that effective radio work is done only by those who have acquired proficiency in both reading and writing. A poor reader will not hold many listeners very long, while even a good reader will not hold his audience long if his script is poorly written. Therefore, to be really successful as a radio speaker, a man should be both a good writer and a good reader.

Writing is a branch of knowledge we would do well to cultivate. But, like other arts that are worth acquiring, it is necessary that we apply ourselves to the question most assiduously. Much more than that, however, must be acquired. We must gradually build up a vocabu-

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PASTOR *Shepherding the Flock*

Sixteen Helpful Books for the Pastor

THEODORE CARCICH

President, Washington Conference

AN OUTLINE of sixteen book musts for pastors inevitably suggests books that have been recommended in this journal time and time again. By this I mean that book musts for a Seventh-day Adventist pastor invariably include: (1) the Bible, (2) various Biblical versions and translations, (3) complete Spirit of prophecy library, (4) concordances and lexicons, (5) commentaries, (6) treatises on Biblical doctrine, exegesis, and exposition, (7) denominational histories, apologies, and defense literature, (8) ministerial and church manuals. Without these the minister could not function. They are basic with all preachers. Since they will always remain musts, it would be futile to review them here.

However, there are some books that should be *helpful* to a minister, even though they cannot be classified as musts. They are helpful in that they constitute sources of accurate information and provide opportunities for wider inspirational reading in fields that complement theology. It is my conviction that such books will keep a library from becoming sterile. Please bear in mind that the following list is entirely suggestive, and that other comparable books can be substituted or added profitably.

Sixteen Books for the Pastor

A Tale of Two Brothers, Mabel R. Brailsford, Oxford University Press, New York.

An exciting and appealing biography of John and Charles Wesley. A volume that inspires confidence and courage.

Here I Stand, by Roland Bainton, Abingdon-Cokesbury Press, Nashville.

An authoritative biography of Martin Luther. A masterly interpretation of Luther's experience, work, writings, and contributions.

The Growth of Physical Science, James Jeans, The University Press, Cambridge.

A nontechnical history describing the main lines of advance of physical science, astronomy,

and mathematics up to the time of the Atomic Age.

Light From the Ancient Past, by Jack Finegan, University Press, Princeton.

A connected and scholarly account of the archeological background of the Hebrew-Christian religion.

The Gospel in Hymns, Albert Edward Bailey, Charles Scribner's Sons, New York.

A comprehensive and readable history of the greatest hymns from early times to the present day.

The Best Loved Poems of the American People, Hazel Felleman, Garden City Publishing Company, New York.

Here in one volume are the poems of God, life, love, home, mother, country, and whimsey and laughter best known by the people of our land.

How Shall I Say It? Ross H. Stover, Muhlenberg Press, Philadelphia.

An indispensable volume by a master in his field. Helpful to ministers, teachers, radio speakers, and singers.

Sizing Up People, Donald A. Laird and Eleanor C. Laird, McGraw-Hill, New York.

The Technique of Handling People, D. A. Laird, McGraw-Hill, New York.

Two highly informative books on the absorbing topic of dealing with people. Based on sound and proved procedures used in industry and business. Excellent for those who need to improve public relations.

Essentials of Parliamentary Procedure, Zoe Steen More, Harper and Brothers, New York.

A volume intended primarily for the busy person who needs to familiarize himself with correct and accepted procedures employed in meetings.

Courtesy Book, Horace J. Gardner and Patricia Farren, Lippincott, Philadelphia.

A pleasant course in polite behavior, and how much we ministers need it!

The Prairie Years and War Years, Carl Sandburg, Harcourt, Brace and Company, New York.

An absorbing and moving one-volume biography of the great humanitarian, Abraham Lincoln.

Everyday Law, S. M. Bliss and C. E. Rowe, Heath and Company, New York.

A selection out of the broad field of law, of those divisions which are of social and vocational value. Valuable to ministers needing information on elementary law problems.

Webster's Biographical Dictionary, G. and C. Merriam Company, Springfield, Massachusetts.

A single-volume biographical reference including historical period, nationality, race, religion, and occupation of 40,000 historic and contemporary persons. Of great value is the syllabic division and correct pronunciation of the names included.

Webster's Dictionary of Synonyms, G. and C. Merriam Company, Springfield, Massachusetts.

Unquestionably the most useful and comprehensive treatment of synonyms ever published.

Webster's New International Dictionary (Unabridged), G. and C. Merriam Company, Springfield, Massachusetts.

A mine of information that should be found in every library.

How Jesus Dealt With Human Minds

HELEN M. WESTON

Bible Instructor, Southern New England Conference

FEAR and unrest have done two things to modern men, women, and children: either lulled them into a fatalistic lethargy where nothing matters, or driven them into such a neurotic state of mind that they feel a desperate need, but do not know what they want. How are we going to reach down inside of these people and awaken them to the fact that their only hope of happiness in this life and assurance of eternal life is to become acquainted with the Great Physician, who can heal their disease of body, soul, and spirit and through faith make them whole?

Today even the medical profession is recognizing that men's hearts are "failing them for fear," for never before has the world been so filled with people suffering from neurotic conditions. It is estimated that two thirds of the

patients who frequent the doctors' offices are there with complaints whose origin is emotional. Hence the field of medicine that deals with such cases has come out of its eclipse.

Frank G. Slaughter, M.D., in his book *Medicine for Moderns*, writes:

"We strive to be healthy in order to be happy, but how many of us strive to be happy in order to be healthy?"

"It is a sound psychological principle that given the choice between being unhappy or unhealthy, most people unconsciously choose the physical pain of ill-health rather than the mental pain of unhappiness.

"Out of this principle has come a new concept in medicine which recognizes that all illness must be considered in relation to the entire person involved. . . . We are not merely bodies which operate under the direction of a mind, but an entirety which includes both body and mind, working in so close a relationship that no arbitrary separation is possible or should ever be made."—Page 1.

In the book *Psychoanalytic Therapy*, by Franz Alexander, M.D., and others (The Ronald Press Co., New York, 1946), another significant statement appears:

"Neurotic tendencies lie latent in every person. When anyone is exposed to difficulties beyond his powers of adaptation, these latent tendencies may be called into action and an acute neurotic state develop. . . . Psychoneurosis is a failure of the individual to deal successfully with a given situation. . . ."—Page 8.

As workers we know that we can deal with unsettled minds only as we learn from the Great Physician, who can heal the wounded soul. Jesus healed the "whole man," body, soul, and spirit.

Raymond Calkins, in his valuable book *How Jesus Dealt With Men*, gives us a thought-provoking insight into the methods of Jesus, gleanings of which can be summarized as follows:

Jesus had qualities of grace, moral and spiritual power, sympathy, insight, and a deep, abounding love. He ever distinguished the individual from the mass, and looked through the physical to the spiritual. With deep love for men, Jesus began with what He knew to be in their hearts and then led them to higher truth. As a skillful surgeon He pierced the soul and cut away the disease at its very roots.

Any form of suffering aroused His compassion. He always had time to deal with every human problem. He let men know He had faith in them, thus inspiring confidence. Nicodemus, the woman of Samaria, the paralytic, blind Bartimaeus, the rich young man, Simon

the Pharisee—each was given the same consideration according to his need.

To Jesus, each was in the darkness of mental night, and to each He pointed the way to regeneration. Jesus appealed to the hidden powers within man and made all aware of their need. For Him there were no hopeless cases. Men felt His deep love, and therefore did not resent the necessary criticism. Often He asked a favor of men, knowing that to be the most effective means of coming near to them.

Jesus knew how to reach the heart of man, the center of his emotions, and transform the life. When this transformation takes place a "new creature" is born.

"When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven."—*The Desire of Ages*, p. 173.

"Christ sought the people where they were, and placed before them the great truths in regard to His kingdom. As He went from place to place, He blessed and comforted the suffering, and healed the sick."—*Medical Ministry*, p. 319.

Jesus was the greatest physician who ever lived upon earth. He understood the need of humanity, the emotional tendencies of the human being and their result upon the body and mind and life of the individual. That is why He gave to men the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . Learn of me; . . . and ye shall find rest unto your souls" (Matt. 11:28, 29).

How would Jesus deal with individuals who suffer from emotional strain? To those who need confidence He promises, "My grace is sufficient for thee" (2 Cor. 12:9). To those who suffer from tension and nervousness, He bids, "Be still, and know that I am God" (Ps. 46:10). To those who are filled with worry and anxiety He counsels, "Seek ye first the kingdom of God, . . . and all . . . [else] shall be added" (Matt. 6:31-34). To those who are living in remorse He promises to "cast all their sins into the depths of the sea" (Micah 7:18, 19). He comforts the bereaved with the words, "I am the resurrection, and the life" (John 11:23-26). Thus it is that the body, soul, and spirit may be restored through the living words of Jesus, bringing comfort, courage, and cheer and with them a new hope, a new way of thinking, and a new and glorious way of living. Psychologists speak of this as "re-educating the ego," yet how simple and uninvolved is the Master's method of dealing with human minds!

It is not an easy thing to understand human nature." Perhaps one reason for this is found in the words of Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" Yet Jesus had keen insight in dealing with the individual and his problems, and if we study and follow His methods, we can expect success.

Let us examine the technique of Jesus in dealing with a few individual cases.

I. THE PARALYTIC. Based on John 5:1-15 and *The Desire of Ages*, pp. 201-204.

1. Problem of the paralytic.
 - a. Multitude at pool.
 - b. Illness of long duration.
 - c. Alone, friendless and unaided.
 - d. Disease result of his own sin.
 - e. Could not contend with crowd.
 - f. Nearly in despair.
 - g. Continual disappointment.
2. Jesus' method of instruction.
 - a. Jesus ever watchful of humanity.
 - b. Aroused an interest.
 - c. Inspired hope.
 - d. Was a friend to friendless.
 - e. Was full of compassion.
 - f. Jesus heals the body.
 - g. Jesus heals the soul.
 - h. Wise purpose underlay Christ's act.
3. Attitude of paralytic (reaction).
 - a. Through faith obedient.
 - b. Did not doubt but acted upon Christ's words.
 - c. Witnessed for Jesus.
4. Object lesson for us.
 - a. Through faith, spiritual healing.
 - b. Speak boldly for Christ.
 - c. Have compassion in soul winning.
 - d. Be ever watchful for opportunities.
 - e. Comfort in need, poverty, and sickness.
 - f. Act upon God's Word.
 - g. Lay hold upon His power.
 - h. Jesus forgave; we must be forgiving.

II. THE RICH YOUNG MAN. Based on Matthew 19:16-22 and *The Desire of Ages*, pp. 518-523.

1. History of rich young man.
 - a. A ruler.
 - b. Well educated.
 - c. Wealthy, had many possessions.
 - d. High estimate of own righteousness.
 - e. Felt a need in spite of riches.
 - f. Awakening of love for Jesus.
 - g. Felt the desire to become one of His disciples.
2. Jesus' method of instruction.
 - a. Jesus tested his sincerity by question.
 - b. Invited obedience.
 - c. Jesus read his heart.
 - d. Urged self-surrender.
 - e. Jesus alert to need of the soul.
 - f. Pointed the way to the kingdom for him.
 - g. Jesus invited fellowship.

3. Attitude of rich young man.
 - a. Spiritual blindness.
 - b. Wanted heavenly treasure, valued temporal more.
 - c. Not willing to make sacrifice.
 - d. Riches became his idol.
 - e. Proved an unfaithful steward.
4. Object lesson for us.
 - a. Christ weighed against the world.
 - b. To have Jesus means full surrender.
 - c. Position or possessions must not keep us from Christ.
 - d. Must hear the words "Follow Me" and obey.
 - e. Reward only to the faithful steward.

"In every human being He [Christ] discerned infinite possibilities. He saw men as they might be, transfigured by His grace,—in 'the beauty of the Lord our God.' Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard."—*Education*, p. 80.

In the Bible the Great Physician has diagnosed man and has also given the spiritual prescription for his healing. We should be ever faithful in helping men and women to "taste and see that the Lord is good," and thus we

shall be able to accomplish what psychosomatic medicine tries to accomplish, and much more. Paul understood the importance of the mind-and-body relationship when he counseled, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

Paul also understood that man must face experiences of life with a well-balanced "adult attitude," for he said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Cor. 13:11).

It is not an easy age in which to work, but as we study God's textbook, the Bible, and acquire His graces of sympathy and understanding, we go forth with courage. The Great Physician will give insight to us as He did to Paul, to "bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; . . . to give unto them . . . the garment of praise for the spirit of heaviness" (Isa. 61:1-3), and to bring to souls that endurance to bear the "tribulation" of "the world" with that "peace, . . . which passeth all understanding."

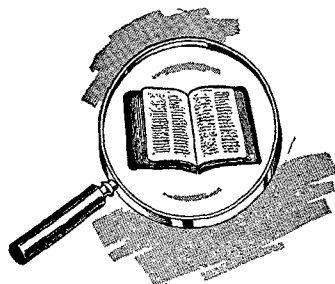
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E VANGELISM *Winning Men for God*

Some Vital Books for the Evangelist

CLIFFORD A. REEVES

Evangelist, Manitoba-Saskatchewan Conference

DE QUINCEY, the great essayist, claimed that all literature can be divided into two groups, the books of *knowledge* and the books of *power*; the books that inform and the books that move and inspire. The mind and ministry of the evangelist should be enriched by both kinds of reading.

First and foremost, of course, whatever else he reads, he must study and know how to handle his Bible. It is the evangelist's textbook above all others. The Word of God must be central, like the hub of a wheel, and then we shall place other books at the proper circumference and in their true perspective.

As soul winners we should seek to keep abreast of the times in our reading, to know what men are doing and thinking. We must constantly be enlarging the range of our knowledge. "They who do not read," said Dr. Johnson, "can have nothing to think and little to say." But there lies a danger in wide reading. Multiplied thousands of volumes are pouring from the presses today, many of them from the pens of able scholars and the finest writers. Hundreds of these good books almost seem to cry out, "We must be read." The art of advertising has reached such a degree of perfection that a minister can hardly open any periodical, be it secular or religious, but that, before he has finished reading the book reviews, he finds himself almost convinced that here are new books that are "indispensable" and "epochal." Some pages of book reviews in a number of non-Adventist religious journals are misleading in their too-enthusiastic and glowing book notices. Do not be hurried into sudden acquisition. Buy books that have passed through their probation. We have time only for the best.

As we roam about in the kingdom of literature there are certain works that stand out in our thinking and that to us personally seem to be of more permanent value. Our own peculiar tastes and fancies will largely influence us in making their selection. Bacon reminds us of this when he says, "Some books are to be tasted, oth-

ers to be swallowed, some few to be chewed, and digested." We should follow Martin Luther's advice, given in his *Table Talk*, to have some "sure and certain books" always close at hand. We ought to be on intimate terms with them. When we think of what we owe to such a selected circle of tried friends we may enter into the feelings of Charles Lamb, who "wished to ask a grace before reading more than a grace before meat."

I have been asked to list a number of books that have helped me in my evangelistic ministry. The volumes here submitted have stimulated the mind to creative thought, stirred the soul with quickening energy, and roused to action in the service of Christ and lost souls. While there are some statements in the non-Adventist books with which I cannot agree, yet I shall be eternally grateful for the instruction, inspiration, and incentive caught from their pages.

The Preacher and Prayer, E. M. Bounds, Nazarene Publishing House, Kansas City, Missouri, new ed., 104 pages.

Of all the books on prayer that it has been my privilege to read, none has touched me so deeply as this burning message. It is one of the most passionate pleas ever written, aimed at getting the minister into the place of power. A preacher who will live in this book for a reasonable length of time will tap the resources of eternity. It will transform his life.

Soul-winning, George B. Thompson, Review and Herald, 1916, 192 pages.

Written by one of our own great soul winners, this book will help to banish the curse of unconcern and will light the fires of a consuming passion for souls in the heart of anyone who desires to be used in the saving of the lost. Although now possibly out of print and not so well known as in the earlier days, this book is for me a perennial source of soul-winning fire.

Quest for Souls, George W. Truett, Harper and Brothers, New York, 1928, 389 pages.

Any who heard George Truett preach will need no reminder that he was a prince of the pulpit, one of the greatest pastor-preachers of our generation. This volume is made up of revival and evangelistic sermons that he preached in one campaign. There is a strength, an earnestness, an eloquence, a tender, heart-moving appeal about these sermons that is redolent of the winsome personality that produced them. These sermonic classics, with their telling use of illustration, can be a guide and help to any evangelist.

Soul-Saving Preaching, Thomas Cook, Charles Kelly, Paternoster Row, London, 98 pages.

I have read through the years many helpful volumes on the art of preaching, but nothing has quite helped me as this little book did when I first started to conduct efforts thirty years ago. It taught me that neither piety nor learning can ever take the place of knowing how to pull in the net when fishing for souls. Young preachers need instruction in this particular more than in any other.

Thomas Cook gave these talks to the students of Cliff College, England, where the fiery, soul-winning zeal of primitive Methodism has been kept alive through the years. In his chapter entitled "The Evangelistic Gift," he shows that God has endowed some men with a certain magnetic power that is not to be used for selfish ends but as a spiritual force to push forward the interests of Christ's kingdom. To possess this gift puts one in a position of exceptional honor and peril. It is ever true that "a polished preacher may be the product of theological schools, but an evangelist is the gift of God to His church." The chapters on "Definiteness of Aim," "The Art of Persuasion," "Pulling in the Net," and "Pentecostal Power" will act like spiritual vitamins in the life of one who desires to be all-out in the winning of men for God.

Evangelism, Ellen G. White, Review and Herald, 1946, 747 pages.

I had not intended to mention any Spirit of prophecy books in this group, as it is assumed that every evangelist possesses these writings and ranks them next to the Scriptures in importance. But I am constrained to make mention of the blessing that this compilation of evangelistic counsel has brought to my own ministry. Its publication marks an epoch in Adventist soul-winning endeavor. This valuable volume makes available to us a wealth of guiding principles that constitute a blueprint for doing God's work in God's way. None need fail who follow faithfully its inspired directives. Keep it close at hand.

The Shepherd-Evangelist, R. Allan Anderson, Review and Herald, 1950, 672 pages.

From the heart and pen of Roy Anderson has come this treasured manual. It is a veritable encyclopedia on evangelistic work. To receive the enlargement of vision, the challenging constraint, the illuminating guidance that comes from a thoughtful reading of this book is an experience that should be shared by every laborer in God's cause. When first I made my way through its pages the tears would often start; as I finished reading the last words I found myself on my knees in prayer. There is nothing else like it in our evangelistic literature. This is a must book that should be widely circulated and widely read. Let every theological student absorb the message and methods and spirit of this great work. Let those who have been in the ministry for some time, who are getting just a trifle prosaic, find in these pages the needed antidote. With a wide and rich experience, the author speaks to us from a heart burdened with an all-compelling love for the souls of men.

How to Have a Revival, six of America's leading evangelists, Sword of the Lord Publishers, 1946, 399 pages.

It was my privilege to be present at Winona Lake, Indiana, when the messages that constitute this book were preached to a large congregation of ministers and Christian workers of many different denominations from all parts of America and Canada in July, 1945. The power of God was mightily manifested in this conference on evangelism. (See my report in THE MINISTRY, November, 1945, page 19.) These heart-stirring chapters constitute a practical guidebook in the work of mass evangelism. The Holy Spirit-empowered, sin-condemning, Christ-centered preaching contained in this book serves as a model for soul-winning preachers. There is helpful instruction on organization, preparation, advertising, and music for evangelistic meetings.

Without Excuse, Sherman A. Nagel, Pacific Press, 1925, 179 pages.

Every active gospel worker has to meet objections and excuses from both the sincere and the insincere when he presses the claims of Christ upon the souls of men, in either public or personal evangelism. Here are gathered in a helpful volume twenty-five of the most common excuses raised by unbelievers. In a very practical way we are shown how to deal with those who seek to hide from an accusing conscience in a "refuge of lies." Here also are good samples of what an appeal should be like. Workers, both

old and young, will find in these pages some powerful weapons for storming the defenses of those who are undecided about the claims of God.

The Greatest Theme in the World, F. E. Marsh, Marshall Brothers, England, 1908.

"Christ crucified" is the greatest theme in the universe. It is the greatest fact of Christianity. Without it the evangelist would have no message. In this fine book an outstanding English Bible teacher has given us eleven rich chapters centering around the blood-red truth of vicarious atonement. In the great words of Dryden, Dr. Marsh makes us

"See God descending in the human frame,
The offended suffering in the offender's name:
All thy misdeeds to Him imputed see,
And all His righteousness devolved on thee."

In his introduction the writer shows that Christ's atonement "is embodied by the holiest memories, as it has been consecrated by the loftiest talent of Christendom. It fired the eloquence of Tertullian and gushed in honied periods from the lips of Chrysostom; it enlisted the zeal of Athanasius; the sublimity of it commanded all the resources of the mighty soul of Augustine; the learning of Jerome, and the energy of Ambrose were committed to its defence; it was the pillar of Luther's soul; it inspired the beautiful humility of Fenelon and kindled the deep and steady rapture of Wesley's heart. All the great enterprises of Christian history have been born from the influence, immediate or remote, which the vicarious theory of redemption has exercised upon the mind and heart of humanity."

In opening, the author dwells on the meaning of atonement, and in subsequent chapters he relates this mighty theme to the Scriptures, God, Christ, the Holy Spirit, Satan, sin, holiness, service, and the final glory. He says, "All Christ had to say pointed to the cross, as the sign-post points to the city. All God has to give emanates from the cross, as all light and warmth come from the sun. All Christ is now doing is founded on the cross, as the building rests upon the foundation; and all that Christ will be as King is secured by the cross of His atoning sacrifice. His cross secures His crown. His passion is the price of His glory."

THE HIGHEST TRIBUTE

☞ THE highest tribute that a writer can earn is not that we keep our eyes glued to his page, forgetting everything else, but that sometimes, without realizing that we have stopped reading, we allow his book to rest and look out beyond it with newly opened eyes.—*Your Life*.

The splendid expositions of the Scriptures bearing on Christ's sacrifice, found in this book, provide some excellent seed plots for a cross-centered ministry.

The Trial and Death of Jesus Christ, James Stalker, Zondervan Publishing House, 1950, 192 pages.

The Death of Christ, James Denney, Inter-Varsity Christian Fellowship, Chicago, 1951, 207 pages.

I have placed these two volumes together because to me they have always seemed to supplement each other. Both are written by great Scottish theologians and preachers. Both are classics in religious literature. Both are profound works on the central truth of our Lord's atoning death.

The first book is a devotional history of Christ's last hours. It pictures the scenes of the Saviour's passion from the time of His betrayal until His burial. Vividly Dr. Stalker portrays the personalities surrounding Jesus in His last hours. The seven words from the cross are illuminated by the author's reverent treatment.

On the other hand, Dr. Denney's book strives to show the place and interpretation which the death of Christ has in the New Testament. He maintains that this subject does not have the place in theology and preaching that it should have. Through the Epistles of Paul and the Johannine writings he examines the great truths of redemption, propitiation, and justification.

I stood one day in an art salon in New York City. A famous artist was exhibiting to the public a beautiful picture, the work of a medieval painter, which had just arrived from Europe. It showed the tragedy of the cross. So enthusiastic did the artist become as he described the beauties of this great masterpiece that he picked up the picture and held it high so all in the group could see it. Then, remaining completely hidden behind it, he eloquently discoursed on the wonderful oil painting. What a picture of a true evangelist who in faithful ministry holds before the waiting throng the picture of a crucified Lord!

"Happy if with his latest breath,
He may but speak His name;
Preach Him to all, and gasp in death,
Behold, behold the Lamb!"

"We Went to a Circus"

DANIEL R. GUILD

Pastor-Evangelist, Southern California Conference

IN MAKING our first call to each of the homes in a new district, my wife and I generally ask the question, "How did you become a member of the Seventh-day Adventist Church?" In response to this question a woman who is a member of our present congregation said with a smile, "We went to a circus." A wrinkle of amazement crossed my forehead as she continued her story.

"We were living in a town in the Middle West when one day the children came running home with a tale that would arouse the curiosity of almost anyone in a small town. They told of a tent's being pitched and of men carrying huge wild animals into the tent. They brought home the report that the meeting would start that night and that it would be free. We thought it was to be some type of circus, and we all dressed to join in the fun. When we arrived and heard singing in the tent we became skeptical. Slipping in, we sat down on the back row. Curiosity deepened into interest. I went again and again, and it wasn't long until I was a baptized Seventh-day Adventist."

On leaving that home I said to my wife, "What we need is more circuses!" As we went about from home to home in this district and listened to the stories of how our members became a part of God's great remnant, we found more than a usual percentage who had found the truth through evangelism, under the efforts of such men as B. R. Spear, J. W. Rich, and H. M. S. Richards.

The present immediate fruitage from evangelistic meetings is not so great as it was in former days, but there is some fruitage immediately. And of the seed sown in the hearts of those who attend regularly, yet do not accept the message at the present, and of those who come and go during a meeting and hear only part of the message, who but God knows how much will bear fruit in the future? Many of these people will be among those spoken of by the servant of the Lord: "Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides."—*Evangelism*, p. 701.

Prolonged Harvest

In 1949 J. L. Shuler held an evangelistic meeting in the city of Oakland, California, and we had the privilege of working with him as evangelistic visitors. Thousands heard the message, and hundreds accepted it. Hundreds more who

heard almost the complete message did not accept it. While on vacation last summer we visited the East Oakland church on Sabbath morning. After the service I noticed a familiar face and went over and took the man by the arm. "Say, your name is Gonzalves, isn't it? And you live out on Foothill Boulevard." "Yes, I do," he said. I countered, "Do you remember me? I visited you each week during the Shuler meeting." "Well," he said, "I remember that someone did." *I remembered this man well; he had attended every meeting and received the books for a perfect record in attendance. He had been a Catholic, and was slow to accept. He told me that Sabbath day as we stood on the steps of the church that he had studied the books, and after about two years' time was finally baptized into the church.*

No doubt each reader of this article has heard the remark that a certain number were baptized in an evangelistic campaign, but that half of them were ready before the meeting began. One man told me of an evangelistic meeting that he felt had been a failure. He told of the number baptized, and then said that eight of these had come up the opening night and asked for baptism, saying that they had heard the message in an evangelistic meeting in California. To my mind both of these meetings were a success. It is barely possible that the man in California closed down his meeting a discouraged man, because he had not baptized a single soul and his best prospects had moved back to Oklahoma. But what if he had not held the meeting? How long would it have been before these eight people would have heard the message? And what if the man in the Middle West hadn't held his meeting? How long would it have been before these eight people would have been gathered into God's remnant church?

All of us recognize that some of those who come in through public evangelism, and for that matter through any type of evangelism, will drop out. Does not the parable of the sower teach the soul winner this lesson, among others? We must remind ourselves of the others who come in through public evangelism and bring as many as ten or even more of their relatives and friends in during the months immediately following baptism. These additional ones who are brought into the truth in most cases make up more than the loss.

One man said, "I can't get into an effort now because we are building a school." But isn't it the work of the deacons and church officers to care for these things so that they will not hinder us from an aggressive soul-winning

program? Another said that he could not enter into an evangelistic campaign because Ingathering was coming, and he wouldn't have time to visit the interested ones. But did God ever intend for ministers generally to spend from six weeks to three months soliciting money? If the members see that their minister is busy winning souls, they will rally behind him and carry on the Ingathering and the other details of church work, leaving him free for soul-winning work. He will need to organize the membership in the proper way, however.

Pastoral Calls

And then there is the devil's charge, "Don't enter into an effort until you have retrieved the backsliders that are in the church." He knows that evangelism is one of God's chief tools in winning backsliders back to the message, whether they be still in the church or already out of it. It sometimes causes a person to wonder, when we see members come to an evangelistic meeting who haven't been in the church for a year or more, if it is because we fail to carry the Bible message into the church on Sabbath morning.

It is easily possible for a minister to visit all of the three hundred members in his district in from ten to twelve weeks—that is, if he cuts everything else to the minimum for this short period. During this visitation he will find many who are weak in the faith and who have not attended church for a long while. He may ask them during this first visit how they became members of the Seventh-day Adventist Church. The simple telling of their story will cause them to relive this whole experience. Then the pastor may ask if he can be of any spiritual help in any problem. A discussion of the coming evangelistic meetings might follow. Names of relatives and friends for special invitation to the meetings can be gathered on this visit.

Those who are beginning to backslide receive an invitation to the meeting each week. Many of them will respond. An alert pastor's wife can call some of these people from time to time, giving them a personal invitation. A number of those who are beginning to backslide should be won back in each effort that a pastor holds.

In a visit at the home of a couple who had recently moved to this area the wife told me that her husband had just become a member of the church in an evangelistic meeting held by Stanley Harris in Houston, Texas. And as for herself, she had attended church occasionally, for her name was on the church book, but she stated that while going through this series of meetings she had really found the Lord.

This brings us to another subject—that of building the church through evangelism by reaching the husbands of women who are members of the church. This first call by the pastor should be made at a time when the husband is at home. This is followed by the mailing of an invitation to the meeting, addressed to both husband and wife. If the invitation is not successful, a telephone call or a casual visit and personal invitation to the meetings are often fruitful. Evangelism such as this surely builds the church. In a recent campaign by one of our men seven husbands were won to the message by the employment of these simple means.

Increasing Difficulties

We are living in a day when there are many problems in reaching the multitudes. But is this not what we should expect? Were we not told years ago that the Spirit of God is gradually being withdrawn from the earth, and that the work, especially in the cities, would become more difficult? Should this discourage us, or should it cause us to launch out and do greater things for God?

The problems that confront us in evangelism in this modern world may lead some to say that the day of evangelism in a public way is past and that now personal work is the thing that will finish the work. A careful study of the Spirit of prophecy leads to the conclusion that while personal work is effective and public work is also effective, the combination of personal with public work is more effective than either method used separately. Many members who could never give a Bible study or teach the truth to a neighbor can bring a neighbor or friend to an evangelistic meeting and share in winning a soul. What a thrill it is for a church member to see a person baptized to whom he has given literature and whom he has invited to the meetings and seen make a decision in the evangelistic campaign—a decision that the member himself might have spent years getting.

How it thrills the pastor of a church to see the members busy winning souls! What a joy to see thousands of invitations to enroll in a Bible course and thousands of pieces of literature being given out in preparation for an evangelistic campaign! It has been my experience that the members will distribute more literature and enroll more people in a Bible course in three months preceding an evange-

**A lot of good could be done for the world
if nobody cared who got the credit for it.
—Arkansas Methodist.**

listic campaign than they will in a whole year otherwise. It appeals to the members to enter into a program that has a purpose, that will bring immediate as well as future results. A personal evangelism crusade followed by an evangelistic campaign invariably brings results, and the members are enthusiastic about it. They watch during a campaign for those who had their interest aroused during the pre-effort literature or Bible course distribution. And what a joy it is for a member to see someone come up from the baptismal pool and know that the person had his first contact with the truth through the literature that the member placed at his door!

The Day of Evangelism Not Past!

Just as we distribute literature many times without immediate results, carry on radio and television work, release news stories for the press, and do medical missionary work and many other lines of endeavor without immediate results commensurate to the expenditure of effort and means, so we must educate ourselves not to expect all the results of public evangelism to be immediate results. It would be all too easy for us to fall into the way of the formal churches of our day and seek to baptize only those who search us out and come to our church door. But should we allow ourselves to do this? Or are we to be aggressively engaged in searching for the sheep who are lost in the maze of worldliness and sin?

It is true that people do not respond to our advertising as they once did. But this simply means that we must do much more advertising now to get the same results. More advertising means greater expense. If it costs five thousand dollars to support a worker and his family, and he can baptize ten people in a year through personal effort without public evangelism; and if the same worker could baptize fifteen people in a year if he were to spend a small sum for a public effort in the church, would not the latter plan be more sound? If the same worker were able to hire the best hall in town and spend four or five times the amount of money that he would to hold the effort in the church, and were to baptize even as few as five more converts, would not this be the most profitable thing to do if we take a long-range view and think of the seed being sown that will bear fruit sometime in the future, and think of the tithes and offerings of those who are baptized

(which will soon more than repay the added expense), and especially when we think of the value of one soul in the eyes of God?

And there are other problems to evangelism in this modern age. The crowds are not usually so great as they once were. But if we get as few as fifteen non-Adventists out to a meeting, isn't that about as many people as a busy pastor can study with in the homes in one week? And think of the added benefits that are received by the members who attend and are blessed by two or three Spirit-filled evangelistic sermons each week.

Oh, yes, then too, "Our members won't support us, and we can't keep people coming without a crowd." Just one look in the door of the majority of the churches of the Protestant faith on a Sunday night will demonstrate the folly of such an assertion. Most of the churches, at least in this area, are three-quarters empty on Sunday night. People are accustomed to going to poorly attended religious services; ours at worst are better than most of the churches have at best.

A Valuable Lesson

Before taking up the ministry I learned a very great lesson on this point. An evangelist of another faith came to our place of business and invited me to his meeting. I was curious, and went to the meeting that night. I arrived first after the evangelist. A woman who entered shortly proved to be the pianist. As the song service began promptly at seven-thirty, we sang lustily, all three of us. As the hour drew on I thought, "There won't be a sermon here tonight." But to my surprise the evangelist opened his Bible to Isaiah 55:1, and how he did preach! As the appeal was given and the altar call was made the pianist went forward. If I was lost, this preacher didn't want to be guilty of my blood being upon his soul. Such enthusiasm under the most discouraging circumstances isn't found in the majority of us, but this experience has proved a great lesson to me, and I have often thought of it when things looked dark.

Many times just after the Sabbath truth is presented in an effort, things become very unsettled for two or three weeks, and during this period we may make the mistake of closing the effort, thinking that we will bind it off in the homes of the people, when, if we would hold on to the strong arm of God, things would settle down again and the decisions of the people would soon be made for the Sabbath and finally for the message. When we close down, generally the interest scatters, and we are never able to bind it off.

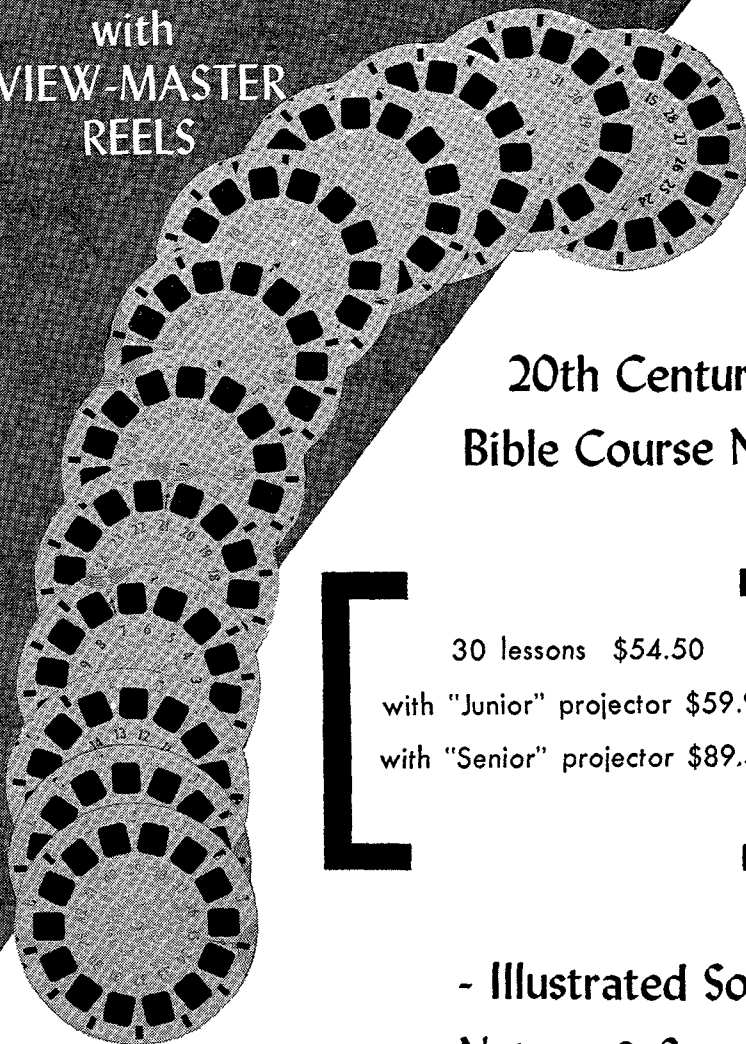
(Continued on page 46)

"Every tomorrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith."

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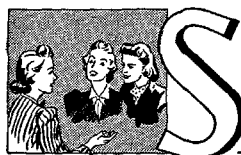
Review and Herald Publishing Association

Periodical Department

Page 26

Washington 12, D.C.

THE MINISTRY



SHEPHERDESS *Her Vital Partnership*

"Give Attention to Reading"

MRS. TAYLOR G. BUNCH

Minister's Wife, Potomac Conference

LET the wife and mother take time to read, to keep herself well informed, to be a companion to her husband, and to keep in touch with the developing minds of her children."—*Ministry of Healing*, p. 294.

Note the challenge, "take time to read." We are now experiencing the warning: "An intensity such as never before was seen is taking possession of the world."—*Education*, p. 260. How promising tomorrow seems—*then* we will have time! Let us not be deceived or lulled into security.

"The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be forever shut."—*Fundamentals of Christian Education*, p. 355.

We may not belong to the class who are "deceived, deluded," and "entranced," but how easy it is to be "kept occupied"! There are so many good things to attract attention, to absorb our time. These *things* may well be Satan's attractive bait that will rob us of time to prepare for the coming of our Lord and the journey home. "We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing."—*Testimonies*, vol. 8, p. 316.

How sad our Lord's lamentation, "My people are destroyed for lack of knowledge" (Hosea 4:6). Far too many rest satisfied with a superficial knowledge of the testing truths for our day. Unless these can be aroused to sense their danger they will be sifted out in the shaking time. (See *Testimonies to Ministers*, p. 112.) Definite instruction is given that, "above all other books, the word of God must be our study."—*Testimonies*, vol. 6, p. 131. We are urged, "Study your Bible as you have never studied it before."—*Ibid.*, vol. 5, p. 717. See also page 707. Careful reading of the *Testimonies* re-

ferred to clearly sets forth that they were written to prepare us for the crisis hour—the time when "every position of our faith will be searched into; and if we are not thorough Bible students, established, strengthened, and settled, the wisdom of the world's great men will lead us astray."—*Ibid.*, p. 546.

God's Messages for Our Day

Next to the Bible in importance we place God's special messages to His people. How eagerly we read the letters received from our loved ones! How we love to share their plans and secrets! How heart warming are their expressions of affection and trust! God has sent us messages revealing His plans, telling of His love, giving promises too marvelous for us to comprehend—yet how few take time to read! The detailed instruction to assure us a safe journey, the secrets tucked away as precious pearls, the revelation of the glorious majesty of our King, the warm friendship of our Elder Brother, the loving watch care of our Father, the comforting presence of the Holy Spirit and the angels—all become living reality to the diligent, reverent student.

The last two books off the press, *The Adventist Home* and *Child Guidance*, are at the top of the list for all. Surely God's hand was upon the plan and the preparation of these books to give light and wisdom when home problems and juvenile delinquency have reached an all-time high. I have also found the yearly reading of *The Desire of Ages* an amazing experience in discovering new treasures and new revelation in the precious companionship of the Lord. *Education*, *Ministry of Healing*, *Christ's Object Lessons*—in fact, all these books yield fresh thoughts and inspiration with each visit.

Other Valuable Books

Then there is the richness of our various devotional books, which set forth practical godli-

ness, and which we may share with our friends. What lasting gifts of cheer and comfort they are for the sick and discouraged!

There is added joy in that quiet woodland trail or seashore hike as we recognize our friends of fur and feather. What delightful companionship for the children! Audubon bird and animal books may be purchased at our Book and Bible Houses. *Our Amazing Birds*, by Robert S. Lemmon, Doubleday, Doran and Company, gives away the amazing and amusing secrets of 102 birds.

Our hymns and songs take on new meaning when we understand the experience that gave them to us. How the children love the story of a song! There are several books along this line on our shelf. Perhaps *Lyric Religion*, by Augustine Smith, Fleming H. Revell and Company, shows the most wear. Another good book is *Forty Gospel Hymn Stories*, by George A. Sanville, Rodeheaver Hall-Mack Company.

Maybe your relaxation comes through poetry. Have you read Grace Noll Crowell's little books of poems, *Songs for Comfort*, *Songs for Hope*, etc., published by Harper & Brothers? And *Frankincense and Myrrh*, by Jessie W. Murton, Zondervan Publishing House? Many of their poems have appeared in THE MINISTRY.

There are a few books written especially for the minister's wife. Of these, *The Pastor's Wife*, by Carolyn Blackwood, Westminster Press, is my first choice.

We may glean much help, encouragement, and pleasure in becoming acquainted with God's witnesses from all lands. They are the true heroes and heroines of this world. How the records of their lives and work enhance our anticipation of the great reunion when we shall meet them face to face! Basil Miller's brief biographies introduce many of them to us in inspiring words. We cannot read his *George Müller—the Man of Faith*, or *Martin Luther—God's Man of Destiny*, Zondervan Publishing House, without deep heart searching and consecration that we too may be true ambassadors of the kingdom.

Solomon surely spoke more wisely than he realized when he said, "Of making many books there is no end" (Eccl. 12:12). How carefully we must choose to find only the best! "A large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle, and enervating, but unclean and degrading."—*Education*, p. 190.

Someone penned, "The happiness of your life depends on the quality of your thoughts." Ruskin is more bold with, "No books, no

thought, no attainment." Carlyle advises, "If time is precious, no book that will not improve by repeated readings deserves to be read at all."

This is an appeal to all "the King's daughters" to "take time to read." So shall we become "all glorious within" (Ps. 45:13), and the petty, earthly things will fade as we behold the glory of the Lord and more fully comprehend His wonderful plans for us. We shall love His appearing and be prepared to meet Him. What a sublime promise, "They shall enter into the king's palace" (verse 15)!

Necessities for Self-improvement

(Continued from page 15)

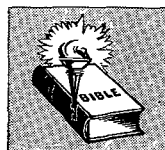
lary, giving special attention to the use of simple Anglo-Saxon words, which the people readily understand. In his *Essentials of English*, George W. Rine says:

"The short, simple words of the language have a sharpness and a native strength to which long, learned words are strangers. Hence, as a rule, a writer's style is made more vigorous by the use of plain words—the words of everyday life."

The testimony of the men who were sent to arrest Christ was, "Never man spake like this man" (John 7:46). Yet Jesus did not use classical language in His work among the people. He spoke the ordinary language of the people whom He addressed, but His language was so powerful that even the officers bore witness to its power.

To those who have never given particular study to the art of writing, I would suggest that they begin at once to acquire this valuable art by taking a course from our Advent Correspondence School or the Home Study Institute. Write to the respective headquarters in Australia or Washington, D.C., and ask for particulars of the course available to those who desire to learn the art of writing. Do not hesitate because you feel that writing is something out of your reach, or because you think you are too old, or too busy, or too preoccupied with other things. If you have already acquired the art of public speaking, you can add to your power on the platform immensely by committing your oral thoughts to writing. Then, think of the thousands more people you can reach with your pen than you can ever reach with your voice.

We should make strenuous efforts to acquire the art of committing our thoughts to paper, and learn how to express our thoughts in the best English of which we are capable.



BIBLE INSTRUCTOR

Bible Instructors' Book Needs

A NUMBER of Bible instructors have asked the Ministerial Association for suggestions on reading aids to help them understand their work. The problems usually center around approaching various types of believers with an understanding of their backgrounds. During the student's college training the study program does not always cover such needs, and they become acute when the worker must face a situation in the field. Lacking experience, the Bible instructor must draw on the information that others in the profession have gathered.

We here wish to recommend a few books of the type we now consider musts in evangelism. There are, of course, many other helps that we might consider in this connection.

The young worker who has the background of a theological training is not destitute of good sources from which to draw for teaching the Bible. We assume that there is an acquaintance with prophecy, history, and archeology. Frustration becomes more evident, however, when the young worker does not know how to meet such groups as present definite problems in evangelism. For instance, it is important today to know how to meet the widespread dispensational teachings in an intelligent way. Again, the Jehovah's Witnesses cannot be handled with flimsy or unprepared argument. In some areas Mormonism demands a worker's understanding of this group. Christian Science and its kindred metaphysical beliefs must be recognized, and we might name many others. To reason that this is not necessary would mean defeat in reaching some deceived yet very sincere people. True, the Bible instructor does not plan to spend much time learning the intricacies of any of these beliefs, but on the other hand she must take some time to acquaint herself with those she is bound to contact.

Here are just a few practical helps that we hope to enlarge upon in the future:

1. For a broad yet brief acquaintance with the Protestant Calvinistic churches that represent a very large sector of Protestant thought, we would recommend the book *Calvinism*, by A. Dakin, The Westminster Press, Philadelphia, Pa.

2. The same publishers carry a most helpful book on Catholic doctrine, *Romanism and the Gospel*, by C. Anderson Scott.

3. *Jehovah of the Watchtower*, by Martin and Klann, published by the Biblical Truth Publishing Society, 340 West 55th Street, New York, presents a most thorough exposé of the important anti-Biblical teachings of the Jehovah's Witnesses. It is a strong weapon for meeting this error.

4. Another excellent work throws great light on the teachings and confusions of dispensationalism: *Prophecy and the Church*, by Oswald T. Allis, The Presbyterian and Reformed Publishing Company, Philadelphia, Pa. It is an examination of the claim of dispensationalists that the Christian Church is a mysterious parenthesis interrupting the fulfillment to Israel of the kingdom prophecies of the Old Testament. It discusses this fundamentalist confusion that must be met by evangelistic workers on every hand. Workers desirous of referring to other books on dispensationalism will want to investigate the material in *The Bible Instructor*, by L. C. Klueser, Review and Herald Publishing Association, Washington, D.C., pages 241-250. (Observe on page 250 a rather complete bibliography.)

The next mentioned books are perhaps the best in their fields. We feel that every worker, beginner or experienced, can ill afford to be without them, at least in America, where the problems they discuss must be handled. We can merely mention them, however.

5. *These Also Believe*, by Charles S. Braden, The Macmillan Company, New York. The chapter headings will speak for the book's contents: The Peace Mission Movement of Father Divine; Psychiana; New Thought, Unity School of Christianity; Christian Science; Theosophy; The I Am Movement; the Liberal Catholic Church; Spiritualism; Jehovah's Witnesses; Anglo-Israel; The Oxford Group Movement; Mormonism; Appendix A, Selected Bibliography; Appendix B, A brief dictionary of modern cults and minority religious groups in America.

6. *Religion in the Twentieth Century* and

The American Church, by Vergilius Ferm, Philosophical Library, New York, are veritable encyclopedias of information on the newer denominations as well as the more established faiths. The first of these books instructs on Hinduism, Zoroastrianism, Jainism, Buddhism, Taoism, Confucianism, Roman Catholicism, Shintō, Islam, The Eastern Orthodox Church, Sikhism, Conservative Protestantism, The Society of Friends, The Church of the New Jerusalem, Liberal Protestantism, Anglo-Catholicism, Church of Jesus Christ of Latter-Day Saints, The Bahai Cause, Reform Judaism, Conservative Judaism, Ethical Culture, The Salvation Army, Christian Science, Jehovah's Witnesses, The Ramakrishna Movement, Naturalistic Humanism, Reconstructionism.

7. *The American Church* covers the following: The Moravian Church, The Lutheran Church in America, The Mennonites, The Presbyterian Church in America, The Protestant Episcopal Church in the United States of America, The Reformed Church in America, Unitarianism, The Congregational Christian Churches, Baptist Churches in America, The United Presbyterian Church in America, The Society of Friends in America (Quakers), The Evangelical Mission Covenant Church and the Free Churches of Swedish Background, The Church of the Brethren, The Evangelical and Reformed Church, Methodism, The Universalist Church of America, The Evangelical United Brethren Church, Seventh-day Adventists, Disciples of Christ, Churches of Christ, The Church of God (Anderson, Indiana).

Perhaps the most valuable contribution of these books is the fact that these religious groups are not discussed by antagonistic writers, but rather by one of each group's outstanding historians. Again, these works have been checked for their accuracy.

For the Worker Without College Preparation

The foregoing list is equally a must for the conference employed Bible visitor, full- or part-time, without a college education in our own schools. Such workers may be drafted because of their soul-winning ability. Usually they have received no special preparation for a profession that requires intelligent background, not only for our present-truth doctrines, but for the entire Bible. A worker of this type may be employed temporarily, although some Bible visitors will develop into capable Bible instructors. These workers should be made cognizant of their need and should continue to study to become well-trained, skilled workmen. Today it is as equally important for the Bible instruc-

tor to be a master of the Bible as for the minister. It is understood, of course, that the Spirit of prophecy furnishes a most valuable set of commentaries on our doctrines, but it must also be kept in mind that the Bible teacher must be able to meet those who are not yet committed to this special gift for the church.

1. *Pocket Bible Handbook*, by Henry H. Halley, Box 774, Chicago 90, Ill., is an abbreviated Bible commentary. It provides a general view of every book of the Bible. Here is amazing archeological information on not too complicated a scale. There is also much miscellaneous Bible information, notes on obscure passages, related historical data, an epitome of church history, suggestions on Bible reading and churchgoing. This handbook of 768 pages is a gem well known to all the evangelical groups at home and abroad.

2. *Bible Survey*, by William Hendriksen, Baker Book House, Grand Rapids 6, Mich., is a veritable treasure of Bible information. The volume answers many questions. It gives a panoramic view of the contents of the Bible. The story contained in both Testaments, and what happened between, is presented in vivid narrative, with useful charts and lists of persons and events. Each Biblical book is given a brief introduction, based on the results of the most recent Fundamentalist scholarship.

3. *Alleged Discrepancies of the Bible*, by John W. Haley, Baker Book House, Grand Rapids 6, Mich., is considered the standard and tested reference book in its field. It deals sanely and systematically with the many claims of discrepancies in the Bible, and convincingly disproves them. While the author's treatment is learned and exact, it is at the same time readily understandable and interesting. Bible schools and seminaries use this volume for text and reference work. Wilbur M. Smith, an able Bible scholar of the Fundamentalist group, said of this work: "The reading of this volume, or rather its study, is bound to confirm one's faith in the dependability of the Scriptures."

In the preceding suggestions we have merely begun to inform our Bible instructors of what we consider very important and informative books that they should have for real study. The excuse that the worker finds no time for study is a reflection on her own mental limitations. Even though we admit that there are seasons when her program must concentrate on house-to-house visiting in order to harvest the results of a campaign, it would be difficult to convince our more studious workers of experience that such a program remains uninterrupted by days

when study is convenient. No, it simply depends on what we consider of greatest importance.

Again we would suggest that the studious worker is the person who will be giving many years of service to our cause, progressing each year to larger responsibilities. It is recognized that our workers generally, both men and women, are not applying themselves to the study of great books. Too many seem to have become stagnant in their study of the Bible and of informative books that must serve as study helps. An intelligent ministry is one of the objectives of the Seventh-day Adventist program, and this must include the Bible instructor as well as the minister. Shall we prayerfully ponder this problem for ourselves, and with Christian determination find a way to devote some time each week to diligent study? L. C. K.

Educational Plans for Bible Instructors

IN THE January issue of *THE MINISTRY* we brought to your attention the recommendations of the 1954 Autumn Council, actions that brought new courage to our Bible instructors around the world. Since these resolutions were passed at the council some of our Bible instructors may have been invited by their conferences to attend the spring quarter of the Theological Seminary, March 2 to May 17, 1955. Others, we know, will be hoping to have this privilege in the near future. Our Bible instructors have waited patiently for this broad consideration, and we are sure that they will welcome this good news.

These special Bible instructor and personal work classes at the Seminary are not intended to help our sisters alone; today we are in need of developing many younger ministers into strong personal workers. Bible teaching and personal work is the foundation of all successful evangelistic work. New lines are opening up to young women right in the Bible work, and our fast-growing Bible correspondence schools around the world present much variety. Then too, our expanding health instruction connected with city evangelism calls for combined interests tied in with bringing people into the full message. Men and women with musical talents are limited in their service in evangelism unless they are also capable personal workers. Lines will need to be drawn evenly, for no phase of our work today can be an isolated endeavor.

Bible instructors and personal workers of various types will need to communicate with the

Theological Seminary before coming to Takoma Park. Please send for a catalog in good time, and when you arrive for your classwork, make certain that you are receiving what you came for—instruction and training for Bible work. The Seminary has a well-balanced program, and various teachers integrate their instruction with an emphasis on Bible work.

Bible Instructor Correspondence Courses

Because conferences cannot send all the workers at the same time, some Bible instructors who are hoping to attend the Seminary may need to wait awhile. At present we can merely hope to make a beginning in carrying out these Autumn Council plans. But while you are waiting, why not improve your time by taking a Home Study Bible instructor course by correspondence? True, you will not have the inspiration of the instructor in person, but the course is considered to be invaluable, and it will help you toward your objectives immediately. Do not put it off, for there is never a better opportunity than the present. If you are not listed to attend the Seminary soon, send to the Home Study Institute for your correspondence course at once. Those who have taken this course find in it more than elementary techniques. While the writing out of the answers to the questions of these lessons is kept at a minimum to save time, various practice methods for developing skill in organizing sound, decision-producing Bible studies is kept at a maximum. This basic course can save you time for another course when you attend the Seminary.

Because the lay field continues to provide Bible instructor prospects, a plan that has always been urged by the Spirit of prophecy, we are depending upon our conferences to help us find promising workers for the Bible work. Our experienced Bible instructors take pride and have joy in developing good lay Bible instructors and lay preachers. They, with their ministers, instruct these laymen by conducting Bible training classes. To assist these busy workers in this added responsibility in their churches we are preparing a shorter and more simplified course of instruction for the Home Study Correspondence School. We hope that this course will be ready at an early date.

Since the 1954 Autumn Council a new impetus has been given to the varied work of the Bible instructor in connection with modern evangelism. We invite every minister and Bible instructor to keep in step with these larger plans for a greater Bible work. Feel free to write to us about your personal interests.

L. C. K.



Thine BE THE Glory

Report of the General Conference Pre-session Council of the Ministerial Association, 1954.

Price \$4.75 Ready in January

The keynote of a worldwide advance in metropolitan and pastoral evangelism that was struck at the 1950 General Conference found re-emphasis in the inspirational meetings of the Ministerial Council at San Francisco in 1954. With the consciousness that the time has come for us to go forward in evangelistic activities with greater zeal, while also strengthening our pastoral labors, came the conviction that the work of the gospel can be finished only as workers are fully consecrated to the world task under the banner of Prince Emmanuel. Hence the choice of the theme for this great Pre-session Council,

"Thine Be the Glory"

Important Topics Covered—

- ★ New opportunities in radio and television appeal.
- ★ Health promotion as a part of the program for pastoral evangelistic meetings and metropolitan area efforts.
- ★ Organization of evangelistic teams.
- ★ Bible correspondence school methods.
- ★ Training of young gospel workers.

This volume is a rich source of comment on every aspect of successful evangelism and will prove to be a fountain of strength to every worker as the church girds itself for the finishing of the world task.

The stirring messages and panel discussions of these Ministerial Association meetings have been compiled and brought together in this volume. No worker can read these earnest sermons and review the principles of success in pastoral and evangelistic labors set forth in these lively discussions without catching something of the fervor that marked these enthusiastic meetings in San Francisco.

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Ministerial Association, General Conference of Seventh-day Adventists.

WRITERS AND EDITORS

These Books Will Help You To Write

DONN THOMAS

Secretary, General Conference Bureau of Public Relations

ONE day I received from a friend some definitions of public relations on a mimeographed sheet. One of these intrigued me because I couldn't understand it. I got out my dictionary and began substituting words and it made less sense than before.

Right then I decided that: (1) my intelligence, though perhaps only average, was still holding its own; (2) the writer of the definition, who should have been an expert in such things, was falling down in his communications.

Much of the reading we do, or try to do, becomes an unhappy experience for one of two reasons. The writer has nothing to say and takes endless words to say it. When this happens you give up in sheer boredom after the third paragraph. Or the writer really has something to say but he tangles it up with such a flurry of ill-chosen words and long sentences that you can't understand it.

Countless good books have been written to help the person who wants to write. Only a few can be reviewed here and these are by no means the only volumes at the top of the list.

The Art of Readable Writing, Rudolf Flesch, Harper and Brothers, New York, 1949.

"I think it is fair to say Rudolf Flesch's ideas have played a major part in lifting writing habits out of some of their oldest ruts," declares Alan J. Gould, Associated Press executive editor. It was Rudolf Flesch who spent many months analyzing AP copy to determine how this great wire service's news could be made more understandable to newspaper readers.

There isn't a dull phrase in the entire volume, which is exactly what you might expect from a man called by *Time* magazine "Mr. Fix-It of Writing." This is all the more remarkable since the book was written not to entertain but to instruct.

Christians will rightly wince at a couple of blasphemous passages from other authors, but the book is worth reading and keeping even if you must tear out the offending pages.

If ever there was an all-purpose volume for pen-clutching Adventist writers, this is it. What the author says will help you to write letters as well as articles for denominational publications. For instance, Dr. Flesch discusses this sentence: "The Company encourages the continued education of staff members of all ranks to supplement the practical training and experience acquired during office hours."

Now let's use the dictionary, he says, to get some simpler words for encourage, continue, and supplement, and acquire. And he comes up with this: "We urge you to keep up your education and add to the practical training and experience you get during office hours."

Any minister writing for publication would do well to heed his advice given in chapter six:

"Almost all reading matter in this country gets off to a false start. . . . What is a false start? It's a beginning that doesn't do what a beginning ought to do . . . you must put your reader in the right frame of mind; you must start by getting him interested in what's going to come. Look around you and you'll find that most reading matter doesn't start that way. It usually starts in routine fashion—with a stale, humdrum opening that does *anything but* whet your appetite for the main dish."

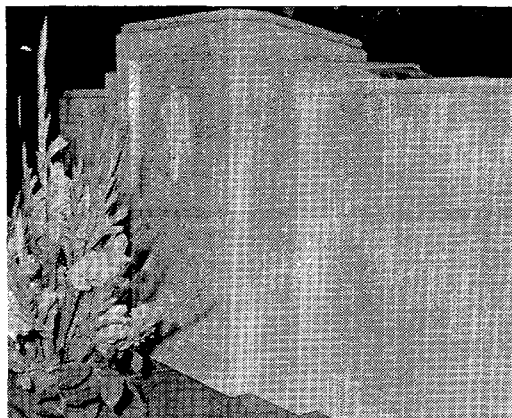
Probably the best indication of what Dr. Flesch is trying to put over (and I have just dropped the word *accomplish* in favor of *put over*) is found in the last paragraph of his book:

"In one of Franklin D. Roosevelt's election campaigns, Frances Perkins prepared for him a speech on social security. One section she summed up by saying: 'We are trying to construct a more inclusive society.' But when Roosevelt delivered the speech, what he said was this: 'We are going to make a country in which no one is left out.'"

Thesaurus of English Words and Phrases, Peter Mark Roget, Grosset and Dunlap.

Dr. Flesch recommends the dictionary over the Thesaurus in finding apt synonyms. Never-

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theless, most good writers have Roget's thick volume on their shelves.

This unique book began in the mind of Dr. Roget early in the nineteenth century when he decided that words ought to be classified according to the ideas they express. His first draft was completed in 1805, but the original edition was not published in London until 1853.

The average writer, struggling for a word or phrase, cases out of his dilemma by turning to the index of his Thesaurus.

Suppose you're looking for a substitute for the word *press*. You'll find in the index under this word various numbered categories such as *crowd*, *closet*, *weight*, and others. You'll even find common expressions in which this word is used, such as *go to press*, *press of business*, *press of service*.

Let's assume that you're writing about Zachaeus. For you the word *press* has a *crowd* connotation. The number in the index after *crowd* is 72, so you turn to number 72 classification and find a long list of synonyms—nouns, verbs, and adjectives—and related words and phrases. All this is in a column on the left side of the page. To give you some additional help, which you didn't ask for, are antonym words and phrases down the right side of the page.

Counsels to Writers and Editors, Ellen G. White, Southern Publishing Association.

The library of every Adventist writer should have this little red volume. Here is the final word in the approach to be made by our writers.

The prime objective of our publications is to exalt God, to call men's attention to the truth of His Word, declares the inspired author. She calls for earnestness in presentation of subject matter, yet points out that Adventist articles must be practical as well as elevating.

The need for clarity of style is stressed. In a message to one brother, she urges him to cultivate ease and simplicity in his writings. "Even the most essential, manifest truths, those which are of themselves clear and plain, may be so covered up with words as to be made cloudy and indistinct."

Finally she emphasizes the ideal philosophy underlying all Adventist writing: Avoid unkind jibes and careless statements. "We should not go out of our way to make hard thrusts at the Catholics." Nor should our writers express antagonism for governments and law. Present the truth with gentleness, she counsels.

Interpreting the Church Through Press and Radio, Roland E. Wolseley, Muhlenberg Press, Philadelphia, 1951.

Backed by twenty-six years of practical experience, the Syracuse University professor of journalism expresses this conviction: "Everything the church does, everything it stands for, and every part of it is a subject for interpretation." Since interpretation depends in a large degree on written words, there is many a helpful hint in this volume for the writing minister, even if his writing is limited.

The author plunges in by telling you how to organize your church for public relations, internal and external. He discusses the use of various media—newspapers, radio, and television. He roams the expanse of church publicity possibilities, all the way from bulletins to blot-
ters.

Later chapters of the book get down to the business of writing techniques. The author in turn tells the minister how to be a reporter, feature and article writer, advertising man, and editor. Presumably the average Adventist pastor, already bustling with Ingathering drives and magazine campaigns, will not try to master all of these skills. At the very least the volume should indicate to him that there are some things he should not expect to do well without sufficient training.

The Holy Bible, Authorized King James Version.

We read the Bible for its flashes of divine instruction. Not many read it as a stylebook for writing, yet every writer can learn a lesson from its style. Try analyzing *how* it is said in the Holy Scriptures as well as *what* is said.

One of the big faults with amateur writers is that they try too hard. They use long words and sentences where short ones would make the meaning more clear. And to make a really good job of fogging the meaning they add a lot of frilly adjectives and adverbs.

Much of the writing of both Old and New Testaments is wonderfully simple. Consider the first sentence of the Bible: "In the beginning God created the heaven and the earth." And where will you find more ideas and meaning packed into such a few carefully chosen words than in the first verse of chapter three in the first epistle of John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

I am always delighted with the words that tell us of Abram's departure from Haran: "And they went forth to go into the land of Canaan; and into the land of Canaan they came." Here is brevity with unmistakable finality. Here is purpose and suspense all wrapped up in the first few words, then suddenly the assurance that the caravan has reached its destination.

Few modern writers, of course, will want to whittle words so sharply, yet reading the Bible with this in mind may well be an aid to those who use more words than they need.

How to Write for Pleasure and Profit, edited by Warren Bower, J. B. Lippincott Company, New York, 1950.

In nearly 700 pages just about every type of writing is covered by experts in various fields. Some chapters like "Advice to Unpublished Novelists" and "The Writing of Mystery Fiction" probably won't interest Adventist ministers. But there are other areas which contain helpful hints for our pastors.

Certainly you will want to digest the chapters on newspaper writing and advertising and you'll probably want to browse through the chapter on "How to Write Business Letters." "Basic Principles of Good Writing" should be read carefully.

This volume is filled with information, coming from such men as William A. H. Birnie, editor of *The Woman's Home Companion*, and I. D. Robbins, New York public relations counsel.

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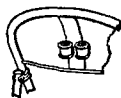
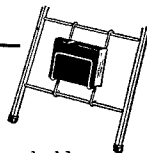
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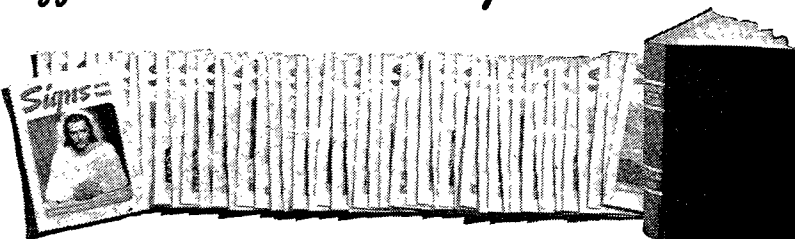
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The Influence of Diet—Part II

Diet and Mental and Moral Health

"Wrong habits of eating and drinking lead to errors in thought and action."—*Counsels on Health*, p. 67.

"The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting."—*Ibid.*, p. 134.

"Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested—and all because the nerves of the brain are disturbed by the abuse heaped on the stomach. . . . The affliction of the stomach afflicts the brain."—*Ibid.*, p. 578.

"It is impossible for the brain to do its best work when the digestive powers are abused. Many eat hurriedly of various kinds of food, which set up a war in the stomach, and thus confuse the brain."—*Ibid.*, pp. 564, 565.

"A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath."—*Ibid.*, p. 577.

"He [God] cannot enlighten the mind of a man who makes a cesspool of his stomach."—*Ibid.*, p. 576.

"You should use the most simple food, prepared in the most simple manner, that the fine nerves of the brain be not weakened, benumbed, or paralyzed."—*Testimonies*, vol. 2, p. 46.

"Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and vigor of intellect that are not produced by a stimulating diet."—*Counsels on Health*, p. 115.

"Regularity in eating is very important for health of body and serenity of mind. Never should a morsel of food pass the lips between meals."—*Ibid.*, p. 118.

"Mental confusion and dullness are often

the result of errors in diet."—*Education*, p. 204.

"Many a puny child, incapable of vigorous effort of mind or body, is the victim of an impoverished diet. . . . Many a student is supposed to have broken down from overstudy, when the real cause was overeating. . . . It is the overcrowding of the stomach that wearies the body and weakens the mind."—*Education*, pp. 204, 205.

Tea, Coffee, and Flesh Meat

"Let the members of our churches deny every selfish appetite. Every penny expended for tea, coffee, and flesh meat is worse than wasted, for these things hinder the best development of the physical, mental, and spiritual powers."—*Medical Ministry*, p. 274.

"Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, but the aftereffect is sad—prostration and exhaustion of the physical, mental, and moral forces."—*Counsels on Health*, p. 441.

"These indulgences [tea, coffee, tobacco, alcohol, and morphine] may well be classed among the lusts that exert a pernicious influence upon moral character."—*Counsels on Diet and Foods*, p. 63.

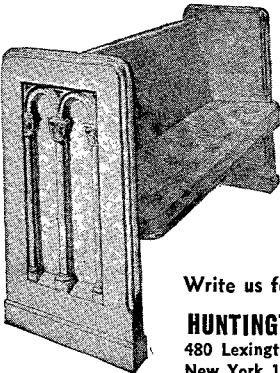
"These hurtful indulgences must be given up, not only one, but all; for all are hurtful, and ruinous to the physical, mental, and moral powers."—*Medical Ministry*, p. 222.

"Stimulants . . . becloud the mind, weaken the intellect."—*Testimonies*, vol. 4, p. 28.

"It [tea] enters into the circulation, and gradually impairs the energy of body and mind. . . . Tea draws upon the strength of the nerves, and leaves them greatly weakened."—*Counsels on Health*, p. 87.

"God's people are to take a firm stand against meat eating. Would God for thirty years give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh meat, if He did not want them to heed this message?"—*Medical Ministry*, p. 278.

"The intellectual, the moral, and the physical



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powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."—*Counsels on Health*, p. 70.

"We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat eating, the intellectual powers diminish proportionately."—*Medical Ministry*, p. 277.

"Flesh meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect."—*Counsels on Health*, p. 114.

"Rich food breaks down the healthy organs of body and mind."—*Ibid.*, p. 159.

"These [large amounts of milk and sugar] clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat."—*Ibid.*, p. 150.

"Abstemiousness in diet is rewarded with mental and moral vigor."—*Counsels on Diet and Foods*, p. 126.

"If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbors to obey the laws which govern health and life, they will have the blessing of physical and mental vigor."—*Ibid.*, p. 65.

"Had they [Israelites] been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental

strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment."—*Patriarchs and Prophets*, p. 378.

Sin of Intemperate Eating

"Indulgence of appetite and passion beclouds the mind. . . . Their thoughts are not clear."—*Counsels on Health*, p. 573.

"Indulgence of appetite is the greatest cause of physical and mental debility."—*Ibid.*, p. 130.

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

"We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. . . . Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death."—*Ibid.*, vol. 9, p. 156.

"It [gluttony] also has a depressing influence upon the intellect."—*Counsels on Health*, p. 160.

"How can any man or woman keep the law of God, . . . and indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with disease?"—*Testimonies*, vol. 4, p. 31.

"The indulgence of unnatural appetites and passions has a controlling influence upon the nerves of the brain."—*Ibid.*, p. 36.

"The sin of intemperate eating, eating too frequently, too much, and of rich, unwholesome food, . . . is a fruitful source of church trials."—*Testimonies*, vol. 1, pp. 618, 619.

"It [excess food] hinders the living machine. . . . The vital organs are unnecessarily taxed, and the brain nerve power is called to the stomach to help the digestive organs carry on their work of disposing of an amount of food which does the system no good. . . . Thus the power of the brain is lessened by drawing so heavily upon it to help the stomach get along with its heavy burden."—*Counsels on Health*, p. 157.

"Because of wrong habits of eating, the world is becoming more and more immoral."—Mrs. E. G. WHITE in *Bible Training School*, July, 1902.

"The health of body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered."—*Counsels on Health*, p. 134.

"Even some who profess to keep all the com-

mandments of God are guilty of the sin of adultery. What can I say to arouse their benumbed sensibilities? Moral principle, strictly carried out, becomes the only safeguard of the soul. If ever there was a time when the diet should be of the most simple kind, it is now."—*Counsels on Diet and Foods*, pp. 63, 64.

"How carefully should mothers study to prepare their tables with the most simple, healthful food. . . . This food either weakens or strengthens the organs of the stomach and has much to do in controlling the physical and moral health of the children."—*Testimonies*, vol. 3, p. 568.

"The very food they place before their children is such as to irritate the tender coats of the stomach. This excitement is communicated to the brain through the nerves, and the result is that the animal passions are roused and control the moral powers. Reason is thus made a servant to the lower qualities of the mind."—*Ibid.*, vol. 4, pp. 140, 141.

"Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven. The less feverish the diet, the more easily can the passions be controlled."—*Counsels on Diet and Foods*, p. 64.

"Indulgence of appetite and passion beclouds the mind. . . . Abstemiousness in diet and control of all the passions will preserve the intellect and give mental and moral vigor."—*Testimonies*, vol. 3, p. 491.

"Through the gratification of the taste, the nervous system becomes excited and the brain power enfeebled, making it impossible to think calmly or rationally. The mind is unbalanced. Its higher, nobler faculties are perverted to serve animal lust, and the sacred, eternal interests are not regarded."—*Ibid.*, vol. 4, p. 44.

"At this stage of the earth's history meat-eating is dishonoring to God. It is meat-eating and liquor-drinking that are making the world as it was in the days of Noah. These things are strengthening the lower passions of human beings, animalizing the race."—Mrs. E. G. WHITE in *Bible Training School*, July, 1902.

"Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."—*Testimonies*, vol. 2, p. 64.

"A religious life can be more successfully gained and maintained if meat is discarded, for this diet stimulates into intense activities, lustful propensities, and enfeebles the moral and spiritual nature."—*Medical Ministry*, pp. 277, 278.

"Its influence is to excite and strengthen the lower passions, and has a tendency to

deaden the moral powers."—*Counsels on Health*, p. 42.

"The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."—*Ibid.*, p. 70.

"You place upon your tables butter, eggs, and meat, and your children partake of them. They are fed with the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save your children."—*Testimonies*, vol. 2, p. 362.


"We do not mark out any precise line to be followed in diet. There are many kinds of wholesome food. But we do say that flesh meat is not the right food for God's people. It animalizes human beings. In a country such as this, where there are fruits, grains, and nuts in abundance, how can one think that he must eat the flesh of dead animals?"—*Counsels on Diet and Foods*, p. 390.

(Lengthy counsel to parents that gratifying appetite opens the way for Satan to gain control of the children, sowing seeds of evil and vice. *Testimonies*, vol. 2, pp. 360, 361.)

"Children should not be allowed to eat gross articles of food, such as pork, sausage, spices, rich cakes and pastry; for by so doing their blood becomes fevered, the nervous system unduly excited, and the morals are in danger of being affected."—*Ibid.*, vol. 4, p. 141.

Abstemiousness Rewarded

"If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbors to obey the laws which govern



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health and life, they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account. This warfare is open to all who will engage in it."—*Counsels on Diet and Foods*, p. 65.

"Abstemiousness in diet is rewarded with mental and moral vigor; it also aids in the control of the passions."—*Ibid.*, p. 126.

"Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated."—*Ibid.*, p. 32.

"The majority of men and women remain in ignorance of the laws of their being, and indulge appetite and passion at the expense of intellect and morals, and seem willing to remain in ignorance of the result of their violation of nature's laws."—*Fundamentals of Christian Education*, p. 25.

"The world should be no criterion for us. It is fashionable to indulge the appetite in luxurious food and unnatural stimulus, thus strengthening the animal propensities, and crippling the growth and development of the moral faculties. There is no encouragement given to any of the sons or daughters of Adam that they may become victorious overcomers in the Christian warfare unless they decide to practice temperance in all things. If they do this, they will not fight as one that beateth the air."—*Counsels on Diet and Foods*, p. 65.

"Those who permit themselves to become slaves to a gluttonous appetite, often go still farther, and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and in drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits."—*Ibid.*, p. 62.

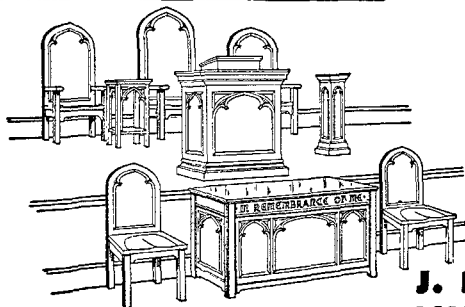
"Men and women now carry their eating and drinking so far that it ends in gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to widespread corruption. Violence and sin reached to heaven. This moral pollution was finally swept from the earth by means of the Flood.

"The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom."—*Counsels on Health*, p. 23.

"Many separate themselves from God by their indulgence of appetite. He who notices the fall of a sparrow, who numbers the very hairs of the head, marks the sin of those who indulge perverted appetite at the expense of weakening the physical powers, benumbing the intellect, and deadening the moral perceptions."—*Medical Ministry*, p. 78.

"All who indulge the appetite, waste the physical energies, and weaken the moral power, will sooner or later feel the retribution that follows the transgression of physical law."—*Ibid.*, p. 264.

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From Current Journals

NEWS....

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

¶ A campaign to combat spiritualism will be waged during 1955 in Argentina, it was announced by the Roman Catholic hierarchy in a joint pastoral letter read in churches throughout the country. Spiritualism has been promoted in Argentina by an organization called the Escuela Científica Basilio, which, the pastoral letter said, "not only teaches grave errors in the matter of faith but even denies such fundamental truths as the divinity of Christ and the redemption of mankind by the Son of God." Condemning the activities of spiritualist mediums, the bishops said that "the spirits of the dead do not depend upon our will and are not at the disposal of those who seek to make contact with them at seances." Spiritualism is "doubly grave and insidious," the letter added, because "in its tortuous and dangerous evolution," it purports to "put forward a spiritualist philosophy as a positive religion."

¶ The world's refugee situation was characterized as "trying to empty a bathtub with a cup and being unable to turn off the taps" at a meeting of Midwest church leaders in Chicago. Despite the combined efforts of many churches and nations, the refugee problem is greater now than it was in 1948, said Dr. Elfan Rees of Wales, advisor on refugee affairs to the World Council of Churches. "The total of refugees is mounting at the rate of 18,000 a month," he asserted, stating that what was once considered a European problem is now a world problem. He pointed out that the problem was not "being exported to the United States. The United Kingdom has received more than 400,000 displaced persons," he said, citing also the efforts of France, Belgium, Holland, and Germany in finding homes and jobs for the dispossessed.

¶ The Post Office Department has rejected a suggestion that a special stamp be issued in connection with the 100th anniversary of the founding of the Young Women's Christian Association in the United States. In so doing, the department emphasized its policy that religious organizations or events are not considered suitable subjects for commemorative stamps. The YWCA centenary was observed on January 11, 1955.

¶ "The Bible, Catholic Best Seller" was the theme of the final general session of the second Inter-American and Eighth Regional Congress of the Confraternity of Christian Doctrine in San Antonio, Texas. All of the speakers said that Bible teachings offer knowledge that answers present-day problems such as the breakdown of the home because of divorce, juvenile delinquency, instability and insecurity, and materialism.

¶ An official of the National Council of Churches said in New York that Protestant leaders are making an extensive study of the implications of Pope Pius XII's recent statement that the church's authority is not limited to strictly religious matters. Pope Pius discussed the church's jurisdiction in temporal realms at a special audience to cardinals, archbishops, bishops, and theologians assembled in Rome. He declared that all of natural law, "its foundation, its interpretation and its application so far as moral aspects extend" are within the sphere of the church. Social questions, the licitness of war, and the totalitarian state were among several fields the Pope cited as examples of the church's concern with moral aspects of temporal problems. The Pontiff stressed, especially, the authority of bishops in temporal matters.

¶ Evangelist Billy Graham is planning a preaching trip around the world in 1956, he disclosed in Minneapolis, Minnesota. Under present plans, Dr. Graham would conduct a week of meetings in each of the cities he would visit on his globe-encircling tour. In March, 1955, he returns to Great Britain for a campaign beginning March 21 in Glasgow, Scotland.

¶ A Presbyterian minister who translated Gospel portions into the Iroquois (Indian) language, and a woman who founded community nursery and day schools, have been named 1954 recipients of the New York Bible Society's annual awards. They are Dr. David M. Cory, executive secretary of the Brooklyn division of the Protestant Council of the City of New York, and Mrs. Dorothy Bostic, director of The Little School. The awards, specially bound and gold-engraved copies of the Bible, were presented to them December 5 at a special service in Cornerstone Baptist church, Brooklyn, in connection with the 145th anniversary of the founding of the New York Bible Society.

¶ IN BRIEF.—One hundred and nineteen theological students are now studying in countries other than their own under a scholarship program sponsored by the World Council of Churches. . . . Plans for aiding the establishment of branches of the Young Christian Workers Movement in Asia were approved by the Australian Y.C.W.M. at its eighth national convention in Adelaide. . . . Nearly two million dollars a day will go into new buildings that will be started by parochial and other private schools during 1955, the Departments of Commerce and Labor forecast in Washington, D.C. . . . Protestantism does much better with its programs at top levels than at the grass roots, a Congregational area institute on social action was told in St. Louis, Missouri. . . . Opposition to any world calendar reform that would change the day on which the Sabbath occurs was voiced in a resolution adopted by the Union of Orthodox Jewish Congregations at its annual meeting in Atlantic City, New Jersey. . . . Curtailment of France's consumption of wine and liquor is one of the chief problems upon which the World Union of Catholic Women's Organizations is centering its efforts in that country, two of its officials said in Toronto, Canada.

1954 ORDINATIONS FOR NORTH AMERICA

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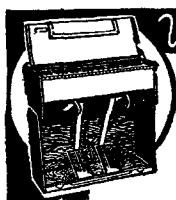
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"Not Without Honour"

(Continued from page 48)

seeing a "local boy" make good and rise from errand boy to become president of the corporation. He is taken on his own merits, and the fact that he is a local boy is often considered an advantage. Why should it be different in the work of God?

All workers in the cause, including our best denominational leaders today, were at one time "local boys" and "local girls"—and some of them outwardly not too promising! Why should a worker necessarily have to be transplanted to be fully appreciated?

Would we not do well, in evaluating the qualifications of a worker, to try somehow to forget that we have known him for years, and endeavor to consider without bias or prejudice his present performance and the results of his work on its own merits, rather than in the light of his background and early training? What good reason, if any, is there that a prophet should be "not without honour" save in the community or conference where he made his start in the work?

READ much. The mind, which never can be still,
When not intent on good, is prone to ill;
And when bright thoughts or reasonings just you find,

Repose them carefully in your inmost mind.

—BENJAMIN FRANKLIN.

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"We Went to a Circus"

(Continued from page 25)

The Devil's Temptations

Has Satan ever told you that you are not a good enough speaker to do public evangelistic work? God has given us a message that can be preached by ordinary men. The message itself has great power because it is a message of truth. If preached by a Spirit-filled minister it has greater power. If we are blessed, as few of us are, with many talents for public speaking, God may use us in an even greater way.

In the book *Evangelism* there is timely counsel on how to preach an evangelistic sermon. (See pages 174-193.) All through this chapter principles are presented that can be applied to the speaking of ordinary men.

This is a day of obstacles for evangelism. But may God give us wisdom to be sure that the greatest obstacle to evangelism is not our own mental attitude toward it because of the many fears that press in. There is the fear of failure, the fear to spend money, the fear of their faces, the fear of work. May God grant that we will have more of His grace to preach His message with greater power than ever before.

Should not our prayer be, "O Lord, give me vision, give me physical endurance, and give me much of the Holy Spirit's power so that I can be a mighty instrument in Thy hand to proclaim this message not only to those who seek after it but to the multitudes?"

Nutrition and Food Service

(Continued from page 11)

diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. God's word declares, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' The subject of temperance, in all its bearings, has an important place in the work of salvation."—*Call to Medical Evangelism and Health Education*, p. 36.

We trust that more regional meetings such as the one at La Sierra may be held through the field. In the meantime your best source of gaining the help that came to those present at this convention will be found in *Nutrition and Food Service*. Order from the International Nutrition Research Foundation, 11503 Pierce Place, Arlington, California.

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Workers Together With God

Everybody Can Help in the Church's Job of Finding People Who Need Christ and Winning Them to Christ (1 Cor. 3:6-9)

Uncle Andy assists his young pastor in an enlarged program of evangelism in the church by using his roadside garden stand for friendly contacts. Katy Zelner, in her wheel chair, finds many ways to help. New people come to the church services, and several laymen are chosen and trained for visitation evangelism teams. The pastor and the teams extend the invitation to accept Christ and join in the life of the church. The members meet with different obstacles, but all who helped in the program feel that they are "workers together with God." **16 mm sound, black & white, 33 min., rental \$10.00, net.**

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POINTERS TO PROGRESS

FINDING TIME TO READ

FINDING time to read is a major problem in the life of every Seventh-day Adventist worker, and yet no matter how busy we are, the busiest among us is usually successful in finding time to do what he *wants* to do. Certainly every progressive worker wants to read and keep abreast of the times and continue to let his mental and spiritual development progress. The tragedy is that in our modern rush, in altogether too many instances, we are neglecting the reading of the Spirit of prophecy, which like the reading of the Bible presents new gems every time we reread its wonderful pages. But how to find time to do it all? Here are a few suggestions:

1. One worker wrote recently that when he and his wife go on pastoral calls or long trips, his wife frequently reads to him while he drives.

2. Some have found it a valuable practice to keep several books in different places—perhaps one book in the automobile, one or two at the bedside, and a smaller book can even be carried in a pocket to have handy for moments while waiting for appointments or for a train or a bus.

3. We have heard C. B. Haynes tell how when he worked in New York he made a practice of having a pocket Testament with him at all times. While commuting on the New York underground trains, hanging onto the strap with one hand and onto the Testament with the other, he was able to read the entire Bible through once a year.

4. Some of our workers are following the practice that H. M. S. Richards began a few years ago. The plan is to lay aside all secular and religious periodicals during the month of January and concentrate on reading the Bible through during the month; then read it leisurely for the second time during the remaining eleven months. Another good plan is to make room for an intensive reading program the first week of each month, or on certain days of each week.

5. One of our workers informed us that she likes to break in a new Bible by marking it with some theme in mind. In doing this she gained much by seeking to discover references and inferences to the Holy Spirit in the Old Testament. In the New Testament the texts referring to the resurrection created interest. Further suggestions for various themes might be such subjects as covenants, stewardship, conversion, health, sanctification, fellowship, song and music, angels, children, et cetera. In this plan one finds much value in pursuing themes of practical godliness.

6. Some pastors of other denominations have been successful in organizing responsible laymen in their congregations to do much reading for

them. These laymen then turn over the marked book to the pastor, and sometimes, in addition, give him an appraisal, so that he can decide whether he wants to read the book himself or use the gleanings that his laymen readers have found for him.

These few suggestions we hope will be useful in stimulating our thinking to find ways and means whereby our reading time and efficiency can be greatly increased.

CLUBS FOR OUR MARRIED COUPLES

A NUMBER of our pastors have found it a good practice to organize a married couples' club in their churches. Such clubs can be definitely evangelistic in that the husband or wife who is not an Adventist may often be influenced to come to a social function held elsewhere than in the church. These club gatherings should be conducted on a high social plane, and might occasionally include a potluck supper, which adds to the social atmosphere of the evening. Here the men of the church have an opportunity to become acquainted in a friendly manner with the non-Adventist husbands in other families. Our sisters also can come in closer fellowship with the non-Adventist wives of some of the brethren of the church.

We believe that if such a program is conducted in harmony with the high calling of our mission, great good may come from these social contacts month by month. The plan can be commended to our pastors.

"NOT WITHOUT HONOUR"

WHEN a young worker has grown up and been educated, entered denominational employment, and finally given a number of years of service to the cause—all in his local home field—it is not uncommon for his fellow workers to continue to think of him as just a "local boy."

But take this same young worker and transplant him into a new field where no one, including the conference president, knows much about his background except that he has been highly recommended, and things may begin to happen. He is then accepted on his own merits, and no one has any reservations when his name comes up for new appointments or responsibilities.

Why should this be so?

In the business world, firms often take pride in

(Continued on page 45)